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THE JOURNAL OF AMERICAN FOLK-LORE.

VOL. VIII. — JANUARY-MARCH, 1895. — No. XXVIII.

SIXTH ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY.

THE Sixth Annual Meeting was held at the Columbian University, Washington, D. C., on December 27 and 28.

The Society was called to order at 11 A. M. In the absence of Prof. Alcée Fortier, President of the Society, Prof. Otis T. Mason took the chair.

The Secretary read a letter from the President. In this communication Professor Fortier expressed his regret at being deprived of the pleasure he had anticipated in meeting his colleagues, his absence being rendered necessary by sickness and death in his family. No person took a greater interest in the welfare of the American Folk-Lore Society, the establishment of which had given a remarkable impulse to research and study in this department. Of the interest thus awakened, he was made aware by letters from different parts of the country. It was to be desired that this branch of knowledge should be included in the course of studies of colleges and reading circles. The Society, he thought, had reason to be satisfied with its Journal and with the reception of the first volume of its memoirs. Professor Fortier referred to other existing folk-lore societies and their progress, and concluded by expressing his regards to members present at the meeting.

On motion of Prof. H. Carrington Bolton, the Secretary was directed to express the regrets of the Society at the enforced absence of its President.

The Report of the Council for the year 1893 was read, as follows: —

The financial disturbances of the year 1894 have been so serious that the American Folk-Lore Society seems to have reason for self-congratulation in the successful accomplishment of its seventh year. The number of annual members, by whose fees the operations of the

Society are mainly supported, remains about the same as at the close of the previous year, something more than five hundred names, according to the report of the Secretary, now standing on the books of the Society.

This number, however, is altogether inadequate for the purposes to be accomplished. It would seem that it ought to be possible to increase the membership to one thousand, a support which would enable the Society to carry out at least a part of the ends which it ought to promote. Members are urged, individually, to do all in their power to make known the existence and work of the organization.

During the present year the series of *Memoirs of the American Folk-Lore Society* has been begun with the publication of the "*Folk-Tales of Angola*," by Mr. Heli Chatelain. The Council feel that the Society has every reason to be satisfied with this first volume, which in their opinion is thoroughly creditable. The relation of these African myths to those of American negroes makes such an introduction to the series appropriate as an indication of the broad objects of the Society.

The second volume of the *Memoirs*, "*Louisiana Folk-Tales, in French Dialect and English Translation*," collected and edited by Prof. Alcée Fortier, with English translation, is now in the press, and will shortly be ready for distribution. Subscribers to the Publication Fund will therefore obtain in return for their contribution for 1894 two volumes of the series.

The fees of annual members are at present only sufficient to properly publish the organ of the Society, the "*Journal of American Folk-Lore*." The publication of the *Memoirs* must therefore stand on an independent financial basis. In order, therefore, to allow of such publication, an annual subscription of ten dollars has been instituted, the Society thus obtaining from each such contributor seven dollars for the Publication Fund, in addition to the regular fee of three dollars, which entitles him to a copy of the *Journal*. During the year 1894 have been received subscriptions, insuring about six hundred dollars for additional publication. In producing two volumes of the *Memoirs*, by the aid of this sum and of its reserve funds, the Society has done all in its power.

The work of the Society, however, ought not absolutely to be confined to publication. Constant opportunities occur, in which a doubtful subject could be elucidated by research, provided that it were possible to defray the inevitable expenses of the observer. Whether among negroes of the United States, in French Canada, or Spanish Mexico, or even among the white population of isolated districts, interesting material is lost, because there is no adequate means

of providing for its record. The Journal, with small outlay, could be made very much more creditable to American scholarship. If the number of ten-dollar subscribers could be increased to three hundred, the Society would then be in possession of a revenue enabling it to accomplish a work in some measure proportional to the extent of the field.

Persons interested in primitive life and in the study of oral tradition are earnestly urged to assist in forwarding the plans of the Society. As the scope of its labors include the whole continent, the assistance of persons interested in Americana, in all parts of the United States and Canada, may fairly be urged to aid in its support. Whatever help is given to this Society, and to its publications, will assist in giving an impulse to both private and public research.

In order to maintain the publications of the Society, and to increase popular interest in the subject, it is desirable to promote local meetings. It would seem, that in any large city, it ought to be possible to hold at least a few such meetings in the course of the winter, in which subjects connected with folk-lore might be discussed.

On motion, the report was adopted.

The Annual Report for the year 1894, made by the Treasurer to the Council, was read in abstract.

RECEIPTS.

Balance, January 1, 1894	\$1,677.05
Annual fees received	1,248.90
Subscriptions to Publication Fund	673.00
Sales of "Folk-Tales of Angola" to members	79.00
" " volumes of Journal	30.00
Houghton, Mifflin & Co., sales of Journal	141.96
" " " " " " "Folk-Tales of Angola"	348.69
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	\$4,198.60

DISBURSEMENTS.

To Houghton, Mifflin & Co., manufacturing five numbers of the Journal, mailing expenses, circularization, etc.	\$1,609.40
“Folk-Tales of Angola” circularization, etc.	1,211.20
Necessary expenses of Secretary and Treasurer, for printing, etc.	74.40
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	\$2,895.00
Balance to new account	1,303.60
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	\$4,198.60

The next business being the election of officers, it was moved that the Chair appoint a committee to report nominations. The Chair named Miss Alice C. Fletcher, Capt. J. G. Bourke, Mr. W. W. Newell.

This concluded the business of the morning session.

At 2 P. M. the Society was called to order, the chair being occupied by Rev. J. Owen Dorsey. The Society proceeded to the reading of papers, as follows:—

Washington Matthews, Major and Surgeon, U. S. A.: "A Navajo Myth."

R. R. Moten, Hampton, Va.: "Negro Folk-Songs."

William Wells Newell, Cambridge, Mass.: "Theories of the Diffusion of Folk-Tales."

Prof. J. Walter Fewkes, Boston, Mass.: "Illustrations of the Codex of Cortez."

In the evening, from 8 to 10, the Society was tendered a reception in the Washington Club, by the Anthropological Society of Washington, and the Woman's Anthropological Society. The receiving committee consisted of Prof. O. T. Mason, Miss Alice C. Fletcher, Dr. J. Owen Dorsey. The programme consisted of the rendition, by the phonograph and vocally, of selections from the music of the North American Indians. Major J. W. Powell introduced the speakers, making remarks on the study of Indian music, and on the collectors connected with the Bureau of Ethnology, who had devoted time to its examination. Dr. J. Washington Matthews presented, by means of the phonograph, Navajo songs, explaining the character and use of the several pieces. Mr. Frank Hamilton Cushing sang several Zuñi songs, and Rev. J. Owen Dorsey those of Sioux. Miss Alice C. Fletcher, with Mr. La Flesche, sang Omaha songs connected with the ritual of the Peace Pipe. Professor Mason made remarks on the value of the investigations now in progress, as connected with the theory of the musical scale, and with ethnologic research.

On Friday, December 28, the Society was called to order at 10 A. M., and sat until one, the afternoon session being at 2 P. M., and the reading of papers continued in the evening, from eight to ten. The papers presented were as follows:—

Rev. J. Owen Dorsey, Washington, D. C.: "Kwapa Folk-Lore."

Frank Hamilton Cushing, Washington, D. C.: "Ritualistic and Calendaric Nature of the Central American Codices."

John G. Bourke, Captain 3d Cavalry, U. S. A.: "Remarks on Mexican Folk-Foods."

Mrs. Fanny D. Bergen, Cambridge, Mass.: "Burial and Holiday Customs and Beliefs of the Irish Peasantry."

Dr. Thomas Wilson, Washington, D. C.: "The Swastika."

Prof. H. Carrington Bolton, New York, N. Y.: "The Game of Goose, with Examples from England, Holland, Germany, and Italy."

Major J. W. Powell, Washington, D. C.: "Interpretation of American Indian Folk-Tales."

Prof. Daniel G. Brinton, M. D., Philadelphia, Pa.: "The Interpretation of Analogies in Folk-Lore."

Marshall K. Saville, New York, N. Y.: "Opportunities for Ethnological Investigation on the Eastern Coast of Yucatan."

Homer H. Kidder, Cambridge, Mass.: "Origin of the Mide-wiwin." (Ojibwa Folk-Tale.)

Zelia Nuttall, Philadelphia, Pa.: "A Note on Ancient Mexican Folk-Lore."

J. N. B. Hewitt, Washington, D. C.: "Iroquoian Concepts of the Soul."

Albert S. Gatschet, Washington, D. C.: "Manito."

In the evening, by request, Prof. J. Walter Fewkes continued his paper, which was discussed by Mr. F. H. Cushing and Dr. D. G. Brinton.

During the afternoon the committee appointed for the purpose reported the following nominations for 1895:—

President: Washington Matthews, Washington, D. C.; First Vice-President: J. Owen Dorsey, Washington, D. C.; Second Vice-President: John G. Bourke, Fort Ethan Allen, Vt.

Councillors, for three years: W. M. Beauchamp, Baldwinsville, N. Y.; D. G. Brinton, Philadelphia, Pa.; Alice C. Fletcher, Washington, D. C. For two years: Gardner P. Stickney, Milwaukee, Wis. For one year: George Bird Grinnell, New York, N. Y.

The following were nominated by the Council, and elected by the Society to be Honorary Members:—

Prof. Francis James Child, Cambridge, Mass.

Prof. Angelo de Gubernatis, Rome, Italy.

Prof. James G. Frazer, Cambridge, England.

The following publications were announced to have been authorized by the Council as the volumes of *Memoirs* in preparation, and hereafter to be included in the series:—

Current Superstitions collected from the Oral Tradition of English-Speaking Folk in America, by Mrs. Fanny D. Bergen.

Navajo Myths, with Introduction and Notes, by Washington Matthews, Major and Surgeon, U. S. A.

The annual meeting for 1895 was appointed to be held in Philadelphia, December 29 and 30.

At the motion of Mr. F. H. Cushing, a resolution of thanks was offered to the presiding officers of the meeting.

At the motion of Mr. W. W. Newell, the thanks of the Society were voted to the Anthropological Society of Washington, the Woman's Anthropological Society, and to the friends of the Society in the city who had been instrumental in the success of the meeting.

THEORIES OF DIFFUSION OF FOLK-TALES.

At an Annual Meeting, general papers may be in order. With the view of eliciting expressions of opinion, and of urging the importance of research, I may be allowed, without profession of originality, to offer some account of theoretical conclusions in regard to the dissemination of popular traditions.

I. The brothers Grimm, and other German investigators of the first half of the century, considered that the legends and customs surviving among any given people were, for the most part, a racial heritage, transmitted from remote prehistoric epochs; these, it was thought, were subject to the mental alterations of successive ages, but by a process of internal change more than by foreign contact. The traditions of any folk were regarded as truly expressive of its own distinct national genius, its peculiar way of assimilating nature and life. Thus warm patriotism gave color and vitality to scientific discussion; these writers desired to show that Germany, divided in political relations, was one in respect of ancestral belief. It was the ambition of Jacob Grimm to demonstrate that to the Teuton belonged a faith as sincere, a mythology as essentially poetic, though not as artistically elaborate, as had been the possession of classic Greece; this task he accomplished in his immortal "*Deutsche Mythologie*" (1835); he began by stating that all legend (sage) was dependent on belief in deities; in the course of his examination, with stories of ancient gods, preserved in Norse song, he correlated their survivals in modern superstition, — the Wild Hunt with Woden, the ladybird (*Marienkäfer*) with Freya. Thus, existing legendary lore was viewed as in great measure the transformation of primitive piety.

The conception of primitive religion present to the mind of the Grimms was, that an original monotheism had been followed by polytheistic subdivision, and that the mental character of the first period was that of a naïve and poetical innocence. Following the same generally accepted doctrine, Max Müller, in the Oxford lectures of 1856, introduced, with great wealth of poetical diction, a peculiar theory of symbolism, which found rapid acceptance. Referring to Plato's opinion that symbolic interpretation of myths was uncertain, and scarce worth the trouble, Müller declared that comparative linguistics had now found the key. Primitive man, a child and philosopher, expressed in figurative language, the sole means of description at his command, the relations of the visible universe; a succeeding generation, only half understanding words now obsolescent, and literally misinterpreting the older poetry, took facts to be

intended; hence a mytho-poetic age, in which legends had their birth. The vanishing of the dawn at the rising of the sun, for example, gave rise to tales such as the Sanscrit legend of Urvaçī, who is obliged to take her departure after she has looked on her unclad spouse. The greater part of the myths thus born, to use a later expression, as "a disease of language," belonged to the various phenomena connected with the orb of day; hence the title of "sun-myth," under which this system, recommended by its ability to supply a master-key to all locks, has had a rapid and extraordinary currency in the popular thought of our generation; early history, theology, and fiction have all been reduced to this category, and so made to form a halo about the source of light, which thus became the cultus hero and poetic tutor of mankind in a greater degree than affirmed by the ancient representation of that orb under the name of Apollo. An essential part of the doctrine, to which has been given the title of "Aryan origins," maintained that the history of ideas was kindred to the history of language. Investigators had sought out common roots preserved in the various Indo-Germanic tongues, Hindu, Iranian, Greek, Roman, Lithuanian, Slavic, Celtic, Teutonic; in like manner, to determine the mental possessions of the common ancestor, it was only essential to decide what myths, traditions, usages, belonged to Aryan lands; while the individual character of each of these offshoots could be fixed by observing the additions or changes made to the universal heritage. In the hands of the followers of Müller, a similar view was extended to the minor elements of folk-lore, games, nursery rhymes, and the like, now being presumed to have originated in the Aryan family. This way of looking at the problem has continued to be the fashionable and orthodox view of most modern English writers on the subject, and has been pretty well assimilated by the public. The resemblance of the elements of modern folk-lore is thus explained by the doctrine that these are inheritances from common ancestors.

The great German scholars, however, had not denied the continued diffusion of tales, although they considered that this process was slow; that any race retained its traditions with great pertinacity, and that the main body of its legends and customs were truly racial in origin. That such diffusion had taken place was quite evident by the admitted introduction of Christian legends. In notes to "*Kinder- und Hausmärchen*" (1856), Wilhelm Grimm expressed himself very much as many writers of the present day would do. The connection between stories separated in space and time was to be explained variously; as certain thoughts may occur everywhere, so similar *märchen* may arise independently; on the other hand, where this principle cannot be applied, the likeness appears to arise

out of the presence of the influence of a remote common tradition; the resemblance of myths of foreign stocks is to be explained by their reception of Indo-Germanic influences, as for example the Arabs have adopted Hindu traditions.

II. Quite different had been the opinion expressed by Walter Scott. In a note to the "*Lady of the Lake*" (1810), he observed:—

A work of great interest might be compiled upon the origin of popular fiction, and the transmission of similar tales from age to age, and from country to country. The mythology of one period would then appear to pass into the romance of the next century, and that into the nursery-tale of the subsequent ages. Such an investigation, while it went greatly to diminish our ideas of the richness of human invention, would also show that these fictions, however wild and childish, possess such charms for the populace, as enable them to penetrate into countries unconnected by manners and language, and having no apparent intercourse, to afford the means of transmission. It would carry me far beyond my bounds to produce instances of this community of fable, among nations who never borrowed from each other anything intrinsically worth learning. Indeed, the wide diffusion of popular fictions may be compared to the facility with which straws and feathers are dispersed abroad by the wind, while valuable metals cannot be transported without trouble and labor.

Leaving aside the contemptuous character of Scott's allusion to popular traditions, thoroughly unscientific in tone, the doctrine here set forth, before the serious attention of modern learning had been brought to bear on the question, has been strongly confirmed by recent research. Resemblances among folk-tales, in especial, are such as cannot be accounted for on the principle of remote hereditary transmission. In 1865, R. Köhler wrote, in a semi-popular article, printed in "*Weimarische Beiträge*:"—

If we review European household tales (*märchen*) so far as now known, we shall discover that few are the property of any one people, and that on the contrary the same story is found in widely separated countries in nearly the same form. . . . The tales are for the most part only remnants of a comparatively small number of types. One may say, that any one familiar with the collection of Grimm, or any other equally rich, would find little that would be new to him in other collections of European *märchen*. . . . If we ask how this correspondence is to be explained, extending as it does to times so widely separated, we might be led to the conclusion that these tales originated independently, and that the agreement is the result of the uniform character of the human mind, or of accident. But this assumption is generally impossible, since the similarities are of such a character that it may with certainty be said that they could not possibly so have come into being, either in themselves or in the connection in which they are found; the tales must, on the contrary, have been invented at one time, and by one person, and thereafter transmitted by oral tradition.

When and where each story was produced requires in each case a separate investigation, and it is not out of the question that tales exist everywhere, in countries the most widely separated, and have, from the place of their birth, been orally diffused.

This opinion of Köhler's, founded on wide knowledge, has, since the date of his writing, been confirmed by such a variety of evidence, that to me it appears no longer contestable. That the doctrine applies not only to tales, but to songs, is shown by the work of S. Grundtvig on Danish ballads, and by that of F. J. Child on English ballads; that it applies to the games of children has been proved by the writer in "*Games and Songs of American Children*" (1883); a forthcoming volume of Mr. Stewart Culin, on the "*Games of Corea*," will, as I am given to understand, furnish testimony in regard to the identity of many of these games with those of the Western world.

At the International Folk-Lore Congress of 1891, the writer of this article pointed out, that in inquiring into the origin of tales, distinction should be made between the incidents, which might well be of indefinite antiquity, and the story-wholes, which were composed by uniting those incidents. He concluded:—

The origin and history of a folk-tale common to many countries, such as the one which has been the subject of discussion, may be figuratively represented by the illustration of a species of vegetable which has originated in an early civilization at a time so remote that from the first moment of its discernible history it possesses a cultivated character. This vegetable, again, under the influence of civilization, is differentiated into new varieties, arising in different localities, each one of which, on account of advantages which it appears to offer, may in its turn be introduced into distant regions, and even supersede the original out of which it was developed, this dissemination following the routes of commerce, and ordinarily proceeding from the more highly organized countries to those inferior in the scale of culture.

At this meeting, Mr. Andrew Lang emphatically disagreed with the view that the tales had received their form among races possessing a certain degree of cultivation, declaring that he held exactly the opposite opinion; while Mr. J. Jacobs well pointed out that *märchen* were works of art, which could not be supposed the products of unconscious cerebration, and Mr. E. Sidney Hartland developed the view that the anthropological value of folk-lore is in no degree affected by theories respecting its transmission.

III. If modern *märchen* are to be considered as brief novels, originally composed by some one narrator, at some one time, and subsequently modified by oral currency, what answer can be given to questions concerning their authors and countries?

In 1859 appeared the celebrated work of T. Benfey, "*Pantschatantra*," being a version of the Hindu collection of that name (by significance, the "five books"), together with elaborate notes and comparisons. In a brief introduction, Benfey set forth his results. Beast fables, as he considered, had reached India from Greece, being more or less transformations of those of *Æsop*. *Märchen*, on the contrary, were originally of Hindu origin, and from India had travelled over the world; in the tenth century and later, they reached Europe, through the Mongols and Arabs of Spain, as well as in individual cases by the routes of commerce; in this transmission Islam was the main factor, as Buddhism had been in an earlier communication with China and Thibet. In virtue of their superior excellence these stories absorbed all that existed among the nations to which they were carried; hence an apparently kaleidoscopic admixture of forms and motives, although in reality the tales were reducible to a small number of types.

This opinion was based almost entirely on literary material; the manner was shown in which the Sanscrit collection, to which the *Panchatantra* belonged, through Pali, Arab, Persian, Spanish, and Hebrew translations, had reached Europe; that the existing European *märchen* were developments produced under the influence of this literary contact was assumed on very insufficient evidence, and comparative folk-lore has not substantiated that part of the doctrine. Notwithstanding, Benfey's opinion has had an immense currency, was entirely indorsed by R. Köhler in the article referred to, and had been adopted by E. Cosquin, to whom we owe the best series of comparative notes on European *märchen* ("*Contes populaires de Lorraine*," 1886).

In spite of objectors, Benfey's views have had a great influence in disposing historians of literature to the assumption that the introduction of Oriental material into the West has played an important part in the development of mediæval literature; it is a commonplace of text-books, that contact with the East, from the time of the Crusades, is directly connected with the outburst of literary genius, which, in the twelfth century, we find suddenly appearing in Western Europe.

IV. To Edward B. Tylor, comparative anthropology, on the moral side, that science which undertakes to investigate the development of the human mind, through its various stages of animal, savage, and civilized life, owes more than to any other man. In his work on "*Primitive Culture*" (1873), he devoted a considerable space to an examination of mythology (cc. viii.-x.). With the moderation and breadth of view proper to a master, he pointed out that mythic fancy was of necessity based on experience; that the significance of

myths, delivered to us in the literary form of ancient traditions, ought to be compared with the present existence of similar fancies among savages and barbarians, who still, in rude form, produce similar mythic representations of nature, which are therefore not merely aberrations of language; that while sun-myths do exist, any interpretation of a particular story on such principles must cautiously be applied; that animism, that is the spontaneous and involuntary attribution of human intelligence to beings and objects to which intelligence does not really belong, is the true creative principle of mythology. By no means denying the continual transmission of legend by oral tradition, he pointed out, with great force, that this consideration does not of necessity affect the theory of myth, inasmuch as from an anthropological point of view, antiquity is to be measured, not by lapse of years, but by states of mind, so that an opinion of yesterday, adopted among a savage race, even though the basis of the idea should be derived from a recent borrowing, might belong to a time earlier than ancient civilization, just as Maori adzes are older than the bronzes of ancient Egypt (vol. ii. p. 325).

In an essay on "The Method of Folk-Lore" (printed in "Custom and Myth," 1884), Mr. Andrew Lang substantially repeated Tylor's view. He did not deny the possible filtration of tales from one country to another, during the long period of human history; but he also suggested the alternative possibility, that myths had been independently developed, as flint arrowheads had been, "to meet the same needs out of the same material." In his "Myth, Ritual, and Religion" (1887), he devoted a chapter (c. xviii.) to "Heroic and Romantic Myths." Discussing the problem of accounting for the resemblance of traditions, he was inclined to consider "the diffusion of stories practically identical in every quarter of the globe as the result of the prevalence in every quarter, at one time or another, of similar mental traditions and ideas;" explaining, however, that this hypothesis was provisional, and must not be carried so far as to apply to the world-wide distribution of long mythic plots. In the latter case, we did not know whether such stories were independently developed, or had been carried round the world from a common centre.

As to the theory of myths, Lang followed Tylor in applying the principle that these were to be considered in connection with living savage ideas, and were not to be explained merely on symbolic principles; but this doctrine he set forth without the reserves of his model, and in an unnecessarily combative tone. To this general way of viewing the subject he gave the name of the "Anthropological method," an expression applicable as regards Tylor's principles, but not as applied to a special way of interpretation of myths, which

leaves out of account savage or barbarous symbolism, which Tylor had expressly recognized. Where Müller had explained the swan-maiden or *Urvaçī* story as an allegory of the dawn, Lang interpreted it as founded on the early taboo, which prohibited wives from looking on the face of their husbands; the tales, however, give no countenance to either explanation.

V. Granting that folk-tales, like books, are to be regarded as originally the inventions of one mind, of a mind reshaping older material, is there a single source from which they are derived? This question Benfey had answered in favor of India. So far as a certain class of tales was concerned, this statement had met with general acceptance. It was generally considered by students of French mediæval literature that the *fabliaux*, or rhymed poems intended for amusement, produced in great number during the twelfth and thirteenth centuries, owed their inspiration to Oriental sources. It has become a commonplace that contact with the sprightliness and liveliness of Eastern imagination, a contact possible only after the beginning of the Crusades, gave birth to the productions in question. Joseph Bédier, however, in his work "*Les Fabliaux*" (1893), comparatively examining these compositions, has arrived at a result altogether different.

He finds, in the first place, that not one of the poets in question used or knew the translations of the Oriental collections. Adding to the stories of the French *fabliaux* the preserved German mediæval tales, and the Latin *exempla*, or anecdotes intended especially for the use of preachers, he estimates the number of recorded mediæval stories of this sort at 400; of these, in the collections ultimately derived from the Orient, such as *Dolopathos*, the *Seven Sages*, versions of the *Kalila and Dimna*, he finds but thirteen; and he has been able to identify only eleven additional *fabliaux* with stories found in Eastern collections not known to have been translated.

Examining further the character of these narratives, he traverses all the assertions of writers who have referred these to an original Oriental form; the tales do not represent Buddhist ideas; the Eastern variants do not exhibit evidence of superior originality; on the contrary, the Occidental versions are more logical, vital, and variable. The influence of literary communication appears to be nil; writers of *fabliaux*, he thinks, obtained their material from European folk-lore, such as it had been circulating in Europe for unknown periods. Thus in this department also, the Oriental hypothesis is declared to be inapplicable.

All that I am now entitled to say of this statement is, that on the face it appears eminently sensible and probable. At all events, the

burden of proof falls upon those who desire to make out the Eastern source. It is not to be forgotten that Oriental collections certainly did have a great literary influence, and that some semi-popular stories, like those relating to Merlin, are almost certainly influenced by them; but it is not proven that they greatly affected the oral tradition, the folk-lore of Europe. Herein was Benfey's error; presuming that oral and written literature followed the same track, he was led from his demonstration of the course of the latter to infer that of the former.

The suggestion once in the mind, the expectation existing, the judgment was easily led to see in superficial resemblances identities, to find in oral similar tales, expansions of the written ones. It is possible that some of the European *märchen* do owe their origin to hints given in the Oriental collections, furnishing forms which, as Benfey thought, absorbed preëxisting European elements; but that is not proven for any one of these compositions, and certainly is not true for all. Oral tradition went its own independent way, and the same resemblances exist in departments in which no learned intercourse was possible; it is only needful to mention the counting-out rhyme of children.

VI. Taking up the general question, Bédier entirely agrees with the view of Köhler, the view which I have stated to be with present knowledge self-evident, that these stories were composed each at one time, in one country, by one person, and communicated to other countries and peoples, not by inheritance, but by oral transmission, independent of language or race, and controlled solely by the opportunities of culture contact. But in regard to the possibility of indicating where or when any tale was formed, he is incredulous. Greater antiquity of record does not imply superior age of the variant; the method hitherto in vogue, of laboriously collecting and examining all varieties of any tale, is completely sterile. These tales, having nothing peculiar to mark them, belong to all times and places; therefore there can be no certainty as to the date of any one. It is only when we find an ethnic element which has obviously been present at the creation of the narratives, — as for instance in the Arthurian legend, — that any statement can be made respecting origins. Otherwise, no answer can be given; nor is this important, since the anthropological value of the material is unaffected, and it is still open to ask as to the meaning of any particular trait. Thus the latest writer on the theory of folk-tales ends his discussion with a profession of nescience.

So far as the conclusion of Mr. Bédier denies the propriety of formulating any general proposition relative to all folk-tales, I am entirely in sympathy, and in this Journal have repeatedly previously

expressed the same view ; but I cannot altogether coincide with this author as to the inutility of the comparative examination of particular tales. If we wish to understand any object of nature or art, we investigate its life history by attending to its varieties. Let his results be valuable or not, a writer on a folk-tale *must* study that tale in all its forms. It is not then worthy of the talents of this critic to decry such patient investigation. Nor, as I think, is it true that it is not possible, with respect to particular tales, to draw probable conclusions.

Take, for example, the most widely distributed of all human compositions, the tale of the swan-maiden, who is won by the seizure of her magic plumage, and who finally deserts her husband, who is sought in another world, and regained by the performance of tasks in which she assists ; this novel, diffused through the whole world, and with its numerous variants forming a considerable portion of existing European *märchen*, consists of two portions : the first part is found in the Rig-Veda, the second part has analogies in the heroic Greek story of the Argonautic expedition. In both Greece and India, however, the classic tales are of a character to make it clear that the tale as a whole did not then exist. What must be the conclusion ? That the story, as we possess it, is not prehistoric, but a composition produced, after the Greek classic period, by the combination of motives previously existing. It sprang into being, doubtless, either in India or in Greece of the later time ; from one or other of these sources it has wandered over the globe, assuming the most various forms, curiously uniting itself with savage myth, and probably also with savage cultus. Comparative examination shows that it underwent successive modifications, each of which became in turn the centre of a new propagation, and was carried to countries remote in language and race. It appears to me that such a history exhibits the force of the comparison which I have already cited, and also exhibits the complexity of the problem. (See in *Transactions of the International Folk-Lore Congress, 1891*, "Lady Featherflight," with remarks by W. W. Newell, pp. 40-66.)

Very different is the result of comparative investigation into the tale of Cinderella. Assisted by the recent work of Miss Cox, exhibiting the variants of that popular tale, I have been led to the opinion that this is not, as has hitherto been generally supposed, and as M. Bédier thinks, a survival of a world-old narrative alluded to by Strabo, but, on the contrary, an adaptation of a familiar mediæval novel ; starting, as it would seem, less than four centuries ago, from central Europe, this *märchen* has been received with enthusiasm equally by the blacks of Angola and by the Indians of America.

Whether or not these particular interpretations are correct, it

appears to me that the method of comparative examination will not be found fruitless.

What is the order of the communication of folk-lore? Do tales and superstitions proceed from the uncivilized races to the civilized, or vice versa?

The answer, I think, must be, that in almost all cases folk-thought and folk-practice are imposed by cultured races on the more barbarous, and that very little passes from the savage to the civilized. The reasons are obvious, but need not here be given. I doubt whether a single instance can be cited of the adoption and assimilation, by a highly cultivated race, of any considerable body of barbarous ideas. Where two races are mixed together, as in America negroes and whites, the case is more complicated; yet here, also, the influence of the civilized part of the community is immeasurably in excess. Of American Indian legends, during three hundred years of culture contact, scarce anything has been passed to the whites. In Ireland, the Gaelic population has been in contact with the English for seven hundred years, but Fenian narrations have not been adopted by the latter. When a less cultured community is constantly in contact with more cultured ones, it eventually altogether loses its ancestral stock. The Basques of Spain, the Celts of Wales and of Brittany are examples.

This process, however, is not peculiar to modern civilization. It has gone on from a time before the beginnings of history. Long previous to conditions of which we have record, the populations of western Europe and of Asia were in continual exchange of ideas, usages, beliefs, tales, rites. Before the foundation of the great historic religions of the East, before the Egyptian Book of the Dead was written, before Troy was besieged, before Hebrew character and faith was formed, this process went on in the same manner as at a later time. Thus arose two movements: on the one hand, the tendency toward uniformity, resulting from perpetual exchange of ideas; on the other hand, new ethnic developments, depending on conditions belonging to each special region. The resemblance of human conceptions, the world over, may be due to the common reaction of the human mind on nature; but the resemblance of ideas, in culture areas, can only be explained by the integrating process described; in particular, the similarity of modern folk-lore in the countries of Europe and Asia must be explained by this continual diffusion, never more active than within the latter centuries. Tales, or variants of tales, originating, as it would seem, in countries at any given time the most civilized, have thus been distributed over all parts of the Old World.

Once more: in comparing two forms of a story, it is usual to as-

sume that that is the oldest which exhibits the most barbarous traits. Such is the method commonly applied by scholars in the examination of the relative priority of mediæval narratives. But this supposed criterion is delusive. It continually happens that a simple and civilized narrative assumes savage traits, and this in two ways : either, in the case of literature, by intentional archaization, or, in the case of folk-lore, by absorbing the savage ideas of the folk by which it is received. To employ a figure, the gold of civilized tradition, falling into the underlying stratum of barbarism, becomes an amalgam. The savage elements attached to some versions of Cinderella by no means show that the versions in question are more primitive ; they are, on the contrary, only degradations of the original comparatively gentle and lucid form.

It appears to me probable, in spite of the unquestionable resemblances between incidents of the tales of the ancient world and our own *märchen*, that the latter are not immediate traditional descendants of the former, but that they descend from romanticized narratives of a much later date ; according to analogy, for the origin of these tales as we have them, we should look to a period, after the classic heroic age, in which such tales were in the fashion, being orally produced and orally circulated ; these conditions would be fulfilled by India of the pre-Christian time. It is, however, also true, as Mr. Bédier forcibly points out, that later Greek literature exhibits similar taste, and that very likely the deficiency of collections prevents us from recognizing many of our romantic *märchen* as belonging also to Greece. In the Egyptian tale of "The Two Brothers" we possess a folk-tale of 1400 years before our era. The narrative shows that many of the incidents which enter into the composition of these novels were familiar at this date ; yet the narrative does not, to my mind, exactly correspond to our *märchen* ; I should suppose that in the process of continual reconstruction and recomposition of kindred materials, the originals of the tales we now possess were formed at a later day. As already remarked, a distinction is to be made between incidents and story-wholes, and the perpetual superseding of older forms by new, although related, types is to be taken into account. Yet it is quite possible that some of our modern tales may be connected with those recited in the early civilizations of Assyria or of Egypt.

From centres of culture, in modern times to our knowledge, and doubtless in ancient times beyond our knowledge, folk-tales have spread to all parts of the earth, where conditions allowed exchange, mingled with the stock already present, and modified in ways now untraceable the ideas of every country accessible to the communication of thought. In Europe, Asia, and probably in all parts of

Africa, also, is to be found no such thing as a people not so affected.

In America only, thanks to the separation of the continents, this principle may not have applied. That the great mass of pre-Columbian tradition was unaffected by that of the Old World appears at least probable. This advantage of presumable independence ought to stimulate research, for it is on this continent alone that we can hope to obtain evidence of an absolutely independent development of thought. It can hardly be doubted that numerous collections of all varieties of myth and tale from North and South America would render possible the determination of pre-Columbian ideas and fancies. The existence of such collections, sufficient in number and accuracy, would certainly be of advantage to every branch of philosophy.

In the preceding remarks, made with especial reference to the folk-tales of Europe, regard has been had only to those narratives which belong to several countries, and are not the peculiar property of any one race. The traditional stock of any people consists of two parts: first, those elements which are peculiar to the ethnic group; secondly, those which belong also to other groups, and which may probably have been a loan from abroad. In the folk-lore of Central and Western Europe, almost the whole mass of traditional story is comprehended in the latter division. In proportion as we approach more isolated areas, a larger proportion of the oral literature exhibits original characteristics, or at least is not so closely connected with European ideas. How large a portion of the folk-narratives of Siberia, China, or Japan, for example, is to be classified with ideas, themes, and plots, which occur also in Europe, and which have reached those countries by dissemination from the civilizations of different periods, how much is really distinctive and a product of the soil, there exist at present no means to conclude, neither collections nor discussions being adequate. In Africa the collections show an imported element; but relatively how great, in comparison with the native contribution, the means at hand are not yet sufficient to determine.

Problems of folk-lore diffusion must be considered independently, on their merits; neither general theoretic assumptions, nor analogies of archæology or of language, can be invoked in order to settle the questions at issue. In especial, it has been amply demonstrated that the history of ideas is not parallel to that of speech.

W. W. Newell.

Putter along, an old English form, still in use in New England, for "potter," to walk languidly, or labor inefficiently.

Rampike, a dead spruce or pine tree still standing. It is used in the same sense by the lumbermen of the Maritime Provinces, and probably of New England. It is probably the same as the old English word *rampick*, an adjective "applied to the bough of a tree which has lesser branches standing out at its extremity" (Wright).

Ram's horn, a wooden pound for washing fish in. But Wright gives it as a Somerset word, denoting a sort of net to inclose fish that come in with the tide.

Randy is used, both as a noun and a verb, of the amusement of coasting. "Give us a randy," or "The boys are randying." In Anglo-Saxon it means boisterous, and "on the randy" meant living in debauchery. The word is retained in Scotland, where it means a romp or frolic, but generally in an unfavorable sense. The dictionaries, however, give *randon*, both as a noun and a verb, in old English and old French, as denoting rapid and violent motion, or going at random.

Robustious is an old English word used by Milton, the same in meaning as "robust," originally used in a favorable sense, but coming to mean violent and unruly. Hence it became a term of reproach, and finally fell out of use. But the Newfoundlanders still use it, or the similar word *robustic*, in its original favorable signification.

Scred, a piece or fragment, seems the same as "shred," the Anglo-Saxon *screade*. Webster gives Provincial English *screed*.

Seeming, judgment or opinion. Given by Johnson and Webster as obsolete, but used by the best writers of the past. Thus Milton has :—

The persuasive words impregnd
With reason to her *seeming*.

And Hooker says :—

Nothing more clear to their *seeming*.

In Newfoundland the sled or sleigh of the Continent, the sledge of the English, is called a *slide*, but according to Wright this is the original form in old English. *Shard* is used, as in Shakespeare's time, to denote broken pieces of pottery.

Spancel, a noun, denoting "a rope to tie a cow's hind legs," and a verb, "to tie with a rope." By Webster it is given as Provincial English, and an English gentleman informs me that the word is still common in Yorkshire.

Strouters, the outside piles of a wharf, which are larger and stronger than the inner ones, which are called *shores*. According to Wright, in Somerset dialect it denotes "anything that projects."

Starve, viz., with cold or frost. I have heard the same in Nova Scotia. Johnson gives it as a verb neuter, with one of its meanings, "to be killed with cold," and as active, with the meaning to "kill with cold," and quotes Milton's line : —

From beds of raging fire to *starve* in ice.

Webster gives this meaning as common in England, but not in the United States, though he quotes W. Irving as writing "*starving* with cold as well as hunger."

Tilt, a log-house such as lumberers use ; a rough, temporary shelter, like a shanty in Canada, only, instead of being built of logs laid horizontally one on the other, it is usually composed of spruce or fir sticks placed vertically and covered with bark. In Anglo-Saxon it appears as *telt* and *telde*, from *telden*, to cover. According to the dictionaries, from Johnson onward, it is used to denote a tent, an awning or canopy, as over a boat.

Troth plight, one espoused or affianced. So Shakespeare : —

This your son-in-law

Is *troth plight* to your daughter. — *Winter's Tale*.

Tussock, a bunch or tuft of grass, is marked in the dictionaries as obsolete, but it is still in use in Newfoundland to denote the matted tufts of grass found on the bogs.

It is well known that the word *girl* is not found in the Anglo-Saxon or other languages of the North of Europe, and that it only occurs in two places in the authorized English version of the Bible, showing that it was then only beginning to be introduced into English. In Newfoundland it is only where the people have been intermixed with persons from other quarters that it has been used, and in more remote places it is perhaps not used yet, the word "maid," pronounced m'y-id, being almost universally employed instead.

A number of words are pronounced so differently as to seem to be almost different words. Thus "seal" is pronounced as if written *swile*, a sealer is a *swiler*, and seal hunting is *swile* hunting. A hoe is a *how*, the fir is *var*, snuffing is *snoffing*, and "never" is *naar*, which is equivalent to "not," "naar a bit" being a favorite expression to denote a strong negative.

There are also remains of old English usage in their use of the pronouns. Thus every object is spoken of as either masculine or feminine, and has either "he" or "she" applied to it. "It" seems only to be used where it has been acquired by intercourse with others. A man speaking of his head will say "he aches." Entering the court-house, I heard a witness asked to describe a cod-trap that was in dispute. He immediately replied, "*He* was about seventy-five fathoms long," etc. Other objects are spoken of as "she," not

only boats and vessels, but a locomotive. I see no principle upon which the distinction is made. But of this old usage we have a remnant in the universal use of the feminine for ships.

Another old form still common is the use of the singular *thee* and *thou* instead of the plural *you*. With this is joined what is still common in parts of England,—the use of the nominative for the objective, and to some extent the reverse.

Some peculiarities may be noticed also in the formation of the past tense of verbs. Thus the present *save* has the past *sove*, and *dive* is *dove*. But the very general usage is to follow the old English practice of adding “ed.” Thus they say *runned* for ran, *sid* for saw, *hurted* for hurt, *fallcd* for fell, *comcd* for came, even *sen’d* for sent, and *goed* for went. This last, however, is true English, retained in Scotland in *gaed*, while *went* does not belong to the verb at all, but is the past of another verb to wend. More curious still is the use of *doncd* for did or done.

The use of the letter *a*, as a prefix to participles or participial nouns, to express an action still going on, is still retained ; as, a-walking, a-hunting, etc.

Again, in some places there is retained in some words the sound of *e* at the end where it is now omitted in English. Thus “hand” and “hands” are pronounced as if written “handè” and “handès.” This is old English. We find it in Coverdale’s version of the Bible, Tyndale’s New Testament, which, however, sometimes has “honde” and “hondes,” and Cranmer’s. The same usage appears in some other words, but I do not know to what extent it prevails.

The word or syllable *am* is affixed seemingly only as an expletive, perhaps for the purpose of emphasis. My conjecture is that it is a corruption of the word *same*. Thus “*thisam*” and “*thesam*” were probably originally “this same” and “these same.”

A number of words written with *ay*, and with most English-speaking people having the long sound of *a*, are in Newfoundland sounded as if written with a *y*. Thus they say w’y, aw’y, pr’y, pr’yer, b’y for way, away, pray, prayer, bay. So n’yebor for neighbor. This pronunciation is still retained in Scotland, and R. Lowell refers to it as in Chaucer, and quotes it as an example of the *lastingness* of linguistic peculiarities.

In their names of objects of natural history we find the retention of a number of old English words. Thus whortleberries or blueberries are called *hurts*, nearly the same as the old English whurts or whorts, marked in the dictionaries as obsolete. Then they call a flea a *lop*, the Anglo-Saxon *loppe*, from *lope*, to leap ; and wasps they call *waps*, which is the same with the Anglo-Saxon *waps* and the Low German *wepsh*. A large vicious fly is called *stout*, but accord-

ing to Wright this is the Westmoreland name for the gadfly. Then the snipe is called a *snite*, which is the old English form: "The witless woodcock and his neighbor *snite*." (Drayton's "Owl.") Earthworms are termed *yesses*, which Wright gives as Dorsetshire, and which is found in dictionaries as late as Walker's.

Some names are retained, but altered in form or differently applied. Thus *grepe* seems unquestionably the same word as *grebe*; but it is used in Newfoundland to denote the sea eagle, while the original word is used to denote certain kinds of waterfowl. Then *stoat* is used for *shoat*, a young pig, and the American brown thrush or robin is called the *blackbird*.

They have a number of other names whose origin I cannot trace, some of which may have originated among themselves, but most of which were probably brought with them. Thus the medusæ, or sea-nettles, are called *squidsquads*, sometimes *squidsqualls*; the echinus or sea-urchin, *ox eggs*; freshwater clams, *cocks and hens*; and to the westward smelts are known as *ministers*. The black fly is known as the *mosquito*, and the mosquito as the *nipper*.

II. A number of English words are used in peculiar senses, and it is often interesting to trace the process of the change. Perhaps in this respect the stranger is most frequently struck by the use of the words *plant* and *planter*. He reads of administration of the estate of A. B., planter, or sees the name of C. D., planter, as a candidate for the legislature, and he hears the words in connection with all their fishing operations. A planter is a man who undertakes fishing on his own account, a sort of middleman between the merchants and the fishermen. He owns or charters a vessel, obtains all supplies from the merchants, hires the men, deals with them, superintends the fishing, and on his return deals with the merchants for the fruits of the adventure. A man will speak of going on a plant, that is, going fishing on his own account. On the West Coast, a man who owns a boat and hires another man is called a small planter.

It is easy to see the origin of this. When England began to plant colonies, they were called plantations, and those who formed them were called planters. In general they were really engaged in cultivating the soil, as the planters of Jamaica, the planters of Virginia, etc. But in Newfoundland the settlers or planters had, indeed, land assigned them, but for a length of time only for carrying on their fishing, but they still retained the name of planters.

The word *clever*, it is well known, is used in different senses in England and New England. In the former it expresses mental power, and means talented or skilful; in the latter it describes the disposition, and means generous or good-natured. In Newfoundland it is used in quite a distinct sense. It there means large and hand-

some. It is applied not only to men, but to animals and inanimate things. A fisherman will speak of a "clever-built boat," meaning that it is large and shapely. The dictionaries, from Johnson onward, give, as one meaning of the word, "well-shaped or handsome." But he describes it as "a low word, scarcely ever used but in burlesque or in conversation, and applied to anything a man likes, without a settled meaning." But Wright gives it as in the East of England meaning good-looking, and in Lancashire as denoting lusty, which is nearly the Newfoundland idea, and probably the nearest to the old English.

Sign, in the phrase "a sign of," is used to denote a small quantity. One at table, being asked if he would have any more of a dish, replied, "Just a sign." This I have no doubt originated in the use of the term on the fishing grounds in something of its proper meaning. When, on reaching them and seeking spots where the fish were to be found, they first caught some, it afforded a sign of their presence, just as a gold-miner speaks of a "show" of gold. When they caught them in greater abundance, they spoke of it as "a *good* sign of fish." Hence the term came to express the quantity, without reference to what it indicated, and in this sense to be applied to any object.

Atert, or *atort*, is the same as *athwart*, but it is used as equivalent to across. Thus they say "atert the road," or "atort the harbor." *Tert* is also used for thwart.

Bread, with a Newfoundlander, means hard biscuit, and soft-baked bread is called *loaf*. The origin of this is easily understood. For a length of time the coast was frequented by fishermen, who made no permanent settlement on shore, and whose only bread was hard biscuit. In a similar way fish came to mean codfish.

"*Going into the country*" is used to express going into the woods. A man going for an outing, taking a tent to encamp in the woods, will be said to have gone into the country. We can easily understand how this could have arisen. In Newfoundland there are really no settlers or settlements away from the shore. Therefore to go into the country is in reality to go into the woods. On the other hand, the people of St. Johns speak of persons coming in from the outposts as "coming *out of* the country." We find the same form in the authorized version of the English Bible (Mark xv. 21), where the Revised has simply "coming *from* the country."

The word *fodder* is not used to denote cattle-feed in general, but is limited to oats cut green to be used for that purpose. This use of the word, I am informed, is found in New England. So the words *funnel* and *funnelling* are used in Newfoundland, and also in some parts of the United States, for stove-pipe. It is common in both to

hear such expressions as "The funnels are wrong," or "He bought so many feet of funnelling." This sense of the word has gone out of use elsewhere, except as regards a steamer's funnel.

Hatchet is used for an axe. This is a little singular, as the word was not originally English, but is the French *hachette*, the diminutive of *hache*, and really meaning a small axe or hatchet.

A Newfoundlander cannot pass you a higher compliment than to say you are a *knowledgable* man. This word, however, I understand is common in Ireland, and I suppose was brought here by the Irish settlers.

Liveyers, a name applied by the Newfoundland fishermen to those who permanently reside on the Labrador coast, in contrast with those who come there during summer. It seems simply the word *livers*, but curiously altered in the pronunciation.

Lodge is used in an active transitive sense, as equivalent to place or put, as "I lodged the book on the shelf," "She lodged the dish in the closet." This was the original meaning of the word, but this use of it in common life has almost entirely ceased. We have, however, a survival of it in such expressions as, "lodging money in the bank."

Marsh, often pronounced *mesh* or *mish*, is the usual name for a bog, of which there are many throughout the island. So *pond* is the name for a lake. Even the largest on the island (fifty-six miles long) is known as Grand Pond. This usage prevails to some extent in New England, where, however, both terms are used without any clear distinction between them, but in Newfoundland "pond" alone is used. In this connection it may be also noted that a rapid in a river is usually known as a *rattle*. I do not find this elsewhere, but I regard it as very expressive.

Model, sometimes pronounced *morel*, is used in general for a pattern. Thus a person entering a shop asked for "cloth of that model," exhibiting a small piece.

Ralls, a word applied to riots that took place some years ago. Robert Lowell, in his work, "The New Priest of Conception Bay," supposes that the word means "*rallies*," but Judge Bennett informs me that it is a corruption of "*radicals*," and was applied to those engaged in these disturbances as enemies to civil and ecclesiastical authorities.

Rind, as a noun, is invariably used to denote the bark of a tree, and, as a verb, to strip it off. The word *bark*, on the other hand, is only used as a noun to denote the tan which the fisherman applies to his net and sails, and as a verb to denote such an application of it. Thus he will say, "I have been getting some juniper or black spruce *rind* to make tan *bark*," or "I have been *barking* my net or sails," meaning that he has been applying the tannin extract to them.

One of the most singular peculiarities, however, of the dialect of Newfoundlanders is the use of the word *room* to denote the whole premises of a merchant, planter, or fisherman. On the principal harbors, the land on the shore was granted in small sections, measuring so many yards in front, and running back two or three hundred yards, with a lane between. Each of these allotments was called a *room*, and, according to the way in which it was employed, was known as a merchant's room, a planter's room, or a fisherman's room. Thus we will hear of Mr. M.'s upper room, his lower room, and his beach room; or we have Mr. H.'s room, the place where he does business, at Labrador. One of these places, descending from father to son, will be called a family room.

Shall, probably the same as *shell*, but we find it as *shale* used by older writers. Johnson defines it as "a husk, the case of seeds in siliquous plants," quoting Shakespeare's line, "Leaving them but the *shales* and husks of men," and later writers use it as a verb to denote the stripping off this husk. In Newfoundland it is used in both ways, and in addition to denote the hulling of strawberries and such fruit.

The word *skipper* is in universal use, and so commonly applied as almost to have lost its original meaning of the master of a small vessel. It is used toward every person whom one wishes to address with respect, and is almost as common as "Mr." is elsewhere. Generally the Christian name is used after it, as Skipper Jan, Skipper Kish. In like manner the word *uncle* is used without regard to relationship. In a community every respectable man of say sixty years of age will be so called by all the other people in it.

Spurt, meaning a short time. "Excuse me for a spurt." "How long did you stay?" "A short spurt."

Having much to do with the weather, as might be expected, they have peculiar words and expressions regarding it. Thus a calm day is *civil*, and a stormy one is *coarse*. This last I think I have heard among Scotch people. A very sharp, cutting wind driving small particles of ice, which strike the face in a painful manner, is expressively called a *barber*. A Newfoundlander will also speak of the wind being *scant* when it may be blowing something of a gale. He means that it is too nearly ahead for him to make the course which he wishes. I find, however, the same use of the word among seamen in Nova Scotia. This I think must be a corruption of the word *askant*. From this perhaps comes the word *scantalize* or *scandalize*. A gentleman heard a captain, on bringing a vessel to anchor, give an order to "scantalize the mainsail." The command was obeyed by letting the peak drop and gathering up the sail as far as was necessary to take the wind out of it. The word, however, does not appear to be in common use.

It will be seen that several of the old English words in use in Newfoundland are also found in New England. The question has been raised, whether each derived them from their common English parentage, or whether the Newfoundlanders received them by intercourse with New England fishermen visiting their coast. I am decidedly of opinion that most if not all the old English words used in Newfoundland were an original importation from the mother country. The intercourse of New England fishermen was too limited and too transient to have so generally affected their language. Still there are a few words in use which seem to have come in that way, for example *callibogus*, a mixture of spruce beer and rum; a *scalawag*, a scamp; *tomahawk*, the name by which the American shingling hatchet is known; *catamaran*, a word originally denoting a raft of three logs lashed together, used first in the East and afterward in the West Indies, but in Newfoundland used to denote a wood-sled, and, when side sleighs were first introduced, applied to them; and *scrod*, in New England *escrod*, a fresh young codfish broiled.

III. There are a large number of words the origin of which is to me unknown or uncertain. Thus a species of white bean is advertised commonly and sold under the name of *callivances*. Eggleston, in an article in the "Century Magazine" for 1894, mentions "*gallivances* and potatoes" as given in 1782 among the products of Pennsylvania; and in the same year, in "A Complete Discovery of the State of Carolina," a list is made of several sorts of pulse grown in the colony, to wit, "beans, pease, *callavances*," etc. He is puzzled about the word, and supposes it to mean pumpkins, and to be from the Spanish *calabaza* (gourd). But this would not be pulse. Probably it meant there, as it does now in Newfoundland, the small white bean, in contrast with the broad English bean. But what is the origin of the word, and how did it come to be found in places so distant, and circumstances so different, as in Carolina and Newfoundland? And is it not singular to find it surviving in the latter place, when it has so entirely disappeared elsewhere that the learned are unable to ascertain its meaning?

Of other words of to me unknown origin I may mention *chronic*, an old stump; *cockeying* at Harbor Grace, *copying* in St. Johns, describing an amusement of boys in spring, when the ice is breaking up, of jumping from cake to cake, in supposed imitation of the sealers; *cracky*, a little dog; *dido*, a bitch; *gandy*, the fisherman's name for a pancake; *mucksy*, muddy, doubtless from muck, but I do not find it in any dictionary within my reach; ¹ *scrape*, a rough road down the

¹ Since the above was written, I observe that the author of *Lorna Doone* gives "muck" and "mucksy" as Devonshire for mud and muddy.

face of a bank or steep hill, used specially in regard to such as are formed by sliding or hauling logs down; *shimmick*, used on the west coast as a term of contempt for one who, born of English parents, attempts to conceal or deny his birth in Newfoundland; *sprayed*, describing chapped hands or arms; *tolt*, a solitary hill, usually somewhat conical, rising by itself above the surrounding country; *truckly-muck*, a small two-handed car for dogs, with a handle for a man to keep it straight; and *tuckamore*, in some places *tuckamil*, a clump of spruce, growing almost flat on the ground and matted together, found on the barrens and bleak, exposed places.

To these may be added the following words: *droke*, *c. g.* of wood, denoting a wood extending from one side of a valley to the other. In old English the word denotes a filmy weed on the surface of stagnant waters, but I cannot trace any connection of this with the use of it in Newfoundland.

Dwy, a mist or slight shower. "Is it going to rain to-day?" "No, it is only a dwy," a Newfoundlander may reply.

Starrigan, a young fir-tree, which is neither good for firewood nor large enough to be used for timber, hence applied with contempt to anything constructed of unsuitable materials. The word sounds as if it were from the Irish.

Sprawls of snow, heavy drifts; the origin and proper meaning of the word I am unable to trace.

Under this head we may also notice a number of technical terms connected with their fishing, which may be used by fishermen elsewhere, but of most of which I am unable to trace the origin. Thus we have *collar*, a mooring laid down for the purpose of fastening the fishing punt or skiff to it: the rope has a loop at the end for pulling over the stern of the boat, and this rope gives its name to the mooring; *faggots*, small piles of fish on the flakes; *high rat*, a boat with a board along the edge to prevent the water coming over, called a *washboard*, a term applied to objects which have a similar arrangement; thus a man boarding in town complained that he had to sleep in a bed without any washboard; *perw*, an instrument consisting of a shaft with a sharp piece of iron, like one prong of a fork, at the end of it, used for throwing fish from the boats on to the stages, hence the verb *to perw*, to cast them up in this manner, but this seems to be the French word *pieu*, which is defined as meaning a stake or pale, but which I am informed is used by the French Canadians to denote a fork; *rode*, the hemp cable by which the vessel, boat, or punt rides on the fishing ground; *swatching*, watching open holes in the ice for seals to come up to shoot them; and *water-horse*, a pile of fish after being washed, usually three or four feet wide, about the same height, and as long as may be.

The hunting of seals on the ice has produced a number of technical words which seem peculiar to that employment. Thus a cake of ice is uniformly known as a *pan* of ice, and *to pan* is to gather at one place a quantity say of seals. This last, however, seems a survival of an obsolete English word meaning to join or close together. Ice ground fine is known as *swish ice*, but broken into larger pieces it is called *slob ice*. Large cakes of ice like small icebergs floating about are called *growlers*; and when, by the pressure of sea and storm, the ice is piled in layers one upon the other, it is said to be *rafted*. The process of separating the skin with the fat adhering to it from the rest of the carcass is called *sculping*, and the part thus separated is called the *sculp*.

Like all uneducated people, Newfoundlanders have phrases, or a sort of proverbial expressions, based on the circumstances of their daily life, which are frequently very telling. Thus they will describe a simpleton or greenhorn as "not well-baked" or only "half-baked." They will also describe a man as having "a slate off," indicating the same as is meant by a man having something wrong in his upper story. This saying was doubtless brought with them from the old country; but as slates are not used among them for the covering of houses, they have adapted the saying to the country by speaking of such a man as having "a shingle loose." An increase of cold may be described as the weather being "a jacket colder," and when feeling its severity they will speak of being "nipped with cold." Again, a man describing his poverty said he had had nothing to eat but "a bare-legged herring," meaning a herring without anything to eat with it. But one of the most amusing uses of a word is that of "miserable," simply as intensive. Thus a person will speak of "a miserable fine day." I believe that similar words are used in a similar manner, and that one may be described as "terrible good."

George Patterson.

NEW GLASGOW, NOVA SCOTIA.

passing over his head. But the gaze of one in sin caused such disturbance that two stones from the church dropped to the earth, and to this day lie in sight in the field where they fell. Some say that it was to place the graves near the road so that the occupants might have the prayers of the passers-by that the miracle was performed, for in its present situation the churchyard is only separated from the road by a wall, but in its old site it was not bordered by any road. The field reputed to be the former place occupied by the graves is never tilled. It is said that slight elevations, and now and then a footstone, yet show where graves used to be.

When cottagers die it is usual to preserve with care their best clothes, and for the relatives to wear such garments from time to time in going to mass. It is thought that the dead may unseen, probably during the night, return and wish to put on their former garments. I knew of the following incident: A servant girl went back from America for a visit at her home in County Cork. Just before her arrival her eldest sister had died. Upon her coming back to America the mother gave her an almost new woollen petticoat belonging to her deceased sister, but this she told me would be at once replaced by another of the same sort. The mother also was about to buy and make another petticoat for Sunday wear to place among the clothes of her dead daughter, as the latter had requested her so to do a short time before she died. Clothes belonging to the dead are supposed to decay very rapidly, not lasting nearly as long as those belonging to the living. Photographs also fade, change, and look as if the original were ill, after the death of the latter. It is believed that the departed sometimes come back to earth and attend mass. A path is always left open down the aisle of a country chapel. The peasants believe that this is done in order that invisible spirits of the dead who may wish to enter shall not be impeded by the kneeling worshippers.

Visitors from the grave are, however, by no means always invisible, for instances are related of persons long dead appearing as if alive, in broad daylight. Then too it is implicitly believed that the dead often rise from their graves and amuse themselves during uncanny hours of the night at "goaling," a favorite and somewhat boisterous national ball game. More than one individual has told me that such merry-makings among the dead have been frequently witnessed in fields neighboring to churchyards, by persons returning home very late at night. The players have even been heard to laugh in their sport.

One should never throw water out of doors late at night. If it be absolutely necessary to empty water, that has been used for bathing, or for any domestic purpose, it should be carried out and

very gently poured upon the earth. If flung out with violence, "It might fall upon some one from the other world," I was told when I asked the reason of this rule. It is counted most unlucky not to heed this saying.¹ One should never go to bed without having a supply of clean water in the house. The good people, or "those from the other world," may come in to drink, and will not like it if there be no water.² Water kept in the house over night should not be used next day lest these ghostly visitors may have tasted of it.

The bottle containing holy water brought home from mass, or water brought home to use medicinally, from a blessed well, when one has been "paying rounds," should never be corked. It is said that holy water will keep pure in an uncorked bottle, no matter how long it stands. A woman once, not knowing that it was wrong, corked her vial of holy water after paying rounds, and when she reached home the bottle was empty. This showed that it was not right. When I asked why it was wrong, the answer was, "I suppose it should be left open so that if any people from the other world should pass by and want any of the holy water it would be free and open to them."

This is another illustration of the popular belief in the constant presence about the living, of unseen spirits.

At a christening, if either the godfather or godmother fail to repeat verbatim after the priest the prayers and promises, the child christened will always have the power to see fairies or ghosts. This is counted unfortunate.

Gradually there has come to me, directly from Irish girls, a large and interesting accumulation of lore concerning fairies and their subterranean homes, the "lises," but this matter is so great in amount as to need a separate paper.

The small cloth used by the priest in the christening rites, which becomes more or less moistened with the holy water, is reputed to possess great curative virtues and if, as occasionally occurs, the priest gives it to the mother or some other near relative of the babe, it is preserved with the greatest care.

It is disastrous to fill up an old well, — even one long disused should still be left open so that, if those now dead, who when living used to come there for water, should return in the night to draw water they may find it. Not infrequent instances are related of ill-

¹ This suggests an Arab custom of apologizing to any possible unseen spirit who by chance may be hit if a stone be thrown into the empty air. See, also, in the *Journal of American Folk-Lore*, July-September, 1890, pp. 206, 207.

² The negroes on the Eastern Shore of Maryland also believe it to be wrong and most unlucky to retire without leaving a pail of drinking water in the house.

Trows require that plenty of clean water shall be left in the house on Saturday night. Shetland Islands, Edmonston's *Home of a Naturalist*, p. 209.

NOTES ON THE DIALECT OF THE PEOPLE OF
NEWFOUNDLAND.¹

IN recently visiting Newfoundland, I had not more than begun to associate with her people till I observed them using English words in a sense different from what I had ever heard elsewhere. This was the case, to some extent, in the speech of the educated, in their law proceedings, and in the public press, but of course was more marked among the uneducated. Among them, particularly, I found in addition words in use which were entirely new to me. Further intercourse convinced me that these peculiarities presented an interesting subject of study, and during the short time at my disposal, with the assistance of kind friends, among whom I must specially mention Judge Bennett of Harbor Grace, I made as full a collection as circumstances would permit, of words in use strange to me, or used in peculiar senses.

In explanation of the origin of these peculiarities, I may mention that the most of the original settlers of Newfoundland came either from Ireland or the west of England. In consequence, the present generation very generally speak with an Irish accent. But they seem to have adopted few words from this source. From a very early period, the coasts were frequented by fishermen of all nations, and thus may have been introduced words, whose genesis we find it difficult to trace. This influence, however, has been very limited, and their language is almost entirely English. Even the peculiarities which we are to consider will, I think, be seen by the following collection to be survivals of older forms of the language in many cases.

I. We find English words which are either obsolete or used only in some limited sense. We note the following :—

Barvel, sometimes pronounced *barbel*, a tanned sheepskin used by fishermen, and also by splitters, as an apron to keep the legs dry, but since oilskin clothes have come into use, not now generally employed. Wright, in his "Dictionary of Obsolete and Provincial English," marks it as Kentish, denoting "a short leather apron worn by washerwomen, or a slabbering bib."

Barm has now generally given way to the word yeast, but it is still commonly, if not exclusively, used in Newfoundland. So *billets*, for small sticks of wood, has now, with most English-speaking people, gone out of use. But it is quite usual in Newfoundland to hear of buying or selling billets, putting in billets, etc. The word, however, seems to have come from the French.

¹ Read at a meeting of the Montreal branch of the American Folk-Lore Society, 21st May, 1894.

Brews. This is a dish which occupies almost the same place at a Newfoundlander's breakfast-table that baked beans are supposed to do on that of a Bostonian. It consists of pieces of hard biscuit soaked over night, warmed in the morning, and then eaten with boiled codfish and butter. This is plainly the old English word usually written *brewis*, variously explained. Johnson defines it as "a piece of bread soaked in boiling fat pottage made of salted meat." Worcester derives it from Gaelic *brathas*, W. *brize*, a fragment or morsel, and represents it as denoting small pieces of bread in broth. But Webster properly, we think, gives it as from the Anglo-Saxon *brice*, broth, and represents it as obsolete in the sense of broth or pottage ("What an ocean of *brewis* shall I swim in," Beaumont and Fletcher), but as still used to denote "bread soaked in gravy, or prepared in water and butter." This is the relative New England dish. Wright gives it in various forms, *brewet*, *brewis*, etc., as denoting pottage, but says that in the north of England they still have "a *brewis* made of slices of bread with fat broth poured over them."

Child is used to denote a female child. This is probably going out of use, as gentlemen who have resided for some time on the island say they have never heard it, but I am assured by others that on the occasion of a birth they have heard at once the inquiry, "Is it a boy or a child?" Wright gives it as Devonshire, and it was in use in Shakespeare's time, "Winter's Tale," iii. 3, "A boy or a childe, I wonder."

Dresh, to go round visiting. A man said of a minister, "He's na'ar a bit of good for dreshing round." In old English the word is the same with the modern threshing or thrashing. This peculiar use of the word may have originated in the practice before threshing mills were in use, of men going round among farmers threshing their grain.

Drung, a narrow lane. Wright gives it under the form of *drum*, as Wiltshire, with the same signification.

Dwoll, a state between sleeping and waking, a dozing. A man will say, "I got no sleep last night, I had only a dwoll." This seems kindred to the Scotch word *dwam*, which means a swoon. "He is no deid, he is only in a dwam." Wright gives a similar, if not the same word, as *dwale*, originally meaning the plant nightshade, and then a lethargic disease, or a sleeping potion.

Flaw, a strong and sudden gust of wind. Norwegian, *flage* or *flaag*. The word is used by Shakespeare and Milton:—

Should patch a wall, to expel the winter's *flaw*. — *Hamlet*.

And snow and hail and stormy gust and *flaw*. — *Paradise Lost*.

BURIAL AND HOLIDAY CUSTOMS AND BELIEFS OF
THE IRISH PEASANTRY.¹

THE following customs and beliefs were communicated to me by Irish girls from County Cork. With few exceptions they have been heard from more than one individual. The two girls from whom I collected nearly all were both from the parish of Cannavee, a few miles from the town of Macroom.

All Roman Catholics who have been enrolled in a certain order, called the Order of the Blessed Virgin, have the right to be buried in a garment called a "habit." These garments of brown cloth are usually made by nuns, have been blessed by a priest, and may be purchased at a convent by members of the above-mentioned order. Elderly or infirm persons often have the habit laid away ready for use if death come suddenly. If one is thought to be dying this garment is brought forth, if in the house, if not it is sent for, and is put on the dying man or woman. If the latter be too ill or in too great pain to be dressed, a sleeve is slipped on one arm, and the robe thrown over the person in order that he may die in the blessed garment, for it is believed that one so clad when dying may thus escape the fires of purgatory. Persons enrolled in this religious order usually wear about the neck an emblem called a scapular (popularly pronounced scafra). This consists of two small quadrangular cloth-covered objects attached to a ribbon. Each is supposed to contain, within, the blessed sacrament. When the outside covering wears away it may be re-covered, or if too much worn for this it may be replaced by a new "scafra." In this case the fragments of the old one should be burned, never thrown away. Many persons wear about the neck another sacred emblem, an *Agnus dei*, of similar make. It is said if one of these be thrown out upon a stormy sea a calming of the storm will follow.

It is usual, though not universal, for the wife to be buried with her own people and the husband with his. Therefore the graves of the husband and wife are rarely together. Often they are in different parishes, or even more widely separated. The children of a family are interred according to their expressed desire, either in the family burial-place of the father or the mother, but when there has not been any especial request made by the deceased, the children's natural burial-place is with the tribe of the father. As far as I can learn there seems to be a decided preference on the part of daughters to rest with the kin of their mother. Any number of persons may be buried in the same grave, but it is not allowable to open a

¹ Read at the Sixth Annual Meeting, Washington, D. C., Dec. 28, 1894.

grave to admit another occupant until one year has elapsed. Oftentimes one irrecoverably ill requests to be put to rest in a certain grave, so as to be near a favorite relative. My own servant tells me that she has often wished that when she comes to die it might be possible for her to be buried with her mother. The peasantry very commonly believe that it is possible for the dead to hold converse with one another, hence it is quite natural that they have decided choice with whom they shall neighbor after death. This notion of possible sociability among the buried dead is of a very vivid, realistic character. The idea seems to be that every day gossiping, visiting may go on, just as in life. If one be buried where he ought not, as by accident in the burial-place of another family, his spirit will appear to his living relatives, and continue to appear until his body be disinterred and placed in the right grave.

A grave should not be disturbed except at the time of an interment. If a headstone is to be erected, or a new one put in place of an old one, it must be done at the time the grave has to be opened because of death, or very soon afterwards.

It is counted an ill omen to stumble in a graveyard, or to fall from a car at a funeral. It is said that the last person buried in any churchyard will have to draw water for all the others there sleeping, until there is another burial. Hence if it chance that two or more funerals occur in the same place, at about the same hour, the greatest haste is made by each funeral procession approaching the gate to the graveyard, and if two funeral trains actually meet at the entrance, not infrequently there is an impromptu fight to settle which corpse shall be first allowed to enter and be interred, and thereby to escape the labor of drawing water. If there is a burial in any week it is believed that there will be two others during that week in the same graveyard, *i. e.*, that there will be three funerals in a week if there are any.

The mother should never go to the grave with the body of her first child. It would be unfortunate. Irish immigrants in America, to my knowledge, follow this custom to some considerable extent, if not universally. It is not thought to be right to enter a churchyard save at the time of a funeral, therefore people do not walk there, or even go to visit the graves of their relatives. It is customary in passing a graveyard to pause and pray for the souls of those therein buried. There is a current tradition that the church of Cannavee and the graveyard about it many years ago were, during the night, removed by the saints to the present site from a place a short distance (perhaps a quarter of a mile) away. The story is that a man who had risen before dawn, to attend to some farm work, looking upward, saw the church, graves, tombstones, and so on quietly

It is still used by English seamen, and Tennyson also uses it :—

Like *flaws* in summer laying lusty corn.

Frore, for froze or frozen. This is used by Milton :—

The parching air
Burns *frore* and cold performs the effect of fire.

Glutch, to swallow. "My throat is so sore that I cannot *glutch* anything." Wright gives it as old English in the same sense, and adds the word *glutcher*, as meaning the throat.

Gulch. The dictionaries give the similar word *gulch* as an obsolete word, which meant to swallow ravenously, and Wright gives it as Westmoreland for to swallow. In this sense I do not hear of its being used in Newfoundland. As a noun it is used as in other parts of America, as denoting a ravine or small hollow. It is also applied to those hollows made by vehicles in snow roads, known in Canada as *pitches*. But as a verb it has come, on the Labrador coast, to have a meaning peculiar to that region and to those who frequent it. In summer, men, women, and children from Newfoundland spend some weeks there at the fishing, living in a very promiscuous way. As there is no tree for shelter for hundreds of miles of islands and shores, parties resort to the hollows for secret indulgence. Hence gulching has, among them, become a synonym for living a wanton life.

Hat, a quantity, a bunch, or a heap. A hat of trees means a clump of trees. According to Jamieson's "Scottish Dictionary," in some parts of Scotland the word means a small heap of any kind, carelessly thrown together.

Heft, as a verb, to raise up, but especially to prove or try the weight of a thing by raising it, is marked in dictionaries as Provincial English and Colloquial United States, but it is still used in the same sense in Newfoundland. Thus one returning home with a good basket of fish may say to a friend, "heft that," feel the weight of it. And so, as a noun, it is used with the relative meaning of weight.

House place, the kitchen. In old English, according to Wright, it meant the hall, the first large room after entering the house. It is still in common use in Scotland.

Fonnick, in Newfoundland, means honest, but according to Wright, in the Northamptonshire dialect it means "kind or hospitable."

Kilter, regular order or condition ; "out of kilter," disordered or disarranged. It is common in old English, but generally spelled *kelter*. Thus Barrow says, "If the organs of prayer be *out of kelter*, or out of tune, how can we pray ?" Under the spelling "kilter" it is common in New England.

Knap, a knoll or protuberance above surrounding land. It appears in Anglo-Saxon as *knappe*, and in kindred languages as denoting a knob or button, but in old English it denotes "the top of a hill or a rising ground" (Wright).

Linney, a small building built against a bank or another building. In New England it is generally *linter* or *lenter*. This is commonly regarded as a corruption of *lean-to*. But Eggleston, in an article in the "Century Magazine" for April, 1894, doubts this. At all events, Wright gives *linhay* as, in the Westmoreland dialect, denoting an open shed. In this form, also, it appears in "Lorna Doone," a novel written in the Devonshire dialect.

Mare-browed. The word *mare*, in Anglo-Saxon, means a demon or goblin, and we have a remnant of this in the word "nightmare." But there is in Newfoundland a curious survival of it in the term *mare-browed*, applied to a man whose eyebrows extend across his forehead, and who is dreaded as possessed of supernatural powers.

Mouch, to play truant, and also applied to one shirking work or duty. This is the same old English word, variously spelled *meech*, *meach*, and *miche*, to lie hid or to skulk, hence to cower or to be servilely humble or mean. The form *mouch* is still retained in the North of Ireland, and is also common in Scotland. I lately observed it as used by the tramps in New York to denote concealing or disguising one's self. I find it also used by schoolboys in some places in Nova Scotia.

Nunch, the refreshment men take with them on going to the woods. It is an old form of the word "lunch," as "nuncheon" for "luncheon" (Wright). It is said, in old English, to denote a thick lump of bread or other edible. But by others it is regarded, we think not so probably, as referring to noon, and meaning the refreshment that the laborers partook of at that hour.

Then a Newfoundlander speaks of his head as his *poll*. Elsewhere the word is only used in reference to numbering persons, as for poll tax, or holding a poll. Shakespeare, however, uses it in its original signification, — "All flaxen was his poll."

Peck, to peep, common in New England. Thus we have in Lowell's poems : —

Zekle crep' up, quite unbeknown,
An' *pecked* in thru the winder.

Pook, a haycock. Wright gives it as having the same meaning in the Westmoreland dialect.

Prong, a hay or fish fork. This is the meaning given by Johnson, who does not mention it as denoting one tine of a fork. So Wright gives it as an old English word denoting a hayfork.

ness, paralysis, or death being sent as a punishment upon those who have violated this custom.

On New Year's eve pancakes are baked and thrown against the inside of the house-door "to keep off hunger" through the coming year. It is an Irish saying that if you do not eat enough food on New Year's day you will not have sufficient throughout the year.

It is customary on Candlemas day to take candles to church for the priest to bless. Such candles are kept on hand by provident people, ready for use, if the priest has to come, in case of dangerous illness, to administer extreme unction.

There is what is called "a black fast" on Ash Wednesday. No milk is allowed by the church, and it is a popular saying that a nursing baby should be allowed to cry three times that day before it is fed. There is also "a black fast" on Good Friday, and the same rule holds good for feeding young children on that day. Children tell one another that if one taste milk on Ash Wednesday, the ear of the offender will be cut off during the night. It is unlucky to move on Ash Wednesday, therefore if there be a wedding the day before, care is taken to leave the bride's home, for the new one, before midnight.

On St. Bridget's night the young people have much sport in going about from house to house, bearing dummies called "Biddies," which are dressed up amusingly. One of these figures is quietly placed against the outside door of each house, so leaning that when the door is opened from within the Biddy falls to the floor.

The old rule of never permitting fire to be carried out of the house on May day still survives. Also on that day one should never allow milk to be borne off his premises lest the buyer might be possessed of the evil eye or be a witch and by some spell be able to transfer the yield of butter for the next year from the cows of the one selling the milk to her own cows. A pretty courtesy among the peasantry makes the cottagers careful not to go for milk on May day to the farm where they get their daily supplies. Even when they know they would not be refused if they called for milk May morning, they, respecting the old custom, prefer to get what milk is needed the night before, thus protecting the dairyman from any risk. It is believed that witches may transform themselves into animals, and thus disguised go about their pranks. The following story is current in Cannavee, and the house is yet pointed out where the witch-woman lived. "Not many years ago a certain farmer found that his cows gave scarcely any milk, and apparently had been milked early, before the morning milking. He concealed himself to watch for the thief, who might visit the cows in the field before they were driven into the barn-yard. Soon he saw a hare come among the cows and

go from one to another, sucking each in turn. He ran out, giving chase to the hare, which fled and at length jumped into a bush, but when the man reached the bush he could find nothing. Next day he watched, and when the hare again appeared he brought his hounds, which chased the hare until she approached a neighboring farmhouse. At last the foremost dog reached the hare just as she disappeared through a window of this house, but not until she had been bitten in one hip. Next day it was known that the farm-wife there living was lame, and it is said that while she lived she bore the mark of the injury. From that time on she was known by an Irish nickname, which interpreted means 'little old hare-woman.' Some years after, this suspected witch died. At her funeral the span of horses attached to the hearse seemed frightened, reared, snapped their traces, and ran a full mile before stopping. A second pair of horses were harnessed to the hearse, but were so unruly that they could not be driven, and finally the coffin had to be borne to the grave by the friends of the deceased. It was supposed by many people that the horses felt the presence of the devil, who had come to claim his own."

The old custom among boys of carrying a wren about, from house to house, singing the familiar old verses, often with local modifications, and begging alms for a holiday treat, is regularly kept up on St. Stephen's day. The bird is usually caught the day before St. Stephen's day, and many believe that the wrens are wise enough to know that it is a dangerous time for them, so that in consequence they hide in the furze and other bushes, trying thus to escape the wren-boys. The bird is rarely secured alive. The lads from each parish claim that district as their own, and if the little band marching, carrying their wren on a pole decked out with ribbons, chance to meet a set of boys from another parish intruding on their premises a battle then and there ensues. The wren is buried at the close of the day's sport, but without any particular rites. A County Roscommon girl told me that in her neighborhood, if any one refused alms to the wren-bearers it was customary to bury the bird on the premises as a charm to bring ill luck. It is believed that any one so conjured will never see another lucky day. The peasants are familiar with the well-known legend telling how their little wren came to be the king of birds.

I append a few items of animal folk-lore collected from the same sources as the usages and beliefs above given.

Horses can see the wind.¹ They can also perceive many things

¹ Negroes on the Eastern Shore of Maryland believe that both cows and swine "can see the wind." They say that if a human being will "suck a sow" he may become endowed with the same power.

invisible to men. Instances are frequently related of horses becoming frightened suddenly, when their riders could see nothing. It was supposed that either spirits or some of the good people were near, and that their presence was felt by the animal.

If a cow be ill after calving it is customary to give her raw eggs to eat, first breaking each egg on the cow's horn. The eggs, shell and all, are forced down the cow's throat. If the cow is not doing well, the "bestins," the first milking, is also administered. Another custom common among the farmers is to light a holy candle and by passing it under the cow to singe off the hair, which has grown long, about the udder. The cow is counted among the blessed animals.

It is thought to be a sin to kill a frog, as the frog also is a blessed animal. "They say that long ago, in very old times, they [frogs] were Christians."¹

When the proprietor of a home dies, especially if such an one be very old, both the bees and hens will desert the place.

The cock is blessed, and one usually roosts over the door in the farmhouses and cottages, on a flat perch called a stage. It is esteemed as an oracle, and its warnings are much heeded and obeyed. It is not thought wise or lucky to sit up very late at night, for disembodied spirits may wish to enter the house, perhaps "people from the other world" who once lived in that house. Therefore, if people sit up late, until near midnight, say, sewing or busy at other work, the cock often warns them, by crowing, to put out the light and make the house quiet. Also at times, when some of a family have risen at an unusual hour in the morning in order to make an early start for their market-town or city, the cock warns them by crowing not to set forth, and if his warning is not heeded he repeats it until the preparations going on are stopped and such members of the household as have risen sit down to wait for dawn. There is a proverb in Irish which literally means "Never be a night without a cock in the house." A hen that crows is usually killed.

Fanny D. Bergen.

¹ The word Christian is much used popularly as synonymous with human being. On the Eastern Shore of Maryland there is a saying among the negroes that "moles are old-time people."

WEATHER-SIGNS FROM CONNECTICUT.

As is the weather the last Friday of every month, so will be the majority of days during the next month.

Add the day of the month and the age of the moon, at the time of the fall of the first snow, and the sum will tell the number of snows which will fall during the winter.

If the equinoctial or line storm, which occurs about September 20, clears off cold, every storm for six months will clear off cold.

A warm November is a sign of a cold winter. "Winter never rots in the sky."

When the sun sets clear on Friday night, it will storm before Sunday.

Wind from the east
Is bad for man and beast ;
Wind from the west
Is softest and best.

When the cat runs about the house and plays, it is a sign of high winds.

If the rooster crows : —

When the rooster crows on the ground,
The rain will fall down ;
When he crows on the fence,
The rain will depart hence.

After a storm from the east, if the wind goes round by the north to the northwest, it will be warm ; but if it goes round by the south, it will clear off cold.

Wild geese passing over is a sign of a storm.

A white frost is a sign of rain.

Three successive cloudy mornings, and it will rain on the third.

Smoke falling from the chimney is a sign of rain.

Wasps coming out thick, in the fall, is a sign that winter is about to set in.

If on a cloudy morning blue sky is seen sufficient to make a pair of pants, the sun will come out.

Emma Backus.

THE FOLK-FOODS OF THE RIO GRANDE VALLEY AND OF NORTHERN MEXICO.¹

It was with no intention of invading the literary province which Brillat Savarin has made so eminently his own that I began the compilation of this series of notes upon the habits of life of the race which almost exclusively populates our southern boundary; my purposes were more strictly military than those which animated the brilliant author of "*La Physiologie du Gout*." I figured to myself that should history repeat itself, and an army from Europe attempt to overthrow the government of Mexico, it should be again the policy and duty of the Americans of the north to push to the rescue of the sister to the south, and aid her in her struggle upward and onward in the path of civilization. It might perhaps happen that an officer would find himself beleaguered, and supply trains cut off, in which case there would be no alternative of surrender or retreat, unless he could provide food for his troops from the resources of the country.

Could all this thorny jungle and chaparral have been created in vain? No, I answered to myself, the more we examine into the great scheme of nature, the more do we see that nothing has been made without some purpose. What all these woods can supply I will try to discover. And thus I began, and continued in a more or less desultory way, to learn little by little, and not always with intelligent certainty, what that vast country was good for, and then the thought came to me that after all man's noblest pastime is not in constant and irritating preparation for war, but in adding all in his power to knowledge which might, to some extent, make men wiser and happier.

It is only necessary here to say that most of the cultivated fruits of Mexico were introduced principally by the Franciscan monks, who

¹ This article was intended to be a comprehensive treatise on the Mexican cuisine; but the portions particularly relating to the dishes of the restaurants, to bills of fare at hotels and inns, and to foods obtained by cultivation, have of necessity been here omitted.

There is reason for believing that this is the first description of the foods of the people of Mexico or any other former colony of the Spanish crown.

A previous effort, of limited scope, seems to treat solely of materials which may be utilized as breads; never having seen the work, I am not in a position to remark upon its merits: Esteban Boutelou, *De las sustancias vegetales que pueden servir para hacer pan*. Madrid, 1819. D. 116, 4, 8, of Ticknor collection in the Boston Public Library.

A careful examination of *Cactus Culture for Amateurs*, by W. Watson, Assistant Curator of Kew Gardens, London, 1889, brings nothing to light which, in my opinion, could add to clearness of description in these pages. — J. G. B.

established missions everywhere in the days immediately succeeding the conquest. They brought over peaches, apples, pears, plums, cherries, quinces, figs, dates, pomegranates, walnuts, olives, nectarines, apricots, paper-shelled walnuts, almonds, sugar-cane, coffee, Spanish grapes, oranges, and perhaps lemons and bananas, as well as horses, donkeys, cows, sheep, chickens, and goats, together with wheat, oats, and barley, and many vegetables. About 1581 the Jesuits entered upon missionary work in that country, and followed the rule established by the Franciscans. Both these bodies gave earnest attention to the study of native foods, and improved upon the cooking of the natives. Chocolate, which plays so important a part in our domestic economy to-day, was obtained from the Aztecs, and so were the tomato and the pineapple. The potato grows wild in the higher altitudes of Mexico, but has never attained, in the dietary of the people, the importance it merits. There is in existence a quaint volume entitled, "A New Survey of the West Indies," by Thomas Gage, an English Dominican monk, who spent some fourteen years of his life in Guatemala and Mexico. He upbraids his brother monks for being addicted to the inordinate use of candied pineapple. The Carmelite nuns, who had convent schools for girls in nearly all towns of any size, seem to have been great cake and candy makers, and vestiges of their skill remain to our own day in the name of a Mexican candy much in favor, known as "Carmencillo de leche." Perhaps our own toothsome caramels may perpetuate the experiments with chocolate of some gentle, discalced Caramel-ite, who now occupies a long-forgotten grave.

In the equable climate of Mexico, wherever irrigation is applicable, all forms of vegetable life yield abundant returns.

With the rapid extension of her great railroad systems, and especially with the completion of the Trans-Continental line across the Isthmus of Tehuantepec, Mexico must soon become the polar star for thousands of immigrants from the congested agricultural regions of Europe.

The great depreciation of silver may act as a temporary drawback to the prosperity of Mexico, but in no country are the rights of invested capital more jealously guarded, while the fullest protection is guaranteed the laboring classes. General Porfirio Diaz, the present President, is a man of extended experience, fertility of resources, broad-minded sagacity, and uncompromising firmness of character. Under his administration Mexico has made wonderful advances, and the limit of her prosperity no man can predict.

In arranging a list of the aboriginal fruits and vegetables of Mexico and the Mexican portion of the United States, it seems to me to be proper to begin with those which have become cultivated, at least

since the advent of the Castilian. Each of these will be described in its turn ; and then the fruits which are still gathered in the wild state, and receive no attention from the hand of man, will be set down in as careful and complete a manner as I was able to obtain them.

The Piñon and Pecan, although indigenous to Mexico, may now be fairly classed among its cultivated foods. The pecan, which is said to be found in places from Wisconsin and Northern Virginia clear down to the Isthmus of Tehuantepec, is the best of all nuts, the almond not excepted. The Mexicans are very fond of a candy made from it with sugar caramel ; this candy in appearance closely resembles our own ground-nut candy, which is also known to the Mexicans under the name of "Dulce de cacahuete." The Pecan-tree is one of the most beautiful of all that grow ; it is tall, graceful, and umbrageous ; some of the most graceful are to be seen in that part of San Antonio, Texas, called Maverick Park or Grove, in the lawns surrounding the residences of Hon. B. G. Duval and other prominent citizens. One of the most interesting, historically considered, is still in full vigor in the old city of Monclova, in the Mexican State of Coahuila ; the people there call it "El árbol del Padre" (the Priest's or the Father's tree) ; because when the Spaniards had taken the patriot priest, Hidalgo, prisoner, and were carrying him off to Chihuahua to be executed, they passed through this old city with their prisoner, and remained here one day. Father Hidalgo wrapped himself in his cloak and went to sleep under the branches of the pecan which records this incident in its name.

Then come the Sapotes, Chirimoyas, Chilcoyotes, Guayavas, Tunas, or Cardones, the fruit of the Nopal, or Indian Fig Cactus, Bananas, Mangoes, Jicamas de agua, Chié, Chile, Chilchipin, Alicóchis, improperly called pitahaya, Coyotillo, Granjeno, Sunflowers, Squash, with its seeds, Watermelon, Chapote, Mamé, Spanish Bayonet, Mango, Aguacates, Black Ebony beans, Acorns, Anacahuita nuts, Frijoles, another plant also called Frijol, Guadalupan, Mescal, Sotol, Tomato, Biznaga, Chicharrones, Mezquite, Guayacan, Lechuguilla, Amole, Onions, Sauco, Tejocote, Grapes, Socoyonostre, Pitahaya, Maguey, Corn, Strawberries, Mangostins, Ciruela, and also the true Plum (in certain districts), Cocanuts (seen in Morelia only ; all others were brought up from Tampico or Vera Cruz by rail, and need not be discussed).

There are several kinds of *Sapotes*, but they bear no resemblance to any northern fruits with which I am acquainted.

The *Chirimoya* is a large, dark green fruit, about as big as one of our Duchesse pears, and somewhat of the same shape, full of black seeds, with a pith the consistency of custard, which tastes like a mixture of pineapples, strawberries, and raspberries.

Chilcoyote looks much like the *Chirimoya*; if eaten by a person who is heated, will bring on chills and fever.

The *Guayava* or *Guava* is sufficiently well known to American readers through the palatable jelly made from it in Havana and imported into our country.

The *Tuna* or *Nopal* grows wild and is also cultivated; in the wild state it can be found, in an attenuated and shrivelled form, as far north almost as vegetation exists south of the Arctic Circle; in Mexico it seems to claim possession of the whole country, and is properly accepted as the principal figure of the present national coat-of-arms, as it was, we might say, in that of the Aztecs. It figures in the myths, traditions, and life of the country. The wild varieties bear fruit of different colors, generally red and purple and yellow. The cultivated variety bears a yellow fruit, very much larger and very much sweeter than the wild; it is piled up in the market-places and sold in quantities at all hours of the day and night. The Apaches say that the use of this fruit must be attended with some precautions, as it predisposes to fevers; their women collect it in great baskets carried on their backs, suspended from bands which pass around the forehead, and spread the split fruit out on rocks in the sun to dry. The outer skin being liberally supplied with acutely pointed thorns, the squaws have devised a brush of stiff hay, with which they knock off these spines before taking the fruit in the hand. Both wild and cultivated kinds are eaten raw, dried, baked, or boiled down into a stiff marmalade, which is sold in all the plazas under the name of "*Queso de Tuna*," — Tuna Cheese. This is most agreeable to the taste, and might be mistaken by one ignorant of its true nature for a piece of preserved quince.

Not only is the fruit eaten; the large plate-shaped leaf is brought into use for both man and beast. Grated down into a coarse powder, after having been skinned, the meat of this leaf is added to soups to give a mucilaginous thickening. Travellers through the southern portions of Texas, and almost all parts of Mexico, can see in the earliest hours of the morning fantastic figures dancing about in the smoke and flames of fires kindled for the sole purpose of burning off the spines of the nopal and letting draught oxen feed upon the leaves. Cattle, pigs, sheep, goats, and horses, running at large in the chaparral, do not wait for any such preparatory process, but take the plant as they find it. It is one of the sights of the Rio Grande to come suddenly upon a large, patriarchal, white goat with beard and breast dyed a blood red, from the juice of the tuna, and nostrils filled with the thorns of the fruit and leaf. Indeed, so well known is this peculiarity of all domestic animals in that region, especially during seasons of great drouth, that butchers will not

accept orders to supply beef tongues, saying frankly that the meat is so full of ligneous fibre that it would be impossible to carve it upon the table.

Anti-scorbutic properties have been attributed to the nopal, and I have eaten the leaves fried, but am not able to express myself very warmly upon its merits, either as a medicine or an addition to the bill of fare.

Cut into strips, and thrown into a bucketful of turbid water, the nopal will cause the sedimentary matter in suspension to be precipitated to the bottom. This expedient was resorted to with success during our expedition to explore the Black Hills of Dakota in 1875. The juice of the nopal mixed with a small quantity of lime and a sufficiency of bullock's blood and river sand will form a cement finely adapted for flooring, as I have seen tried a number of times in Arizona and Texas.

Finally, the leaf, after being peeled of its thorny coat, is considered a valuable remedy as an embrocation in rheumatism, or as a plaster.

Whether or not bananas are indigenous to Mexico, I am unable to say, but I incline to the opinion that they were introduced by the Europeans; be that as it may, they grow wild in many parts, especially on the Rio Panuco, and do excellently in every place with a very slight amount of attention.

The same remarks apply to the sugar-cane; it becomes a reed, and one need not pay any attention to it; replanting is necessary only once in nine or ten years.

Mangoes might be mistaken for a small canteloupe; the fruit is rather insipid to my taste.

Chié is a peculiar seed, not unlike our linseed, but possessing properties worthy of commemoration. Several years since, I was paying a visit to the ruins of the grand old monastery of Atotonilco, and was received most cordially by the priest in charge, Padre Silva, who, seeing my heated and exhausted condition,—I had made a long ride over from San Miguel de Allende,—declined, to my great surprise, to let me have a drink of cool water from the "aljibe" (cistern).

"That is always the way with you Americanos," he said gently; "you come down here and rush all over the country in the hot sun and dust, and when you reach a house the first thing you do is to call for cold water, and drink a quantity of it; the stomach cannot stand such treatment and rebels against it, and the sick man blames our climate. Now let me show you how we Mexicans do; take it easy; take off your coat and collar and cool off, while I send Pépé here after some *chi-é*."

Pépé soon performed his errand, and brought back from one of the old Indian women a small package of the seeds, which the padre immersed in a cup filled with water; the seeds swelled up and the water became slightly mucilaginous.

"Now," said the padre, "you must not gulp down this mixture all at once; it would give you a chill if you did; take one third at this moment; another third in ten minutes, and the remainder in ten minutes more."

The results surprised me very much; not only were my feverish symptoms alleviated, but my voice became very clear and strong. What this *chi-é* was I never could ascertain. The Padre told me that the plant grew all over northern Mexico and, he thought, in southern Texas also, but I never had another opportunity to learn anything about it.¹

The Chiricahua Apaches, who have lived nearly always in Mexico, and pretty far down in the Sierra Madre, have a gens named the "*Chi-é*," a word which I never could get interpreted to my satisfaction; it has probably some connection with the plant which I am here attempting to describe.

Atotonilco is one of the out-of-the-way spots in America well worthy of a visit from the scholarly or the curious; it would be well to remember that one must go provided with food and blankets, as the padre may have other guests, and in that case a dependence upon the kind-hearted Indians of the adjacent village would be attended with most unsatisfactory consequences.

Chile, called "*Aji*" and "*Quauhchilli*" by the Aztecs, was the condiment used in all the feasts of the aborigines at the time of the landing of Cortez; there are several varieties, — the red, white, green, sweet, and bitter. No Mexican dish of meat or vegetables is deemed complete without it, and its supremacy as a table adjunct is conceded by both garlic and tomato, which also bob up serenely in nearly every effort of the culinary art.

The *Chilchipin* is the fiery berry forming the basis of Tabasco sauce; it can be found in a wild state just after you cross the Nueces, going south, and from that on no jungle is without it; the bush is of the same general size and shape as one of our rosebushes,

¹ In her interesting and charming work, *Life in Mexico* (London, 1843), Madame Calderon de la Barca has much to say in regard to a drink called "*chia*," which possibly is the same with "*chié*." But unfortunately she leaves much to be inferred. She speaks of the crowds in the city of Mexico who "were quenching their thirst with orgeat, chia, lemonade, or pulque," and says that chia is "a drink made of the seed of the plant of that name" (page 110). See again on page 228. Again, on page 292, it is alluded to as one of the drinks used for cooling purposes in very warm weather: "Booths, with ices and chia, were erected all down the lane leading from the church." *Life in Mexico*, pages 292 and 295.

with foliage light green in color. It is used both in the green and ripe, or red, state.

The *Alicóchis*, to which many people persist in giving the name of Pitahaya, is a cactus, resembling the Biznaga, or Turk's Head, but much smaller, and growing close to the ground; it yields, in the early days of summer, a fruit the size of a small plum, green in color, filled with fine black seeds; the skin is quite thin. This is generally regarded as the most delicious of all the wild fruits. It rivals the strawberry or the raspberry in delicacy of flavor and in the graciousness with which it submits to every mode of treatment. It seems to be equally good whether served raw, stewed, in pies and puddings, or in ice-cream; it makes an acceptable addition to juleps and lemonades.

The *Coyotillo* is a small bush, the sweet black berry of which is an agreeable food, but if the little seeds be swallowed, paralysis of the lower limbs results.

It is well known that the kernels of the delicious peach, plum, almond, and nectarine contain the deadly poison hydrocyanic acid, and something of the same nature may be the explanation of this peculiarity of the coyotillo. Mr. MacAllan, who was educated at Columbia College, New York, and at the University of Virginia, stated to me that he had made experiments at his father's ranch (Hidalgo County, on the Rio Grande, Texas), which proves the popular belief in regard to the Coyotillo, to be true; it paralyzed the hind extremities of goats, sheep, and pigs, upon which he experimented.

The *Coma* is a small, black, or deep blue berry, much like our own whortleberry, but dead sweet in taste; it grows on a stunted bush, and is ready for use from June to August.

The *Granjeno* is a parasitic bush, which entwines itself about a tree or larger bush, and grows, whenever possible, in the shape of a corkscrew; from the odd shapes often assumed under these conditions, it is a favorite wood for canes; the small, pinkish-red berries are not unpalatable, but the most that I feel at liberty to say in their favor is that they are not poisonous.

Sunflowers are not, to my knowledge, used as a food by any part of the Mexican population claiming an infiltration of Caucasian blood, but they are a favorite article of diet with many, if not all of the Indian tribes, in both Mexico and the United States. So much was this the case, that a quarter of a century ago, or less, the Moquis, Apaches, Navajoes, and Pueblos used to plant them; under cultivation, the seed-disk attained enormous dimensions; I have seen them in the fields of the Moquis and Ava-Supais at least a foot in diameter; the seeds, when mixed with corn and ground

into a meal, make a cake which is believed to be highly nutritious.¹

Not only are squashes and watermelons eaten by the Mexicans, but the seeds also are utilized as a food in many districts, especially by the Indian element.

The *Chapote* is the Mexican persimmon; the tree is small, with a smooth, white bark; the fruit, dead sweet to the taste, the size of a cherry, black and pulpy.

Mamé looks like a Nellis pear; has a smooth, russet skin, and an insipid pulp of firm, creamy, red matter, tasting much like a boiled sweet potato, and has a large black kernel.

The *Spanish Bayonet*, called *Datil*, or sometimes *Sotol*. The fruit, shaped like a banana, has a sweet, rather thick skin, and is filled with a mushy pulp, in which are imbedded a great number of black seeds, arranged symmetrically about the vertical axis. In Arizona, where it fills wide areas, it is much used by the Apaches, and the squaws dry it in the sun to keep for winter's use. It has a decidedly pleasant taste. The Rio Grande Mexicans do not make much use of the fruit, but take the young central shoot and bake it in live coals; it is not unlike a watery half-boiled sweet potato in flavor. From this same baked shoot they distil a variety of mescal, said by experts to be even more soul-destroying than the genuine.

Mango resembles a yellowish large cucumber.

Aguacate, or Alligator Pear. So much has been written about this that only a word seems to be necessary here. When the custard-like pulp is beaten up with egg, oil, vinegar, and spices, it makes a most delicious salad, and when sliced seems to be equally good. This fruit resembles a pear in shape; is purple in color; the pulp is sweetish and can be eaten raw.

The *Black Ebony* grows all over the country now under discussion; the beans, when in the milk, are highly considered as a vegetable when boiled with milk, pepper, and salt; after becoming hard and black a coffee is made of them, but I am in no humor to say much in its praise. It has a rather unpleasant, terebinthine taste.

Acorns, which enter so largely into the dietary of the native tribes of the Pacific coast and the interior basin from Utah down to Texas, are used, to a slight extent, by the Mexicans of Caucasian derivation, and can occasionally be seen in the markets, but hardly in quantity sufficient to attract attention; allusion to them seems to be proper in an article of this kind.

The *Anacahuíta*, a variety of the dogwood, bears a nut highly relished by pigs and goats, and used, to some extent, by the Mexicans; it is light-greenish in color, and grows in clusters.

¹ Francis Parkman (*Pioneers of France in the New World*) says that the Indians of Canada made a hair-oil from the seeds of the sunflower.

The *Frijole*, or Mexican Bean, of both red and black varieties, is a plant indigenous to this continent, but all American readers are now so well acquainted with it, that reference only seems to be necessary; it is by far the most toothsome of all the pulse, and is cooked by the Mexicans in a half dozen different ways; stewed or boiled to a pulpy paste, it appears at almost every meal, and well deserves its title of "El plato nacional," the national dish.

There is another plant called "Frijol," which attains the dimensions of a tall bush; the long, thick pods are stewed in milk or water and eaten like the true bean. Some specimens which I sent to Professor Otis T. Mason, of the United States National Museum, Washington, D. C., were identified by Mr. George Vasey as the *Canicalia obtusifolia*.

Guadalupan is a plant which I have never personally tried; I relate only what others have told me. In appearance, as I saw it first, growing at the Rancho "La Grulla," Starr County, Texas, in 1891, it is of the size of a rosebush, with a bright red, pulpy fruit.

Of the *Mescal*, I have written so much, at so many different times, that I may well be excused from adding another line upon the subject. Those who wish to learn more than is here related may consult the pages of the "Anthropologist" for the month of January, 1893, "On the Border with Crook," "An Apache Campaign," and other writings.

As a food, it has for centuries been in high repute among the nomadic tribes depredating along the northern border of Mexico. Dr. Gustav Bruhl has identified the word "chichimec" as a compound of two words, meaning "mescal eaters," which would do something in the way of demonstrating that the wild tribes included under that designation, from whom the Aztecs, and after them the Spaniards, suffered so much, were of the same general type as our Apaches, Navajoes, and Comanches.

The Apaches used to make regular pits or ovens of heated stones, covered with earth, in which the stalk and leaves of the mescal were buried for three days, and when then taken out yielded a sweet, palatable, and nourishing but slightly laxative food. The laxative quality is accounted for readily, the Mescal, like its big brother, the Maguey, being a member of the Aloe family.

When these cooked leaves are bruised and allowed to ferment, a fiery liquor can be distilled from the mass, although the same result is obtained in another way by collecting the juice from the pit left after extracting the central shoot, allowing that "miel" or juice to ferment, and then distilling.

The whole process, as described by me among the Tarascoes of southwestern Mexico, was so crude that it opened my mind to the

suggestion that distillation was a primitive art, and must have been known to the aborigines of Mexico prior to the coming of the Europeans. The grated root of this plant is also used as food.

A North American who has never traversed the vast areas covered by the Mescal and the Maguey in the wild state, cannot comprehend how valuable they were, and are, to the people as a source of food supply. Besides this, the central shoot was utilized as a lance-shaft, or was used to form the side walls of huts, while the leaves made a fair to middling good thatch, and the strong thorn at the end of a leaf, with the attached filament, served the Apache squaw, or warrior on the trail, with a substitute for needle and thread. Of the central shoot of the Mescal the Apaches made their fiddles.

The *Tomato*, in the wild state, is not very much bigger than a cherry, but in both green and red state is made to enter into salads and sauces of all kinds. It is also dried in the sun.

The *Biznaga*, or Turk's Head Cactus, cut in small, slender strips, and boiled for several hours in syrup, makes a candy of which the people are very fond and which is on sale at every street corner, in almost every town.

Chicharrones are a variety of peas, and need no description.

The *Mesquite* has been recognized as a food of the American aborigines ever since the Spaniard Alarcon ascended the Rio Colorado, in 1541; the form of the loaf of bread made from its meal remains the same among the Apaches to-day as it was when he wrote his notes. Some of the tribes, the Pimas, Opatas, Papagoes, and others, used to make a kind of effervescent beer from the beans, but this does not seem to be much in demand of late years.

There are two varieties of the Mezquite; that with the screw pod, which grows only in the valley of the Colorado, and that with the flat pod, of more extended distribution. Both are palatable, and are very fattening to horses and other live stock.

These are the American representatives of the *Acacia* family, and the gum exuded from the trunk equals the best gum arabic.

Guayacan (lignum vitæ), lechuguilla, and amole are spoken of here, not as foods, but as important aids in the Mexican household economy; their powdered roots are deterative, and supply the place of soap, and possess the valuable peculiarity of not shrinking flannel; they make a good dentifrice and a fine hair wash. The use of the Guayacan root is avoided, when possible, because it burns the hands.

Onions grow wild in parts of Mexico, as they do everywhere in the great West of our country; they are, however, so far as my experience goes, much more plentiful in the extended plains near the Yel-

lowstone than they are in the regions farther to the south. In size they are very diminutive, not much bigger than a cherry, and very pungent. When General George Crook made his celebrated "Starvation March" down from the Yellowstone to the Niobrara, in 1876, his officers and men were glad to discover patches of these onions, which furnished a most agreeable addition to the stews made of the horse meat captured from the hostile savages.

Of the *Sauco*, or elderberry, I have not much to say beyond the fact that it is edible.

The *Tejocote*, or bud of the wild rose, is eaten by Indians and Mexicans, and is on sale in the markets.

The *Grape* may be regarded either as a wild fruit or as one of the cultivated sort; when Spanish missionaries and explorers first penetrated into Northern Coahuila and Chihuahua, they were surprised by the luxuriant growth and fine flavor of the wild grape, and one locality, Parras, in Coahuila, derives its name from this fact. Here for more than two hundred years has been made a wine which is highly considered by the Mexicans, and has a taste intermediate between that of port and sherry, with a decided body.

This district, as well as its close neighbor, El Paso, or, as it is now styled, Ciudad Juarez, in Chihuahua, is noted for its crop of fruits of all kinds; the El Paso grapes and onions have no superior anywhere in the world, but of course I do not wish to be understood as saying that these are the wild varieties. In all likelihood, after it was learned that these two localities, Parras and El Paso, were naturally well adapted for viticulture, the Spaniards brought over cuttings from Xeres and the Madeira and Canary Islands.

The *Socoyonostre* is a variety of cactus much appreciated for its juice, which makes an especially good candy; the Mexicans, particularly those living well towards the centre of the republic, say that this is the best kind of cactus candy, but, so far as I could determine from the taste, it is no better than the biznaga, perhaps not quite so good.

In the beginning of this article, it was shown that the Mexicans of the Rio Grande Valley improperly applied the name Pitahaya to the cactus, which should be known as the Alicóchis, and which yields a fruit of surpassing sweetness and delicacy. The true Pitahaya is the Candelabrum, the Organ, the Giant, or the Saguara cactus of various writers; it has sometimes been called the umbrella cactus. There are two varieties: that growing in Arizona attains a height of from twenty-five to thirty-five feet, although, in extreme cases, the height has been put at as much as fifty-five feet, as determined by myself and other officers who measured one by its shadow near old Camp McDowell, Arizona, in 1870.

The difference between the two varieties is very slight ; each shows in cross-section a number of ribs arranged at equal distances around the vertical axis of the stems or arms, the intermediate spaces being filled with a watery, stringy pith, the whole encased in a thick green skin, bristling with curvated spines.

From rib to rib, in the Arizona variety, the skin bulges outward, or assumes a convex surface, but in the variety found more to the south, in the Mexican States of Michoacan and Guadalajara, this same surface is concave.

The fruit, which grows at the very top of the high branches, is a big pear-shaped greenish pod, which, opening at the time of ripeness, discloses an interior filled with a ruby red pulp, in which are many tiny black seeds. The ripening of the pitahaya in Arizona used to be the signal for the arrival of great flocks of chattering birds, which fought for the rich spoil of the fruit, and of the downcoming from the mountains of bands of Apache Indians, who gathered the dainty feast and at the same time made war upon their hereditary enemies, the Pimas and Papagoes.

My first trip with Apache Indians was to assist them in a hunt for several jars of the preserve which their squaws knew how to make by boiling down this pulp of the pitahaya ; in the present instance it had been necessary to hurry up matters and bury the jars containing the preserve, as a large war-party of Pimas had discovered the presence of the Apaches in the Pima country, and compelled them to take flight.

Maguey. All that has been said of mescal applies to its relative the maguey, excepting that when the central stock or shoot of the latter is cut out, the cavity made rapidly fills with a very sweet juice, which, under the name of "miel" (honey), is sold in all the market-places of Mexico.

Corn should be discussed under the title of cooked foods ; the shucks carefully dried and rubbed smooth make the favorite wrapping for the Mexican cigarritos. Corn-meal parched with a trifle of "pe-lonce," or coarse brown sugar, is one of the staple Mexican foods. Without the sugar, it was in use among the Aztecs. A similar preparation of parched wheat is called "atole." The nourishing properties of both these have been highly praised by writers who knew little about them. I had once to live on pinole for three days, and have never been able to arouse myself to enthusiasm over it.

Strawberries grow wild in the mountains, and are also carefully cultivated ; in the neighborhood of Celaya and Queretaro they yield all the year round, or almost all the year, and a trade of some importance is springing up with the American cities to the north. The Mexican strawberry, as a rule, is of extremely delicious flavor,

and growers have not fallen into our error of sacrificing taste and aroma to size and color.

Mangostins seem to be a variety of the mangoes.

Ciruella. Under the name of plum, one finds in the neighborhood of Toluca, Mexico, and in other places, a fruit which possesses very little merit, although not bad to the taste. It is yellow in color, of size of an egg, with a large stone inside.

Plums. The true plum, the same as that with which we are familiar in the United States, can be found in the vicinity of Linares and other small cities along "the Tampico Route," in Morelia and other places. The climate and soil of Mexico and Texas would seem to be very well adapted to the cultivation of the prune and the green gage, but no great amount of attention has thus far been paid to them.

Cocoanuts. Very few of these grow in the region which I am describing in this article; they do grow in Morelia, and in the country not far from Tampico, from which places they find their way on railroad trains and by wagon transportation to points farther inland and farther to the north, but without offering any peculiarities worth mentioning.

Sicamas. These are also called Xicamas de Agua; they look like a ruta бага; after being skinned they can be eaten raw, but should be followed by a drink of mescal to ward off chills and fever.

Having attempted to lay before my readers a list of the more prominent articles of food which attracted my attention while serving in this southern border country, it may not be amiss to venture upon a few references to the modes of preparing them which are peculiar to the people, beginning with those presented for sale at every street corner, and advancing from those to the supposedly more elaborate collations of the various "fondas," and the confessedly more cleanly and tempting refreshments offered in the hospitality of private houses.

The abominations of Mexican cookery have been for years a favorite theme with travelers rushing hastily through the republic, and pages have been filled with growls at the wretchedness and inadequacy of the accommodations offered in the hotels and restaurants.

I certainly have no desire to appear as the champion of the Mexican hotel, be its guise or its title what it may; not even when, as was the case with a small affair at which I was obliged to put up near Queretaro, it may be under the patronage of Our Lady of Guadalupe, whose picture hung in the "zaguan" or main hall.

Neither shall I rush impetuously to the defence of Mexican cook-

ery in the abstract, or in its entirety; as a general rule, there is an appalling liberality in the matter of garlic, a recklessness in the use of the chile colorado or chile verde, and an indifference to the existence of dirt and grease, which will find no apology in these pages.

These drawbacks are attributable directly to the illiteracy of the poorer classes, from which the cooks are drawn, and to some extent to depravity of taste due to long usage.

Once, when I had strongly urged upon a landlady in Camargo that the presence of garlic was inexpressibly repugnant to me at all times, she promised implicit obedience in the preparation of the dinner ordered for myself and friends, but when it appeared upon the table, "ajo" seemed to be the main feature of every dish.

Perhaps my temper got the better of my judgment, and led me to hasty expressions, which I would now gladly recall; but Señora Ornelas remained imperturbable. "Caramba!" she exclaimed, "one must have *some* garlic!"

But after all these disagreeable features have been conceded, there remain not a few excellences in Mexican cookery which occupy pleasant niches in the memory, and are deserving of preservation and imitation.

I will go farther than this, and say that the natural aptitude of the Mexicans in the culinary art is so pronounced, that I think it would be a wise policy for the general or state governments of that country to institute cooking-schools, and instruct classes in the chemistry and preservation of foods, with a view to aiding in the future establishment of factories for the canning of fruits, meats, and vegetables, or the making of the delicious "cajetes," "almibares," and "jalcatinas," which will be referred to in other pages of this paper.

In justice to the cooks of Mexico, we should also remember that they are hampered by lack of proper utensils; as a general thing, food is prepared with a minimum of appliances, and the modest array of pots, pans, and kettles to be seen even in very well to do "fondas" and private houses throughout the republic would empty half the establishments of New York of their servants without a moment's warning.

A *casucla* (stew-pan) or two, an *asador* (spit), a *cucharron*, or ladle, a *tenedor*, or big fork, a bundle of twigs for stirring atole, one or two bricks upon which to support a pan, and perhaps, but only in the case of families of some social pretensions, a *hornito* or Dutch oven, and you have the sum and substance of the paraphernalia of the Mexican kitchen.

Even in the most opulent houses in the City of Mexico itself, stoves and ranges are unheard of, their place being supplied by an

architectural contrivance of brick, arranged for burning charcoal, the draught being regulated by an energetic use of a fan of feathers in the hands of a sweltering cook.

This was the cooking-stove of the Romans, although sheet iron boxes exhumed from Herculaneum and Pompeii are to be seen in the Museum of Naples.

The Mexican is tenacious of old usages ; this because he is the descendant of five different races, each in its way conservative of all that had been handed down from its ancestors ; these races, it needs no words to show, were the Roman, the Teuton, the Arab, the Celt, and the Aztec.

From no source did I receive greater help or encouragement in the preparation of this article than from the ladies of Mexico and southern Texas whom it was my great good fortune to meet ; I found them eager to impart information, ready to concede deficiencies, anxious for the introduction of accessories of which they have heard more than most Americans would imagine, and possessed in an eminent degree of that true home spirit which impels every lady to the desire of becoming a "laf-dig," lady, or loaf-divider.

He who has "nosed around" Mexican towns, as I have, without guide-book, and generally without a companion, is sure to yield to the temptation of indulging in historical retrospection and conjuring up in memory those centuries when the Spaniard was essentially the Roman, and the Roman had degenerated into a creature of "panem et circenses."

Bread and circuses are the mainstays of the Mexican population to-day, and no municipality is so poor that it does not attempt to provide open air concerts of some kind twice or thrice a week for all of its citizens.

The music is never really bad, and very frequently is as good as can be found anywhere, and no words of praise seem to me to be excessive for a policy which affords to the poor as well as the rich the most refining of all enjoyments, as well as an opportunity of coming in contact with one's neighbors. But to this policy we cannot give more than brief reference, and must pass on to describe the venders of street foods, who on such occasion throng the streets, and afford the traveler, the anthropologist, and the folk-lorist a never-ending source of interest and reflection in their wares, their usages, and their cries.

While there were many exceptions to the rule, yet the rule seemed to me to be that each street vender confined himself to some particular line of goods ; there were those who dealt in candies only, while their neighbors hawked cakes of many kinds ; some dispensed liquid hospitality, and others again had little portable ovens near their

tables, and kept in readiness all sorts of savory compounds of meat, eggs, coffee, pastry, and vegetables.

It will be convenient for our purposes to consider this rule as absolute, and describe each in its turn.

Morelia may be selected as the typical Mexican town in this connection, but all such selections are matters of taste, and I should have no cause of complaint or dissent were some reader of these pages, experienced in Mexican matters, to take issue with me and defend the superior claims of Toluca, Patzcuaro, Chihuahua, Hermosillo, Queretaro, San Miguel de Allendo, Celaya, or San Luis Potosi.

In the streets of Morelia one finds no less than thirty kinds of candy carried about by the "dulceros;" this list includes all those to be seen in the cities farther to the north, such as San Antonio de Bexar in Texas, Laredo in the same state, Matamoros in Tamaulipas, Monterey, Monclova, and Chihuahua.

The number of cakes seems to go on *pari passu* with that of the candies. The reason for this preëminence in the matter of toothsome confections, as given to me by an intelligent Mexican gentleman whom I met, is that in Morelia and some other cities there were in olden days convents of Carmelite nuns, who devoted much attention to the making of cakes and candies, and instructed many of the young native women in the same art; the same rule would apply to the beautiful "drawn work," or "perfilada," for which many of these towns are famous; but in each case there is good reason for supposing that there was a substratum of native knowledge and aptitude upon which to build.

Included in the list of candies, we can fairly place candied fruits, and of these Morelia has to sell delicious candied bananas, apricots, figs, oranges, lemons, limes, pineapples, pears, apples, and almonds.

There are also candied slices of *Camotes* (sweet potatoes) and *Calabazas*, or pumpkins; and the favorite *biznaga* and *socoyonostre* candies are really nothing more or less than candied cactus.

Then come the candies of the pecan, *piñon*, and ground-nut, *cacahuate*, of which mention has already been made.

In the line of dried fruits sold by these peddlers of small wares, we find *tortas de higo*, a sort of fig paste, not at all bad, the *queso de tuna*, already fully described, *platanos pasados*, or dried bananas, but none of the dried Spanish bayonet fruit, so often seen among the Apaches, and none of the dried tuna itself; dried peaches, apples, and quinces are frequent, but rather among the street vendors of groceries and the small *tendajones* than among the "dulceros" proper. The name *orejenes* (big ears) is commonly bestowed upon dried fruit of all kinds, from a supposed resemblance to the human ear.

Whether it be considered as a candied fruit or a cake by itself, I think I should here introduce the name of the *chaloupa* (sloop) or sweet potato hollowed out in shape of a small boat, fried in syrup and filled with a cargo of slices of the same material. It is very palatable and much relished by the Mexican *muchacho*, into whose good graces I have on several occasions forced my way by a diplomatic presentation of a mouthful.

With such an infinitude of material, I may be pardoned for selecting only those things which appear to me to be the most important. These are the *Carmanquilla de leche*, a striated cream candy which will hold its own with any that can be found farther north. Next comes *Torreón de almendra*, a nougat of almond, and the *Charamusca*, a kind of sugar taffy, of all three of which, as of the pecan candy, my children sent me enthusiastic and appreciative praise from Omaha.

Charamusca is also applied to a cake much resembling our old-fashioned horse-cakes or gingerbread.

Marcasotas are a variety of tea buns, quite good in their way. The anise-seeded little cakes of our own tables are known to the Mexicans.

Puchcs are identical with our doughnuts, and *marramos* and *ojarrosca* in general resemble our cakes, but I cannot recall exactly which ones.

In the larger cities and towns there are pretentious *dulcerias* and *neverias* for the sale of sweetmeats of all kinds and of ice-creams. In these can be found about the same class of goods to be seen in New York, Washington, Philadelphia, Chicago, or St. Louis. The prices are reasonable, and every attention is given to patrons; but for me these places possessed only slight attraction, as my desire was to watch the doings of the half-clad candy men of the street corners; so beyond acknowledging gratefully that the cream puffs which I found in Monterey, the City of Mexico, and other cities, were equal to the best anywhere, I will escort my reader back to the company of our friend, Don Procopio Ramirez, whom I should say we left dozing at the corner of the plaza soothed into a half slumber by the strains of the military band, which was rendering "En Sueño seductor" while the somnolent Procopio was trying to drive away the buzzing flies with a fly-flapper of paper.

Boys are boys the world over; those of Mexico are as mischievous as any, and a band of them, promenading restlessly around the plaza, listening to the music, soon espies the unfortunate Procopio, and is on him in a minute, flinging the greasy caps of unwary comrades in his face, and yelling in his ears the soul-disturbing epithet of *Cucaruchero!* or cockroach breeder, in allusion to the supersti-

tion prevalent among the boys of Mexico that all these street candies are made for the purpose of raising that domestic insect.

Don Procopio takes after them with an energy which does him great credit, but it is written in the annals of fate that rheumatic legs never shall catch the bad boy, and so poor old Procopio soon is back at his little table, under the flickering oil lamp, mechanically waving his "*flapper*" and droning out his monotonous song :—

"Charamusca ! Charamusca ! Carmencillo de leche ! de leche !
Torreon de almendra ! Almendra ! Algo de Fruta ! Algo de dulce !"

When the sun is in the dog-star, when the days seem to be at their hottest, little tables are erected everywhere, and old men and women, and sometimes young ones too, engage in a lively trade in selling every conceivable kind of liquid refreshment. There is the inevitable *pulque*, smelling much like half-turned buttermilk, but cooling, palatable, refreshing, and nutritious. One penny will buy a big glassful. Alongside of it comes the pink *colonche* or cider of the tuna ; this is an exceptionally good drink. Then you can buy lemonades, limeades, orangeades, pineappleades, and sometimes a pomegranateade, but all made with brown sugar or pelonce, white sugar not being any too plentiful in Mexico. The lemonade may be colored with rose, and is then called "*limonada rosa*," or it may, perchance, have a strawberry or two thrown in just for luck. More rarely, you may find fresh milk, of which I saw great quantities going by train from Lerma to the markets of the City of Mexico, or the acidulous *leche de mantequilla*, called *jocome* in the State of Michoacan, and known to us as buttermilk.

A fair to middling good ginger ale is made in Monterey, but it strikes upon the American palate with a peculiar taste, because it is nearly all flavored with rose or strawberry.

In the same city, and in Toluca and Patzcuaro, beer is made which as yet is only mediocre in quality ; time will certainly improve it, and a great trade be developed, because the Mexicans are very fond of beer, and import quantities of it from Germany and Scandinavia ; of late years, the American breweries of St. Louis and Milwaukee have had things all their own way, and send down train loads of their bottled product which commands a ready sale, despite the duty. Indeed, in the States of Sonora and Nuevo Leon I have seen Mexicans drinking beer for breakfast ; but it is well to remember that the Mexican custom is much like that of the French in the matter of breakfast, and these people were travelling.

In the extravagant use of all these lemonade and other "*ades*," the Mexicans reveal the Moorish strain in their blood, and this is still further shown by the variety of *orchatas* (orgeats), which, of

course, are not of American origin. Orchatas are made of the seeds of the melon, when those of the almond are not obtainable, and flavored with anything that suits the taste; they are pleasant and cooling and sold in great quantities, especially on such occasions as "La noche del Grito" (15th-16th of September), in the City of Mexico.

If one be not satisfied with these mild beverages, or with the honey water of the maguey, (*agua de miel*), he can enter the nearest *pulqueria* or *cantina*, and drink to his heart's content of pulque itself, or the more alcoholic mescal, of the brands "Legitimo Bacanora," "Legitimo San Carlos," "Legitimo Apam," all the while gazing upon the walls covered with highly colored representations of the Sacred Heart, the Good Shepherd, and other holy subjects, this being a perpetuation of the custom introduced by pious friars in the early days immediately succeeding the Conquest, the idea being that the sight of these sacred themes would distract the liquor-inflamed mind from thoughts of strife and blood.

Pulque and mescal are often "curado" or flavored with juice of the strawberry, pineapple, or orange, and with the peel of the last and of lemon; sometimes with the juice of pomegranate.

As I have shown in a paper on the Rio Grande, published in the "Anthropologist" of Washington, the mescal is adulterated with lime-water, a practice which was sternly prohibited by the Emperor Charles V. as far back as 1528.

The mescal "curado" with the orange peel and lemon is very palatable, and loses much of its fiery taste, which is also diminished by the curious Mexican custom of placing a pinch of salt upon the tongue before swallowing the draught of liquor. In all the *cantinas* in Sonora, Guadalajara, and Michoacan the proprietor of the *cantina* offers to each patron a scoopful of salt to use with his drink.

On the streets in the towns one can see conveyances passing from point to point loaded with pigskins filled with pulque or mescal; at times, bladders are used for the same purpose. A good-sized pigskin will hold from twenty-five to thirty gallons.

Very little American whiskey is to be found, and that nearly always of the poorest quality and heavily adulterated; but there are the heavy native wine of Parras, already mentioned, the "aguardiente de caña," or sugar rum, and the "aguardiente de uva," or colorless grape brandy, also of Parras, and the fearful, fiery Catalan. The last had better be avoided.

French brandy, none too good, is on sale in many places, but it is not deserving of much attention, excepting in Matamoros, where it can always be found of excellent quality.

Mexicans of wealth are extremely fond of liqueurs, and many are in use among them which are unknown to Americans; among them may be mentioned "Crème de Rose," "Dessertine," "Crème de Menthe," "Crème de Nougat," and the Arabian liqueur prepared from wormwood, called "Byrrh."

In the centre of the plaza — that is to say of the principal plaza, if there be more than one, in a Mexican town — can always be seen rows of tables set out with some care, lighted with rather dingy oil lamps, and provided with hot coffee, hot chocolate, excellent bread, and many dishes, hot or cold, which are retailed in liberal portions at a moderate price; so moderate, indeed, that during the hotter months these tables serve all the purposes of the "trattoria" of Venice, and supply to families excellent food, already cooked, at prices which make it cheaper to patronize them than to depend upon servants.

Few tourists can have forgotten the "chile stands" of San Antonio, Texas, once a most interesting feature of the life of that charming city, but abolished within the past two or three years in deference to the "progressive" spirit of certain councilmen.

At these one was always tolerably sure of getting a cup of excellent hot coffee, or one of equally good chocolate, for the making of which the Mexicans are deservedly famous; tea, strange to relate, was never to be had, and milk only infrequently.

But "chile con carne," "tamales," "tortillas," "chile rellenos," "huevos revultos," "lengua lampreada," many other kinds of "pucheros" and "ollas," with leathery cheese, burning peppers, stewed tomatoes, and many other items too numerous to mention at this time, were always on sale.

The farther to the south one went, the more elaborate was the spread to be noted on these street tables, until at or near San Luis Potosi it might be called a banquet for the poor.

I may save time and space by condensing my remarks and referring to what my note-books relate of the display upon the Grand Plaza of the City of Mexico, during the great national *fiesta* of September 15th and 16th, 1891.

It may be well to say that on this particular night of the year the fullest liberty is given to the boys and young men to make all the noise they wish, and a more conscientious discharge of a semi-constitutional privilege it has never been my fortune to witness. The walls of the public buildings seemed about to crack with the din of horns, the shrieks of *muchachos*, the howls of sandal-shod Indians saturated with pulque, and the cries of the men and women at the stands, imploring passers-by — I should not say passers-by, because no one could pass by, the jam being so fearful, but let us say standers-by — to walk right up and buy their wares.

"Do you not hear me? I am selling the best pulque in the republic of Mexico, and it is only a centavo a glass; come right up and taste it."

"This mescal comes from Apam; you 'll never drink any other if you once try this."

"Arroz con leche! Arroz con leche!"

"Nieve! Nieve! para regalarsé!"

"Algo de Dulce! Algo de Fruta!"

"Charamusca! Charamusca! Carmencillo de leche! Torreon de almendra!"

"Agua fresca!"

"Limonada rosa!"

And a thousand other yells, cat-calls, shrieks, whistles, snorts, blowing on horns, ringing of bells, and other diabolical noises which the small boy the world over can be relied upon to furnish if he be given half a chance.

To come to the tables or stands: they were loaded with chocolate, coffee, agua de miel, pulque, mescal, orchatas of several kinds, all the lemon and other "ades" already described, as well as all the cakes and candies, chile con carne, tamales, tortillas, fresh bread, rolls, cheese, fruits, sandwiches of all kinds, spare-ribs, stewed kidneys, stewed heart, fried liver, pork chops, hogs' head cheese, salad of the aguacate, and another salad made of boiled potatoes, sliced, with shredded ham, lettuce, beets, and sardines. There were enchiladas, chaloupas, fried chicken, cold turkey, and I dare not say what else; there were so many things on exhibition, the sight became bewildered.

There was *arroz con leche*, or rice stewed to a pulp in rich milk, of which the Mexicans never seem to become tired; it is sold in little cups as custard, made into pies and cakes, and also without any addition at all; I found it very agreeable in all its forms, and I believe it to be a most nourishing food.

Sausages are very much in favor in Mexico; they are possibly the only "survival" now discernible of the Teutonic part of the lineage of the Mexican people. They bear names differing according to some peculiarity of shape or composition; the "longaniza" is the long thin variety most resembling our own "link" sausage; the "chorrizo" sells in largest quantity; it is made by boiling pork in strong vinegar, and then chopping it up with chile colorado and onions.

Chile con carne is meat prepared in a savory stew with chile colorado, tomato, grease, and generally, although not always, with garlic. Chile sauce is a sauce made of chile colorado, tomato, and lard. Chilchipin sauce is made on the same general principle.

Enchiladas are practically corn fritters allowed to simmer for a moment in chile sauce, and then served hot with a sprinkling of grated cheese and onion.

Tamales, a dish derived from the Aztecs, are croquettes of beef or chicken boiled in corn-husks.

Tortillas, as is well known, are corn cakes prepared by soaking maize in lime-water until the outer skin comes off, and then rubbing the softened kernels to a paste on a "metate" or stone mill.¹

Puchero is a stew of any kind; it resembles an "olla;" when made of tripe, it is called by the name "menudo."

Boiled squash is sold and eaten seeds and all, just as is the case among the Yumas and Cocopahs of Lower California.

Huevos revueltos are eggs fried on both sides, and served with chile sauce.

Cabra lampreada and "lengua lampreada" are goat meat or tongue fried in egg.

Frijoles, it goes without saying, appear on every one of these tables.

The Mexicans have very excellent taste in the matter of preserves; several cities, notably Celaya and Morelia, make great quantities of the "cajetes," or wooden boxes of conserves of guavas, quinces, "leche quemado," and others which, in my opinion, will command a good market among the Americans as soon as they become acquainted with them.

In Monterey there are made three or four kinds of preserves such as were in vogue in the United States in our grandmothers' days: peaches, quinces, and pears, in glass jars; they are exceedingly good. The bread of Mexico is equal to any in the world; the "panaderias," or bakeries, are well patronized, very few families in the towns baking their own supply.

Coffee, in many sections, is made in the original Moorish or Arabic manner, as an "extracto," and in Michoacan, in the coffee districts, the servants do not ask you to take coffee, but to take "extracto." This "extracto" is kept in glass bottles, and a tea-spoonful is enough, when mixed with hot milk, to make a cup of palatable coffee. The coffee of Mexico possesses both strength and fine flavor.

Chocolate is usually served with an egg foam on the top of the

¹ Among the rustic Mexicans, especially those living in the remoter mountain regions, knives, forks, and spoons are dear and scarce; food is generally dipped out of the dish with a piece of folded tortilla. The above described custom of the rural Mexicans of dipping their tortillas into the dish is certainly Asiatic in origin; perhaps our Lord himself knew of it: "And he answered and said unto them: it is one of the twelve that dippeth with me in the dish." Mark xiv. 20.

vessel ; this is produced by rapidly revolving between the hands an instrument of wood made for that special purpose, and kept on sale in the market-places.

At Celaya and Morelia can be found a peculiar dish called *jalcatin*, or jelly, made by stewing pigs' feet in red wine ; it is like our calves'-foot jelly, and is both cooling and refreshing.

In the early hours of morning, and especially of Sunday morning, a run through the markets of a Mexican town will always be found replete with interest and information.

The more prosperous tradesmen occupy large stalls or booths, but the poorer brethren are content with a mat or two upon which to spread piles of grapes, oranges, "cardones," "aguacates," "queso de tuna," and other fruits, vegetables, and table necessities.

Each tries to drown the voice of his neighbor ; but the Mexican men and women coming out to make purchases pass through the din apparently unmindful of the bawling of the vociferous costermongers who surround them on every side, or line the streets along which they are to pass.

"Will you look at me ? Here I am throwing away the finest cardones in San Luis ; six for five cents !"

"Perrones ! Perrones ! [big pears] here, only a medio for six ; come up and carry them away !"

"Don't keep me here all day : I want to go home ; I am throwing onions, fine, fine onions in the street ; I am not selling them ; I am giving them away !" and much more of like import.

But suddenly all this tumult was hushed, not a voice was raised, and every shouting street vender was kneeling on the stones of the street, and most of them with bent heads, devoutly crossing themselves.

"What is the matter ?" I asked of the man nearest me.

"Señor, do you not see that carriage coming down the street ; it contains a padre, who is bearing the last sacrament to a dying man."

"Is he a friend of yours ?"

"Ah, no, señor, I don't even know where he lives ; but it is some pobrecito who is about to die."

I confess to having been deeply touched by this proof of the existence, in all this fierce struggle for bread, of a bond of common humanity, but I was not left much time for indulgence in such reflections ; the carriage, with closed curtains, rolled slowly by, and the noise of traffic became worse than ever.

"Will you never listen to me ? Sixteen great big pears for a shilling, and the finest cardones and tomatoes thrown in the street ; I am not selling, I am giving things away," etc.

Before leaving these street venders, who always possessed a particular attraction for me, mention should be made of the "nevero," or ice-cream man who passes along the streets at certain hours of the day selling a palatable ice-cream, in those towns large enough to possess ice machines, or in communication by rail with their more fortunate neighbors.

They carry their wares on top of their heads in buckets, which are frequently painted in the national colors, green, white, and red. This cream is as good as one could expect from frozen milk, which is all it usually is; sometimes the maker seeks to enrich it by the addition of butter and cinnamon; it is then called "Amantequilado," and is a trial to both palate and stomach.

Once, in Monterey, a great *funcion* was in progress, and elaborate preparations had been made by all these dealers in street cakes, candies, fruits, and other refreshments, but a cold north wind coming up unexpectedly, with a shower or two of rain, proved a great disappointment. However, I was one of those who determined to make the effort of getting down to the Plaza Cinco de Mayo, where the most of the entertainment was to be held. At the entrance stood a "nevero," who manifested great distress on account of the heat of the weather; he was vigorously mopping his forehead with a red bandana, which might have been cleaner without hurting anybody's feelings, and at the same time calling out in a loud tone of voice:—

"Caliente! Caliente! Ah, que caliente hay! Pero aqui 'sta nieve tan dulce para refrescarse, para regalarse!"

(Oh! how hot it is! Oh! how hot it is! But here you have sweet ice-cream with which to refresh yourself, with which to regale yourself!)

His language was so emphatic and vociferous, his acting so life-like, that like numbers of others I was deluded into believing that the weather was indeed hot, and forgetting the "Norte," I bought cinco centavos' worth of his compound, and had nearly finished it before I realized that I had been duped.

In my contact with the street peddlers, and the keepers of the small stores or *tendajones*, I became impressed with the wonderful fact that the smaller and more insignificant the latter appeared to be to my unpracticed eye, the more consequential was the name borne upon its sign, because I wish to inform such of my readers as may never have had the opportunity to travel among Mexicans, that every store and magazine bears a title; it used to amuse me to see that the Store of the Two Hemispheres was probably not over two yards square of our measurement, and that the Magazine of the Globe was carrying a stock worth not a cent more than twenty-five dollars

at the outside ; but one must accept each country as he finds it, and I am compelled to say that in the larger cities of Mexico there are numbers of finely stocked emporia of different classes of goods.

The position of clerk in one of these great mercantile establishments is much in demand, for what reason it would be hard to say, excepting that the comparative seclusion of the young women makes it somewhat difficult to meet them often, unless one be a special attendant in a dry-goods store, in which case conversation is allowed to flow unreservedly.

If the clerk be young, handsome, well-mannered, bright, and of good family, it generally takes about four hours for a young lady to buy a paper of pins ; an intelligent clerk may have a great amount of information to impart upon the subject of pins if the intending customer have dove-like eyes, a gentle voice, tiny, soft hands, and a rich old daddy. There are long pins, short pins, black pins, white pins, American pins, English pins, French pins, and many other varieties, all of which I have heard described at length, but I never found it in my heart to grumble at the delay, and always have murmured, "Bless you, my children, bless you," leaving the more earnest expressions of disapproval to the cross old "dueñas," for whom my antagonism dates back to the days when I was a lieutenant in Arizona, ever so many years ago.

Sometimes one will enter into a gorgeous establishment and feel a vague sensation of distrust at seeing some such firm name as that of "Patricio O'Dowd Hijos" (Patrick O'Dowd's Sons, Monterey).

The original Patrick has long since been gathered to his fathers, but his prosperous business is energetically carried on by descendants of decidedly Castilian appearance, whose only sign of a Celtic derivation lies in their name. And so with the banking firms of MacManus in Chihuahua, and Milmo in Monterey, or MacElroy in Tamaulipas, founded by enterprising, intelligent, quick-witted Irish and Scotch ancestors, who married among the natives and left influential families behind them.

In all these mercantile establishments there is the singular custom of *pelon*, which apparently counterbalances any attempt at overcharging on the part of the proprietors. When you become a regular customer, a tiny tin cylinder is provided and hung up in the store in full view of everybody, marked with your name and number. Every time that you make a purchase, a bean is dropped down into the cylinder, and at stated times these are all counted, and for every sixteen or eighteen, depending upon the commercial generosity of the firm, you are allowed six cents in money or goods.

This custom must be one of great antiquity ; the word "pelon "

means a stone, or other crude weight, with which in Spain it was in ancient days customary to balance the scales used in the markets.

Under the name of "l'agnappe," the very same thing exists among the Creole French in Louisiana. Perhaps the Romans had in their "bonus" a custom of similar import.

Once a week the beggars, the lame, blind, deaf and dumb, take possession of Mexican stores; there being very little, if any, organized charity in the republic, such a system is undoubtedly as good as any that could be devised. The merchants good-naturedly submit to the tax, and an employee doles out to each mendicant the "limosnita" determined upon in his case.

But I was astonished and amused one day, after listening to a beggar's whine:—

"Limosnita, señores, limosnita, por el amor de Dios, y de Nuestra Santa Madre, Maria Santissima, siempre Virgen, concebida sin pecado, madre de Dios, y de los santos Apostolos Pedro y Paulo, y Santo Tomas, San Buenaventura, San Antonio de Padua y San Juan de Dios. Dios se lo pague, señores," etc., and so on to the end of the recitation, which is always carefully committed to memory by the suppliant.

("Alms, just a trifle of alms, gentlemen, for the love of God, and of Our Blessed Mother, Mary, Most Holy, ever Virgin, conceived without sin, Mother of God, and of the Holy Apostles Peter and Paul, and Saint Thomas, Saint Buenaventura, Saint Anthony of Padua, and Saint John of God," etc.)

"Get out of here, you scoundrel," shouted the irate proprietor. "Get out of here, and go where you belong; you get your alms over at Samaniego's."

From the Mexican restaurant to the Mexican home is only a step, but a big step. There may not be such a great difference in the dishes served or in the manner of cooking, but a Mexican home presents a warm-hearted hospitality which he who has once been fortunate enough to encounter finds hard to forget. While much could be written upon this part of the subject, there are reasons why much must be left unsaid for fear of wounding the sensibilities of people whose homes have been visited. Then much that might properly be said here has been anticipated in the earlier paragraphs, such as those which treat of the stoves and kitchen furniture, as well as the character of the bread to be found on all Mexican tables.

The Mexican housewife does not copy the extravagant habits of her sister to the north of the Rio Grande; all nations belonging wholly or in part to the so-called Latin stock adhere to the one plan of food supply for domestic purposes. Only the amount needed for each

day's use is purchased at one time, and very generally just the quantity required for the particular meal; in Teutonic or Northern nations, on the contrary, there is a more apparent tendency to purchase supplies in gross and lay them aside for a rainy day. But Italy, France, Spain, and Mexico never have a rainy day; theirs are the lands of perpetual sunshine; they have little, if any ice; and not being possessed of means of preserving food for more than a few hours, buy exactly what is needed for the occasion. With Northern nations, the reverse obtains: snow and ice and cold may be looked for at any time after winter has once begun. Food if bought can be preserved indefinitely, and unnecessary journeying to and fro avoided. So, our prudent little Mexican housewife sends her "Maria" or "Manuela" to buy in the plaza or from a passing vender a small bunch of fresh onions, tomatoes, and parsnips, with a diminutive slice of pumpkin and one of cabbage; all of which will cost her five centavos. This would be the duplicate of the package which I bought in Monterey, greatly to the surprise of the dealer, who could not altogether make out what a man wanted with such things. Or, she may do as I did in San Luis Potosi and buy for six cents a small-sized collection embracing juicy, sweet, scarlet tunas, with one or more each of chirimoyas, bananas, figs, apples, oranges, grapes, and mangoes, with a small slice of "queso de tuna." But when she sends out for meat, she will scarcely be so fortunate; it is true that she may be offered a choice of ham, goat, kid, sheep, beef, or hog meat, but it will be butchered in a way that will scarcely commend it even to an Apache Indian. The Mexican butcher is generally a fraud, a delusion, and a snare. He worries himself very little about questions of roasts, joints, and chops, but boldly cuts his meat in a manner to suit himself. "This piece you can have for a medio; that one will cost you a real, and that lomo will come to two reales." In the outlying districts beef is very frequently used as "carne seca," or jerked, a form which is far from agreeable to the American palate. Four and one half pounds of lean, fresh meat, free from bone, will make one pound of "carne seca," which has about as much taste as an equal bulk of shavings dipped in bullocks' blood.

Most of the dishes to be found on the tables of private families resemble our own sufficiently well to pass without special description; where there has been a difference, it has been indicated in the reference to foods on sale in the streets and plazas.

Some of the Mexicans have four meals daily, somewhat in the French style; there is a *desayuno* or early breakfast of strong coffee and rolls, or sweetened bread; the more elaborate *almuerzo*, which is a full meat breakfast at noon, after which follows the afternoon

siesta ; then *merienda* or *collacion* at about five in the evening, consisting of chocolate, sweet cakes, and milk, and the *cena* at 8.30 or 9 P. M., in which figure chile con carne, frijoles, tortillas, cabbage (soup made with onions and tomatoes), cheese, preserved peaches, guavas, quinces, or tunas, and black coffee.

At a fashionable wedding in Saltillo, Mexico, which I witnessed in company with my friend, Captain Francis Hardie, in 1891, there was a very unique procession of servants bearing to the house of the bride great platters upon which were chickens and ducks, roasted, but with the heads replaced and gilded, and decidedly barbaric and Oriental in their magnificence. At the wedding of the beautiful Miss Varrios and Mr. Yturri, in Laredo, the banquet, served in the open air, under canvas sheeting, was very much in the style of such things in the United States. There were cold dishes of turkey, chicken, ham, fried oysters and fish from the Gulf of Mexico, salads, fruits and vegetables of several kinds, cakes of a dozen kinds, rolls, bread, coffee, chocolate, sherry, claret, brandy, whiskey punch, champagne, and cigars. The bride very graciously sent for all the gentlemen who approached in single file and were made the recipients of rosebuds from the bridal bouquet. In the cathedral, the groom, at the words "With all my worldly goods I do thee endow," presented his bride with thirteen coins, in memory, so the local Solons assured us, of the twelve Apostles and their Master, but this is not so ; the custom, called by a word of Arabic derivation the "*jarras*," came into Spain with the Moors, and is still known in Algeria and Morocco, as I find stated by an English writer in a late number of "*All the Year Round*."

The above will, no doubt, give a fairly clear idea of the foods and culinary methods of the Mexican people and the Americans living nearest to them ; much more might be added, but it would be in the nature of surplusage. There remain to be described only two or three dishes which are peculiar to the country and somewhat different from those to be found in the United States. One is made of chicken, first parboiled and then roasted and stuffed with chopped onion, chile, tomatoes, and seeded raisins. Another is a salad of cucumbers sliced very thin and served with an Italian dressing to which are added hard boiled eggs, chile, a pinch of curry, and some chopped onion. This salad may have been introduced from the Creole portion of Louisiana. During the holy season of Christmas, the women on the Rio Grande make the "*buñuelos*," a fritter or fried pancake, moulded into form on the cook's knee ; in "*The Medicine-Men of the Apache*," in volume ix. Annual Report of Bureau of Ethnology, Smithsonian Institution, I made an attempt to demonstrate the identity of this cake with the "*Crispillæ*" of the Normans

and Romans, as described by Ducange in his "Glossarium." Something of the same sort is still prepared among the Algerians, but without regard to seasons.¹

To make this article perfectly complete, there should be added some few paragraphs descriptive of the great love borne by the Mexicans for birds and flowers, but an elaborate extension of the subject would demand too much space.

There are very few houses in Mexico proper which cannot boast of half a dozen cages filled with mocking-birds or some others of the feathery tribe; and rarely can one pass through the "zaguan" or main entrance hall of a Mexican residence, and not see in the "patio" or inner court more than a dozen different varieties of flowers in successful cultivation and bloom.

The flower market of the City of Mexico will suffer but little, if any, in comparison with that of the Madeleine in Paris, or Covent

¹ Lack of space must be offered as an apology for failure to refer to various game birds which resort in great numbers to portions of Mexican territory: ducks, geese, turkeys, quails, doves and "Chachalacas," or to fishes which, of the finest flavor, throng the waters of the Gulf of Mexico. Where, in all the world, for example, can one pass in review such a list of delicate fish? All along that gulf coast from Tampico, in Mexico, clear to the Capes of Florida, the waters are the chosen home of the oyster (*Ostion*), the shrimp (*Cameron*), the red snapper (*Corbina*), the sheepshead (*Sargo*), the rock (*Robalo*), the croker (*Gruñate*), and many others, not omitting exceptionally large and fat green turtles (which are abundant in the estuaries), and frequent catches of the delicious "pompano," and the Jew fish. The last named is as tender as the most delicate spring chicken. In the City of Mexico itself, there is encountered a totally different kind of fish in the "Charrara," or tiny white fish, which I have seen caught by hundreds in the nets of the Tarasco Indians of Lake Patzcuaro, who immediately dry them on rocks in the sun, and ship them in crates of matting to the capital: the taste is much like that of a sardine. They were a favorite food of Montezuma.

The banks of the Rio Grande are lined with the soft-shelled tortoise, and its waters yield liberally of the "Piltonte," or cat-fish, in great demand among pious and impious Mexicans of the border states during Lent, when (at least in Holy Week) squads of young men start for the river banks at night, marching to the music of guitars. Speaking of fishing, the Mexicans are also fishers of men, as I had occasion to learn several years since, when a little boy was drowned while bathing in the treacherous current of the swollen Bravo del Norte. No trace of his body could be found, as his young comrades were too frightened to give a very intelligible account of the sad accident. "But why can't these Gringo Americanos get the body of the defuncto?" queried the indignant old Mexican women; "does n't everybody of any sense know that all you have to do is to get a blessed candle, light it, and put it on a shingle, and the shingle will surely float to the spot where the boy's body is, and there remain? Caramba! what stupidity!" Well, they did take the candle, light and place it upon a shingle, and the shingle did circle around over the concealed whirlpool, which had sucked the little boy down into its death-dealing embrace, and his body was recovered and buried, to the lasting and triumphant gratification of the "viejas," who wanted to know what the "Americanos" had to say to that?

Garden, London; there is always a fine display of Jacqueminots, Marshal Neils, tuberoses, mignonettes, pansies, "no me olvides" (forget-me-nots), orange blossoms, and other beautiful and fragrant flowers, to be had at your own prices. For example, an irreproachable bouquet of all the above flowers made up sells for two bits in Mexican money, equivalent to about sixteen cents American.

The same agreeable exuberance of floral vegetation is manifest in Morelia, Saltillo, San Luis Potosi, Hermosillo, and nearly every other town of any consequence in Mexico, although from the fact that Mexican houses are built to inclose the garden or "patio," the transient visitor to a town may not always promptly see what is to be seen of this kind.

But there are very few towns which do not maintain public flower gardens in the main plazas; some of these, notably that of Hermosillo, in Sonora, when I was last there; that of Chihuahua, and those of San Luis Potosi, Linares, and many other places, were well worthy of imitation; there were growing maguey, bananas, dates, oranges, and lemons, roses, oleanders, jasmins, lilies, and many others.¹

This rule obtains not only in the southern and central parts of the republic, but in the extreme northern boundary as well; the Jagous, MacManuses, Leals, Isaguirris, Young-MacAllans, and Biscayas, of the Rio Grande valley, make commendable efforts to raise everything in the floral line worth raising. In the Biscaya garden, Matamoros, I noted pinks, roses, bananas, geraniums, jasmins, oranges, lilies, mignonettes, lemons, peaches, grapes, forget-me-nots, tulipans, magnolias, heliotropes, carnations, and such exquisite flowers, all at their best.

In all that part of Texas where the Mexicans once had settlements the same rule holds good, although I am far from attributing it to former occupancy solely.

San Antonio, Houston, Victoria, San Diego, Laredo, Corpus Christi, each claims the banner. The "Battle of Flowers," in San Antonio, held on the first day of May or the last of April, is a sight well worth miles of travel to see. All equipages are decorated from pole to hind wheel with beautiful buds and foliage; the horses are equally favored, and the ladies and gentlemen driving wear boutonnières and bouquets, or wreaths or parasols of flowers. It is one of the great attractions of Texas.

Most interesting of all these gardens, to my mind, was the Cactus

¹ Madame Calderon de la Barca alludes to the tenacity with which the Mexicans adhere to the Aztec custom of using flowers on all occasions, and the decorating of the church altars with them. See her *Life in Mexico*, London, 1843, page 95.

garden of Mrs. Miller, near the Havana ranch, on the Rio Grande, in Starr County, Texas. This indefatigable and intelligent lady keeps under cultivation no less than seventy-eight different varieties of this wonderful family. I was astonished at what she had to show, and would certainly enter into a longer relation of all that I there noted, did I not know that the more prominent cactologists of the United States and Canada are now in correspondence with her.

The great zone of territory of which I have been trying to make a description—from the river Nueces, in Texas, to and below San Luis Potosi, in Mexico, about a thousand miles in a direct line from north to south—has, until within the past few years, been a sealed book to the botanist, the folk-lorist, the anthropologist, and the explorer generally, and even with the construction of the International, the “Tampico Route,” the Mexican National, and other lines, much remains to be desired in the way of easy communication, and great districts can as yet be traversed only by pack-mules, or slow-moving “carretas.”

There is good reason for believing that within the next two or three years further extensions of existing lines, or the construction of new ones, will be made a matter of state expediency; and once begun, there is no telling where the work of progress will stop, since the more the country is known, the better will it be appreciated.

Colonization on a large scale is not to be recommended, except in the one case of sericulture, where the superior knowledge of the Japanese might be used to excellent advantage.

Colonies will always be looked upon, in any country, with a good deal of suspicion and mistrust. Where they do well, the natives feel that they are losing profits which belong to them by the right of prior occupation. Where they fail, they become a menace to existing institutions.

Small bands, or small colonies of skilled laborers, will be just what Mexico wants. If composed of such trades as that of the carpenter, the iron-worker, blacksmith or machinist, the painter, the stone-cutter and builder, the telegraph operator, the railroad and bridge engineers, they will enter at once into the nation's life, as they supply exactly what it needs, and if composed, to some extent, of young men who will seek wives among the respectable families of the neighborhood in which they settle, so much the better.

John G. Bourke.

MEMOIRS OF THE AMERICAN FOLK-LORE SOCIETY.¹

VOL. II., 1895, LOUISIANA FOLK-TALES.

II.

THE second volume of the *Memoirs of the American Folk-Lore Society* contains twenty-seven tales in French Creole dialect and English translation, together with fourteen tales in English only. The divisions are into Part First, Animal Tales (pp. 3-53), and Part Second, Märchen (pp. 57-93), together with an Appendix (pp. 98-122).

A considerable part of the interest of negro animal tales, which are chiefly derived from Africa, consists in their close correspondence to variants existing in all countries. A complete study of their diffusion is yet to be made. Professor A. Gerber, in this *Journal* (vol. vi. pp. 245-267), in an article entitled "Uncle Remus traced to the Old World," has offered valuable remarks on the subject.

The Märchen, that is, fairy-tales, come either directly or indirectly from Europe.

The tales are to be considered, also, from a philological point of view, as furnishing texts of a curious dialect. In mouths used to African speech, French has been singularly modified. An example will show the character of the dialect.

In fois yavait in madame qui té si joli, si joli, qué li té jamin oulé marié. Tou cila qui té vini, li té trouvé quichoge pou di. — Oh, toi to trop laide. — Oh, toi, to trop piti. Oh, toi, to la bouche trop grand. Enfin chacune té gaingin qui té pas dréte. Asteur ein jou in vaillant michié vini. Li té dans in carrosse tout en or, et yavait huit choals blancs qui té apé trainin carrosse la. Li mandé madame la pou marié. Li té jamin oulé.

The story is that of the beautiful but proud damsel who would accept no suitors. Readers will notice the idiom: "She was in a carriage all in gold, and she had eight white horses who were after drawing her chariot."

The price of the book is two dollars. Members of this Society can obtain the volume of the publishers, at the trade discount, by forwarding to the publishers one dollar and fifty cents.

¹ Louisiana Folk-Tales, in French dialect and English translation, collected and edited by Alcée Fortier, D. Lit., Professor of Romance Languages in the Tulane University of Louisiana. Boston and New York: Published for the American Folk-Lore Society by Houghton, Mifflin & Co., 1895. Pp. xi, 122.

THE PORTA MAGICA, ROME.¹

WHEN Christina of Sweden entered the city of Rome through the Porta del Popolo, on horseback, in the costume of an Amazon, she was received by the Papal magnates with great pomp, and created a sensation quite in keeping with her eccentric character.

A short time before this she had abdicated the throne, which she had occupied twenty-three years, although only twenty-nine years of age, and she had abandoned the religion of her distinguished father, Gustavus Adolphus, the northern champion of Protestantism, to embrace that of which the Eternal City was the fountain-head. With the exception of occasional visits to the north of Europe, Christina spent the remaining thirty-four years of her life in Rome, occupied with court intrigues, and with the cultivation of those branches of learning for which her masculine education had early given her a taste. Her mind was disciplined by contact with men of intellectual vigor, and gifted with an excellent memory, she showed aptitude for the severer studies of mathematics and the sciences, as well as belles-lettres and the fine arts. She made collections of works of art, of antiquities, and of rare books in every department of literature, and she assembled in her palatial villa the most learned men and witty women of the Papal Court.

In the garden of her villa she gathered poets, essayists, and philosophers of both sexes, who arrayed themselves in the costumes of shepherds and shepherdesses, to imitate the pastoral simplicity of Arcadia. One year after her death, this society was formally organized as the Arcadian Academy, by Gravina (1690).

In the large salon of her villa, another group assembled for "scientific discourse on all useful and agreeable, erudite and celestial subjects." In this group were the natural philosophers, mathematicians, astronomers, and naturalists, who later developed into the Clementine Academy, instituted on plans drawn up by Jean Justin Ciampini. Not only were all the meetings held in Queen Christina's palace, but she was the perpetual president and patron; she chose the members, appointed the officers, and drew up the laws which governed this unique society.

Christina's activity knew no bounds; she kept up correspondence with many savants of Europe, including Torricelli, the distinguished physicist, Alessandro Marchetti, the poet and astronomer, Dominico Cassini, Director of the Astronomical Observatory at Paris, and Viviani, the pupil of Galileo; she engaged the services of Vitale

¹ Read at a meeting of the American Folk-Lore Society, New York Branch, November 9, 1894.

Giordani and Alfonso Borelli, paying them stipends for making researches in science. When the son of Burgomaster Guericke sent Christina a copy of the well illustrated folio containing an account of experiments on the vacuum conducted in Magdeburg, she replied in a gracious and flattering epistle.

In the seventeenth century, science and philosophy were still encumbered with false doctrines and superstitious beliefs, which for hundreds of years held in bondage even the most enlightened minds. Mathematicians gravely discussed the squaring of the circle and perpetual motion, and were occupied in calculating future events by juggling with Biblical numbers. Astronomers, even while discovering fundamental laws of the motions of celestial orbs, gained a livelihood by casting horoscopes for the credulous rich, and practising astrology in its various phases. Physicians were dosing their unhappy patients with nauseous nostrums, and writing treatises on sympathetic powders and cures by transplantation. Naturalists discoursed of salamanders, phoenixes, barnacle geese, apparitions, and monsters. Alchemists wasted their means and energy in attempts to make a universal solvent, an elixir of life, and to transmute base metals into silver and gold. Traditions still lingered of the glories of the Gold House of Augustus, Elector of Saxony, and the triumphs of alchemy accomplished therein; memories still survived of the transmutation effected before Rudolph II., the Hermes of Germany, and his pseudo-scientific court at Prague. Dr. Dee, the Englishman, and Sendivogius, the Pole, had terminated their careers of imposture but a short time before.

Although the chemists of this period, Kunckel, Becher, and Homberg, in Germany, and Lemery in France, were developing a utilitarian science, the philosophy of chemistry was as yet unborn, and the mysterious art of alchemy still formed a legitimate portion of polite learning. Many eminent persons gave credence to the claims of its votaries,—Sir Isaac Newton dabbled in it when a youth, the Hon. Robert Boyle, "the Father of Chemistry and Brother to the Earl of Cork," thought its theories reasonable; Leibnitz was secretary of the German Alchemical Society founded at Nuremberg in 1654; and Dr. Helvetius, the noted physician of Leyden, had recently published his "Brief of the Golden Calf," narrating the curious circumstances leading to his conversion. Similar literature abounded.

In Christina's northern home, alchemy had shown much vigor and was patronized by the crowned heads of the two political divisions of Scandinavia. Ferdinand III., King of Norway and Denmark, was zealous in cultivating hermetic science, and had employed an Italian alchemist, Borri, to conduct a search for the Philosophers' Stone.

This Borri pretended to be assisted by a demon who appeared at his command, and he caused his patron extravagant outlays in time and money. After Ferdinand's death, in 1670, Borri fled to Rome, and as Christina had already employed his services when temporarily sojourning in Hamburg, it is highly probable the clever knave sought her in the Italian Capital.

Christina's father, the great Gustavus Adolphus, had favored alchemists and their pretensions. In the very year in which Christina succeeded to the throne, Ambrosius Muller had made a successful projection in the Royal presence, manufacturing, it is said, silver and gold to the value of 30,000 ducats, and to commemorate this the King caused to be struck coins of both metals, bearing alchemical symbols.

With such precedents, and in such an atmosphere, it is not surprising that the ex-queen followed the fashionable foible, and cultivated the pseudo-sciences of astrology and alchemy. She collected the rarest books on alchemy, and corresponded with the disciples of Hermes of high reputation. Johann Kunckel, who was afterwards invited to the Swedish capital by Charles XII., to superintend the mines of the kingdom, had discovered, in 1669, the marvelous substance, phosphorus, and for a while the process was kept secret. Knowing this, Christina wrote to the Elector of Brandenburg, to obtain for her the composition of the light-giving element.

Thus we see the mental attitude of this talented and eccentric woman towards alchemy. A short time before the year 1680, while residing in the Villa Palombara, situated on the Esquiline Hill, she was waited upon by an alchemist from Scandinavia, perhaps the very Borri mentioned above. This man hinted darkly at his mysterious knowledge, and showed her an antique illuminated manuscript, containing the secret of transmutation, expressed in symbolic characters. After much persuasion, the Queen obtained from the alchemist a promise to exhibit his powers, and at an appointed day and hour he actually accomplished a transmutation in her presence. The delighted Queen was speedily doomed to great disappointment, for the alchemist never appeared again in her circle, nor was any trace of him found. She had, however, retained the manuscript with its secret symbols, and this she studied, in hopes of learning the hermetic art. As, however, neither she nor her learned Academicians were able to interpret the symbols, she caused them to be engraved on the white marble gateway leading to her villa, in hopes that some passer-by might decipher them.

Though the Villa Palombara has long ago disappeared, this gateway, known as the PORTA MAGICA, is still preserved in a locality

formerly occupied by the gardens. The following description of the monument is from notes made by the writer, on the spot, in January, 1894. In a corner of the Piazza Vittorio Emmanuele, a square surrounded by modern buildings of no interest, are the lofty ruins of the so-called Trophies of Marius, but in reality they are the remains of the water-tower of the Aqua Julia, in the niches of which the trophies formerly stood. This ruin is now converted, in part, into a picturesque fountain, and is overgrown with shrubs and evergreens; opposite this, and separated only by a gravelled walk, are remains of the brick wall of the Villa Palombara, in which is built the Porta Magica. On each side of the gateway are grotesque marble statues in a mutilated state. At the base and in front are large, rough rocks, covered with shrubs and vines, and on top of the wall flourishes a tree of considerable size.

On the top, sides, and tread of the white marble doorway are carved alchemical symbols, with one Hebrew and twelve Latin inscriptions.¹ These symbols are partly simple signs of the metals and partly arbitrary combinations of these signs with each other, and with cabalistic characters. The inscriptions and symbols can be only partly interpreted, and it is hardly necessary to add they are entirely without real significance, either to the chemist or the philosopher.

Surmounting the doorway is carved a large ring within which are two crossed triangles, and within one of the triangles is a sign composed of a Latin cross joined to a ring itself containing a small circle. In the exterior large ring are the words:—

(A.) *Tria sunt mirabilia Deus et homo, mater et virgo, trinus et unus.*

"Three things are wonderful: [He who is] God and Man; [She who is] Mother and Virgin; [God who is] three and one."

In the smaller ring at base of the cross:—

(B.) *Centrum in trigone centri.*

"The centre in the triangle of the centre."

On the doorway itself, at top of the jamb, are the Hebrew words:—

רוח אלהים

"The Spirit of God."

The first letter may have originally had a short projection, in which case it would be ל Lamedh instead of ר Resh, and the inscription would then read:—

"The Tablet of God."

¹ Cancellieri, Francesco. Diss. epist. sopra la statua del Discobolo scoperte nella Villa Palombara. Rome, 1806.



וְדָן נִלְמֵי

HORTI • MAGICI • INGRESSVM •
• DESPERIVS • CUSTODIT • DRACO • ET • SINE •
• ALCEDE • COLEDICAS • DELICIAS •
NON • GUSTASSET • JASON •



QUANDO • IN • TVA •
DOMO • NIGRI •
CORVI • PARTVR •
IENT ALBAS •
COLVMBAS •
TVNC •
VOCABERIS •
SAPIENS •

DIAMETER
SPHERE •
THAV • CIRCULI •
CRUX • ORBIS •
NON • ORBIS •
PRO •
SVNT •



QVI • CIT • COMBYR •
ERE • AQUA • ET •
LAVARE • IGNI •
FACIT • DE • TERRA •
CAELVM • ET • DE •
CAELO • TERRAM •
PRETIOSAM •



SI • FECERIS • VO •
LARE • TERRAM •
SUPER • CAPVT •
TVVM • VS •
PERNIS • VAS •
TURRENTVM •
CONVERTES • IN •
PETRAM •



AZOT • ET • IGNIS •
DE • ALBANDO •
LATONAM •
VENIET • SINE •
VESTE • DIANA •

EST • OPVS •
VERI • SOPHI •
RAM • VT •
SALVTEM •



OCCVLTVM •
APERIRE • TER •
CERTINET •
PRO • POPVLO •

FIIVS • NOTER •
MORTVIS •
VIVIT • EX • AB •
IONE • REDIT •
I • CONIUGIO •
GAVDET • OCCVLS •





On the door jamb, beneath the Hebrew words, is the inscription :—

(C.) *Horti magici ingressum Hesperius custodit draco et sine Alcide Colchicas delicias non gustasset Jason.*

"A dragon guards the entrance to the magic garden of Hesperius; and without the aid of Alcides [Hercules] Jason would not have tasted the delights of Colchis."

Alchemistic authors were wont to claim that the Argonautic expedition symbolized the search for the Philosophers' Stone. This theory is as old as Dionysius of Mitylene, who lived about 50 B. C. Glauber, the German physician, records this interpretation in the following quaint language: "When ancient Philosophers by poetical parables described the laborious navigation of Jason to the island Colchos, where resided a huge dragon vomiting fire, which with eyes never closed, diligently watched the golden fleece, they added this, viz., that Jason was taught by his wife Medea to cast to this waking dragon an edible medicine to be swallowed, whereby he should be killed and burst; and that Jason should presently take the dragon (thus slain) and totally submerge him in the Stygian lake. Jason in this ingenious fable hieroglyphically represents the philosophers; Medea accurate meditations; the laborious and perilous navigation signifies manifold chymical labours; the watching dragon vomiting fire denotes salt-nitre and sulphur; and the golden fleece is the tincture or soul of sulphur, by the help of which Jason restored health to his aged father, and acquired to himself immense riches. By the pills of Medea is understood the preparation of sulphur and *sal mirabile*.¹ By the total submersion of the dragon in the Stygian lake is intimated the fixation of sulphur by Stygian water, that is, *Aqua Fortis*. Whence it is sufficiently clear how obscurely the ancient Philosophers did describe their fixation of sulphur by nitre, and how secretly they hid it from the eyes of the unworthy."

The left hand post of the gateway has three symbols and three inscriptions; the first symbol is an alchemical sign not easily interpreted, beneath which we read:—

(D.) *Quando in tua domo nigri corui parturient albas columbas tunc vocaberis sapiens.*

"Whenever in your house black ravens shall hatch white doves then you shall be called wise."

In the centre of the left door-post is the symbol for iron, supposed to denote the shield and buckler of Mars; but it is not correctly

¹ Glauber's own discovery, the substance still familiarly known as Glauber's Salts.

graven, for the arrow should be inclined to the circle thus ♂. Beneath is the inscription :—

(E.) *Qui cit comburere aqua et lavare igni facit de terra cælum et de cælo terram pretiosam.*

Reading "scit" for "cit;" He who knows how to burn with water and to wash with fire, makes heaven out of earth and precious earth out of heaven."

The third symbol on the left door-post is compounded of the sign for silver (a crescent) and that for gold (a circle with a central point), to which a small cross is attached, which signifies any corrosive substance. Beneath are the words :—

(F.) *Azot et ignis de albando Latonam veniet sine veste Diana.*

"Azoth and fire from the whitening of Latona will come an unclad Diana."

At the right hand upper corner of the doorway is an obscure sign with this inscription :—

(G.) *Diameter spheræ thau circuli crux orbis non orbis pro sunt.*

"The diameter of a sphere, the tau of a circle, the cross of an orb not an orb, these things avail."

Midway, on the right hand post, is the symbol for copper, sometimes called the looking-glass of Venus, with these words, in part obliterated :—

(H.) *Si feceris volare terram super caput tuum —us pennis —uas torrentum convertes in petram.*

"If you shall make the earth to fly above your head . . . with wings, you will turn . . . of torrents into rock."

At the lower right hand corner is a complex symbol composed of the silver crescent, the gold circle and the corrosive, together with an obscure addition. Beneath this is the inscription :—

(J.) *Filius noster mortuis vivit et ab igne redit —i conjugio gaudet oculis.*

"Our dead son lives and returns from the fire . . . rejoices in marriage with his eyes" (?).

On the bottom of the doorway is a complex symbol not resolvable, and an inscription partly to the left and partly to the right of the character :—

(K.) *Est opus occultum veri sophi aperire terram ut germinet salutem pro populo.*

"It is the hidden work of a truly wise man to open the earth and to cause salvation [or health] to bud forth for the people."

On the tread of the doorway are the barely legible words :—

(L.) *Sesedes nonis* (?), which are undecipherable.

I am indebted to the Rev. Prof. Samuel Hart, D. D., for assistance in translating the Hebrew and Latin inscriptions, and to Mr. Reginald Bolton, C. E., for the accompanying drawing made from a rough sketch by the writer.

Henry Carrington Bolton.

IN MEMORIAM.

REV. J. OWEN DORSEY, First Vice-President of the American Folk-Lore Society, died in Washington February 4. Members of the Society who attended the annual meeting held at the national capital during the Christmas holidays will remember that, in the absence of the President, Dr. Alcée Fortier, Mr. Dorsey presided with signal tact and success, laboring constantly, in the chair, on the rostrum, and in committee, to promote the interests of the Society. This was his last public work in science. A few weeks previously he removed from his home in Takoma Park to Washington, for the double purpose of being near his work in the office of the Bureau of American Ethnology and affording his daughter school facilities. For some months his health, never vigorous, ran below his normal, partly by reason of arduous work in Indian linguistics. During December he spent a brief vacation out of Washington with apparent benefit, though it seems probable that he then contracted the germs of typhoid; and under the stress of administrative and committee labor his vitality was lowered, and even before the work of the meeting was completed the fever had secured so firm a hold that medical skill failed to arrest its course. In the death of Mr. Dorsey the American Folk-Lore Society has lost a founder and one of its most distinguished and efficient workers.

James Owen Dorsey was born in Baltimore, Maryland, October 31, 1848. He attended the Central High School (now City College) in 1862 and 1863, taking the classical course, which was interrupted by illness. He acquired business training in a counting-room during 1864-1866, and afterward engaged in teaching. He entered the preparatory department of the Theological Seminary of Virginia in 1867, and the junior class in 1869. In 1871 he was ordained a deacon of the Protestant Episcopal Church, and soon began missionary work among the Ponka Indians in what was then Dakota Territory. Illness interrupted this work in 1872, and again in 1873, when he returned to Maryland and engaged in parish work until 1878. As a child he was remarkably precocious, learning the Hebrew alphabet at six and reading the language at ten; and this precocity was combined with an exceptional vocal range and capacity for discriminating and imitating vocal sounds. With this natural aptitude went a decided taste for linguistics, and his early studies and his subsequent researches as a missionary were largely devoted to language. His linguistic skill early attracted the attention of Joseph Henry, who introduced him to Major Powell, then engaged in ethnologic researches in connection with the scientific

surveys of the Rocky Mountain region ; and when the Bureau of American Ethnology was organized in 1879, Mr. Dorsey was one of the first to be enrolled on the staff. Under the auspices of the Bureau he resumed his studies of the Indian languages, giving special attention to those of the Siouan stock. During subsequent years these studies, combined with researches relating to the customs, myths, and lore of the Indians, were carried forward with indefatigable zeal and constant success. Although numerous publications were made under his name, the greater part of the material collected and created during his active career remains unpublished. Fortunately this rich store of manuscripts is preserved, under the systemic arrangement of their author, in the vaults of the Bureau of American Ethnology, where it is accessible to students. A considerable amount of the material was nearly ready for publication at the time of his death, and this will doubtless be printed at no distant day.

Mr. Dorsey's published works include memoirs on "Omaha Sociology," "Osage Traditions," "A Study of Siouan Cults," and "Omaha Dwellings, Furniture, and Implements," printed in the annual reports of the Bureau of American Ethnology ; "Omaha and Ponka Letters," a bulletin of the same bureau ; and "The Čegiha Language," forming volume vi. of the Contributions to North American Ethnology. In addition he edited an English-Dakota dictionary and a volume on Dakota grammar, texts, and ethnography, both by the late Rev. S. R. Riggs, published in two volumes of the last named series. Numerous minor articles were published in different anthropologic journals.

One of the most conscientious, painstaking, and modest of students, Mr. Dorsey inspired the respect of all scientific men with whom he came in contact ; and by reason of his unfailing kindness and unselfish purity of motive he was loved by his fellows as are few in the guild of science. A leader in the field of Indian linguists and one of the best of men has ended his work.

W. F. McGee.

FOLK-LORE SCRAP-BOOK.

NOMINIES. — Among his papers, the editor of this Journal finds in the (London) "Globe," April 28, 1890, an article on the poetic formulas used by the country-folk in England, which is not only charming in itself, but contains information throwing a new light on some of the common rhymes still in use also on this side of the ocean. It appears to him that the interest of the paper justifies its reproduction in a form more accessible.

The author observes that the old-fashioned idea was to put into rhyme anything that should be committed to memory; in Yorkshire "nominy" is the name given to this class of verse, an appellation very likely derived from the church formula "in nomine Patris" (in the name of the Father, etc.). In the Midlands, "say your speech" is used when any prescribed form is demanded, while farther north "say your nominy" means the same thing. Of these "nominies" the writer gives a collection, observing that it is only in the heart of the country that a garland can be gathered.

When Northamptonshire girls are knitting in company it is usual to say:—

Needle to needle, and stitch to stitch,
Pull the old woman out of the ditch.
If you ain't out by the time I'm in,
I'll rap your knuckles with my knitting pin.

The "old woman" "out" and "in" are the arrangements of the wool over and under the knitting pins.

Readers of Southey's "Doctor" will remember the affecting story of Betty Yewdale given in inter-chapter xxiv. She tells us how she and her sister were sent to learn the art of knitting socks from Langdale to Dentsdale in Yorks—"Than we ust at sing a mack of a sang, whilk we were at git at t' end on at every needle, ca'ing ower t' neams of o' t' fwoak in t' Deal—but Sally an' me wad never ca' Dent Fwoak—sea we ca'ed Langdon Fwoak. T' sang was:—

Sally an' I, Sally an' I,
For a good pudding pye,
Taa hoaf wheat, and tudder hoaf rye,
Sally an' I for a good pudding pye.

"We sang this (altering t' neams at every needle); and when com at t' end cried 'off' and began again. An' sae we strave on o' t' day through."

In Cumberland the wool-carders have a rhyme which has formed the basis of several north country songs. It runs:—

Taary woo', taary woo', taary woo', is ill to spin.
Card it well, card it well, card it well ere you begin,
For when carded, row'd and spun,
Then the work is hofelins (half) done;
But when woven, drest, and clean,
It may be cleading (clothing) for a queen.

Butter is said to "come" at the moment the cream begins to clot, and the nominy is : —

Come, butter, come; come, butter, come;
Peter stands at the gate waiting for a butter'd cake.
Come, butter, come.

This was in use in the days of Mary Tudor, and is still used with slight variation in Lincolnshire and Northamptonshire. In the latter county folks sometimes say : —

Churn, butter, churn, in a cow's horn;
I never seed such butter sin' I was born.

In country parts the bird-scarer or shooer shakes his wooden clappers and shouts : —

Pigeons and crows, take care of your toes,
Or I 'll pick up my crackers and knock you down backards.
Shoo all away, shoo away, shoo!

This is Northamptonshire; in the southern counties there is a distinct variant : —

Vlee away, blackie cap,
Don't ye hurt measter's crap,
While I vill my tatie-trap (mouth)
And lie down and teak a nap.

A doggerel — in some counties called the hog's prayer — is in constant use among the boys who tend the pigs in the stubble fields after harvest. Its use is to keep a correct account of the porkers, and is read off notches cut on the handles of their whips : —

Two before one, three before five,
Here one, there one, Jack is alive;
Here two, there two, Jack at the cross,
Here one, there one, Jack is the last.

The notches would be arranged thus (or varied *ad lib.*) : —

ii i iii v, i, i, x,
ii ii x, i, i, x.

In the neighborhood of Huddersfield, boys, while beating wetted bark with a clasp-knife handle to make it slip off easily to form the case of a whistle, say : —

Sip, sap, say; sip, sap, say,
Lig in a nettle bed while (until) May Day.

Children, flower gathering, have suitable nominies. A village name for the "Shepherd's purse" is "pickpocket." While culling it they say : —

Pickpocket, penny nail,
Put the rogue in the jail.

The *Lazula campestris*, vulg. "Chimney-sweeper," is thus addressed by Cheshire children : —

Chimney-sweeper, all in black,
Go to the brook and wash your back;

Wash it well or wash it none,
Chimney-sweeper, have you done ?

And in most counties the following jingle is repeated on the appearance of the daffodil : —

Daffadowndilly has come to town
In a yellow petticoat and a green gown.

In Derbyshire "Lucy Locket" signifies the Cuckoo-flower. When the children gather it, they say : —

Lucy Locket lost her pocket in a shower of rain,
Milner fun' it, Milner grun' it in a peck of grain.

In his treatment of living small things the village boy is frequently wantonly cruel. The well-known lines, "Harry Harry Longlegs could n't say his prayers," addressed to the crane-fly, sometimes called Daddy Long-legs, are usually accompanied with torture ; and the Dorsetshire children wickedly torment any large white moth they may catch, to the following verse : —

Millery, millery, dusty poll,
How many zacks hast thee a-stole ?
Vowr-an'-twenty an' a peck,
Hang the miller up by 's neck.

In West Somerset they say on seeing a snail : —

Snarley-'orn put out your corn,
Father and mother 's dead ;
Zister 'n brither's out to back door,
Bakin o' barley bread.

They then throw a great stone to crush the poor creatures. The more usual rhyme is : —

Snail, snail, come out of your hole,
Or else I'll make (or beat) you as black as a coal.

In West Cornwall the boys anger turkeys by shouting in a harsh voice : —

Lubber, lubber leet, look at your dirty feet ;

and in South Cheshire they irritate bulls by continually shouting : —

Billy, Billy Belder, suck'd the cow's elder (udder).

It is pleasant to turn to examples of a kind appreciation of living things, The little insect called ladybird, ladycow, goldenbug, etc., is generally ordered to fly from the hand unharmed, and the lines beginning "Ladycow, ladycow, fly away home" are well known : but in Hampshire the lines are entirely different, running : —

God A'mighty's collycow, fly up to heaven ;
Carry up ten pound, and bring down eleven.

In East Cornwall the bat is addressed so : —

Ary-mouse, ary-mouse, fly over my head,
And you shall ha' a crust a bread,
And when I brew and when I bake,
You shall ha' a piece of my wedding-cake.

It is no idle request, for if a bat "pitches" on to a person's face, it needs a knife to cut the creature off again. Variants are used in other countries. The bird called Peggy Whitethroat is entreated to remain, with —

Pretty Peggy Whitethroat, come stop and give us a note.

POPULAR FORMULAS IN MASSACHUSETTS. — The following mention is made of formulas of speech in Massachusetts, by a writer in the "Adams Freeman," January 12, 1895.

The people of Adams for two generations were really by themselves. The newspaper was a rare visitor, and when it came it was generally read by one to a company. Letter postage was too high to promote correspondence.

A visit to Troy, the market town, was a notable event of rare occurrence, but to Boston or New York there were tearful leave-takings as though it were forever.

The great world was a sealed book to a majority of the people. Each farm almost wholly supplied the family needs, while from necessity every member of the family who could do so took some part in working out the family problem.

The good sense of this people clung to manners of speech their parents brought to Adams, and which *their* ancestors brought from over the sea, — old world sayings with new world application; strong Saxon words and phrases.

Thus, in speaking of one in whom they lacked confidence — "I have a poor conceit, or no conceit, of him" (pronounced consait). To be low spirited was to have the "hypos."

Strength of character was "grit" or "gritty," and to be unstable was "flighty." One capable could "turn himself" or "turn his hand" or "had gumption." Of some girls it was said "they go through the wood, and at last take up with a crooked stick," and of a loving couple, "they live together like two birds in one nest" (nest). "Quit," or "you quit," was a common word with boys. "Pudding-head" was for dull persons. "Too much pudding will choke a dog" phrased a determination to resist importunity to eat more food.

"Puff" with its derivations was used in many ways. Idleness, shiftlessness, and strolling were sharply derided under the head of "poor critters," "spinners of street yearn," "pesky varminths," and other broad terms.

"Praise to the face is an open disgrace," was a common expression.

Children early learned to puncture shams and foolish talkers in rhyme. The following seemed to be a complete overthrow for big talk: —

Nigger in the wood-pile,
Don't you hear him holler?
Come down to my house to-night,
I 'll give you half a dollar.

Admonition to piety and the penalty of disobedience: —

Grandfather long legs
 Would n't say his prayers;
 Took him by the hind leg
 And threw him down stairs.

NOTES AND QUERIES.

CUSTOM OF WEARING GOLD BEADS. — In the older New England towns will still be found women who retain necklaces of gold beads, which have belonged to them from youth, and with which they are reluctant to part, sometimes declining considerable offers. In former time it was usual with thrifty damsels to procure such necklaces, purchasing them bead by bead, as savings enabled; they were regarded as a form of investment, and a provision against marriage, being always convertible into coin. Perhaps the habit was a survival of the ancient use of gold chains as money, the links being easily separable, and coin being scarce. However, other motives seem to be connected with the practice. A writer on the folk-lore of Adams, Mass., in a paper cited above, says: "Gold beads were a protection against the 'King's Evil' (scrofula), and nearly every fair maiden and matron wore ample strings of beautiful large beads." This feeling is not wholly extinct; a friend endeavoring to purchase such a necklace, in Laconia, N. H., of an elderly woman, was refused on the ground that it secured her against sickness.

W. W. Newell.

CUSTOMS AND SUPERSTITIONS OF THE RIO GRANDE. — The article having this title, by Capt. J. G. Bourke, U. S. A., printed in No. xxv. pp. 119-146, has elicited correspondence, from which extracts are here presented.

R. Peirce, of Laredo, Texas, writes in reference to Cat, that the "pelon" dog, of the Rio Grande, has been used by the Mexican people of that valley to effect cures for rheumatism, in much the same way that Captain Bourke describes the cat as doing in the cure of consumption (p. 123).

With reference to the credulity of Mexicans, an English correspondent gives an account of the state of mind of friends of his own, country people of excellent social position, and fairly educated on general subjects, who made remarks which he treated as simply intended for amusement, until, to his surprise, he found that these ladies verily believed in witches and witchcraft. He observes that, if this be the case in the England of 1894, we must not be too hard on Maria Antonia. The same writer remarks that the belief in the virtues of the urine of a babe as a cosmetic (p. 124) existed, in England, to his own knowledge, as late as 1851, and not among persons of the lower orders only. He observes that against cross-eyes men (p. 125), spitting, or making the sign of the cross is in England thought to be a protection, but that neither action should be obtrusive, as the spitter is thought to dislike them.

Mr. C. G. Leland, from his knowledge of Italian sorcery, gives examples of Italian parallels to the Mexican use of love philters. He cites a superstition, in which the snake or lizard figures in a way similar to the axolotl in Captain Bourke's account (p. 120).

With respect to properties popularly attributed to the lizard, Mr. Leland cites a passage from the "Animalium Historia Sacra," of F. Wolfgang, Amsterdam, 1654:—

"*Lacerta animal tam est notum quam quod notissimum esse potest. In Aegypto est quoddam genus lacertae, quod vocant Sciuncum, seu scincum, et ex Aegypto solet ad nos deferri falcus scincus, propinarique magnatibus ad excitandum venerem et videtur nihil aliud esse nisi genus crocodili terrestris quod habet squamas versas ad caput, autem tenuem et candidam. Porro noster lacertus seu lacerta valde amat hominem et conspectu ipso mirifice est gesticulosa,*" etc.

As respects the use of the poker, when laid against the grate, for the purpose of brightening fires, cited as an example of a fire superstition (p. 127), Mr. William Corner, San Antonio, Texas, remarks that in this case he thinks no superstitious idea is connected with the practice. He has seen it applied only to coal fires, where it seems to have utility, and has never heard it associated with superstition, although west of England people who employ it for this purpose abound in superstitions.

THE LODE-STONE. — (See p. 130). John Baptista Porta ("Natural Magic," Eng. trans., London, 1685), speaking "Of the Wonders of the Lode-stone," says that this stone is "Male or Female" (p. 191). He cites Plutarch and Ptolemy to the effect that garlic neutralized the virtues of the lode-stone, whence, he says, in his own time, it was believed by many mariners that the steersman of a ship should not eat onions or garlic, but he himself, after careful experiments, pronounces the story false (Book 7, p. 211). He goes on to say that a lode-stone which has lost its virtues may have them restored by being fed with iron-filings (*idem*, p. 212). (Which is just as my old witch, Maria Antonia Cabazos de Garza, often told me on the Rio Grande. Porta also says that Paracelsus taught that its virtues might be increased by dipping it in the oil of iron (sulphuric acid?); but Porta's own experiments in that line showed him that such a process rather tended to decrease the power of the lode-stone, as did heating it to a red heat (p. 212). Neither is it true, as asserted by Saint Augustine, that the mere presence of a diamond will deprive the lode-stone of its virtues (*idem*, p. 213). Porta also disproves the statements of certain Latin writers that goats' blood would dissolve the diamond, and restore the lost powers of the lode-stone (p. 214). He quotes Marbodius to the effect that this stone will reconcile husband and wife, when separated, and also serve as a test of chastity.

John G. Bourke.

AN ACCUMULATIVE LULLABY. — In the "Games and Songs of American Children," p. 111, is given an accumulative rhyme entitled, "There was a

Tree stood in the Ground." It is there stated that the words seem not to have been known in the North. The following lullaby, however, used by an elderly friend whose childhood was spent in the neighborhood of Boston, is a variant ; it proceeds as follows : —

Out in a beautiful field
There stands a pretty pear-tree,
Pretty pear-tree with leaves.

What is there on the tree?
A very pretty bough.
Bough on the tree,
Tree in the ground,
Out in a beautiful field, etc.

What is there on the bough?
A very pretty branch.
Branch on bough,
Bough on tree,
Tree in the ground,
Out in a beautiful field, etc.

What is there on the branch?
A very pretty nest.
Nest on branch,
Branch on bough,
Bough on tree,
Tree in the ground,
Out in a beautiful field, etc.

What is there in the nest?
A very pretty egg.
Egg in nest,
Nest on branch,
Branch on bough,
Bough on tree,
Tree in the ground,
Out in a beautiful field, etc.

Out in a beautiful field
There stands a pretty pear-tree,
Pretty pear-tree with leaves.
What is there on the egg?
A very pretty bird.
Bird on egg,
Egg in nest,
Nest on branch,
Branch on bough,
Bough on tree,
Tree in the ground.

The melody is very soothing, but I am not sure whether it is the same as that printed in the work referred to.

Ellen Chase.

BROOKLINE, MASS.

CORRECTIONS TO BE MADE IN VOL. VII.—The following corrections are to be made in the volume of the *Journal of American Folk-Lore* for 1894:—

P. 150, l. 24. For "French" read "Trench." "A select glossary of English words used formerly in senses different from their present," by Richard Chevenix Trench, *sub. voc.*

P. 320, l. penult. For "Mærobius," read "Macrobius."

P. 320, l. ult. Add In *Somnium Scipionis*, comment., lib. i. cap. xiv.

H. W. Haynes.

LOCAL MEETINGS AND OTHER NOTICES.

BOSTON BRANCH.—*December 21, 1894.* The regular meeting was held at the house of Miss Kelly, Channing Street, Cambridge, Prof. F. W. Putnam, President of the Branch, presiding. Mad. Sigridr Magnusson, of Cambridge, England, a native of Iceland, made an address on "Icelandic Folk-Lore and Superstitions." She observed that the first settlers in Iceland found already present higher powers whom they considered it a duty to propitiate. Even blood feuds arose out of supposed defilements of places which this or that chief man supposed to be a favorite haunt of some special deity. Their religious feeling found expression in an enactment of the year 930, which forbade ships to sail to Iceland with prows representing gaping snouts or throats of beasts of prey, lest the guardian spirits of the land should be frightened. The early settlers chose their places of abode under the supposed guidance of some tutelar deity, and many of these peculiar superstitions still exist in the country. Mad. Magnusson particularly described the belief that certain families are followed by the family ghost, which appears to them on the eve of important events; these spirits are known by name, and possess a history connected with the family. She gave examples of other Icelandic superstitions, and sang folk-songs used during the carding of wool and spinning.

January 18, 1895. The monthly meeting was held at the house of Miss Mixer, 219 Beacon Street, Boston, Prof. F. W. Putnam, presiding. The paper of the evening was by Mr. W. C. Bates, whose subject was the "Creole Folk-Lore of Jamaica." This was said both to savor of Africa and to have been affected by white influence; also reflecting the peculiar character of the island and its tropic life, its gorges and beaches. Particular attention was given to the characteristic proverbs, of which the speaker had formed a collection, which will probably appear in the *Journal of American Folk-Lore*. Examples were given of the Creole nursery tales, called "Nancy Stories," that is to say, tales of the ananzi or spider.

These stories, which are often mere expansions of proverbs, embrace all peculiarities of Creole life ; they often point a moral, and are accompanied by a proverb which they explain.

Helen Leah Reed, Secretary.

NEW YORK BRANCH. — A meeting was held on Friday, December 14, in Hamilton Hall, Columbia College. Mr. John La Farge gave an address on "South Sea Stories, Customs, and Scenes." Dr. Titus Munson Coan presented a paper on "Hawaiian Customs."

CAMBRIDGE BRANCH. — *December 4, 1894.* The Branch met at the home of Miss Hyatt on Francis Avenue, the President, Mr. Schofield, in the chair, and listened with delight to an address by Prof. Edward S. Morse on "The Games of Japanese Children." Professor Morse said that the purely natural games and tricks, keeping store, making mud pies, and the like, where children merely imitate the behavior of their elders, are essentially the same in Japan and America. But complex games restricted in their distribution are more common in Japan. Their kite-flying has become an art ; the kites are elaborately made, and so large as often to require two or three men to control them. Kite-fighting is a sport among the men, the object being to cut the opponent's kite loose, by means of a sharp instrument attached to the kite string.

In Japanese chess every man taken becomes a prisoner who can be used in any position by his captor, thus making a long and puzzling game. The laborers often carry pocket chessboards with them, and amuse themselves while waiting for employment, much as an American laborer would play cards. "Go" is a much more complicated game, which may last for many days.

The children are encouraged in gentle games and sports, and public bake-houses are established where children can make diminutive cakes. Seeds are peddled on the street that the children may feed the birds and fishes, and soap suds is commonly sold for the blowing of bubbles. The Japanese show great skill in carving their gods, landscape, and temples in snow. In their fencing a soft plate is worn on top of the head, the object being to break the plate. The forfeit games played with the hands require extreme dexterity.

Mr. Scudder spoke of laborers in India scratching out a chessboard on the ground and playing with impromptu men of mud.

Mr. Holcombe called attention to a game in the streets of New York, almost identical with the Japanese game of snapping sugar-plums.

The remainder of the evening was spent socially.

January 8, 1895. The monthly meeting was held at the house of Prof. I. N. Hollis on Lowell Street, and was conducted entirely by members of the Branch.

Mr. A. R. Tisdale read stories by various travellers describing some quaint customs and superstitions among the French of Lower Canada, where, not many years ago, it was the custom for a newly-married couple to

receive a visit from their neighbors, who were disguised and bore a coffin and lanterns. After performing a mock ceremony over the coffin, and in other ways adding to the pleasures of the young couple, the visitors demanded treat of the bridegroom. Attention was called to the prevalence of maritime expressions among the people of this part of Canada. Mr. Tisdale also read an account of six Maliseets outwitting a large band of Mohawks by continually paddling their canoes around the point of an island just visible from the Mohawk camp; and gave a description of the interesting St. Anne's Festival among the Indians on Cape Breton.

Miss Yerxa read an Irish story, "Domnaill Na Pooka," showing the happy influence of the fairies.

Domnaill, the hero, driving home from the city, drops to sleep, and is suddenly roused by a man who tells him he is wanted. Dan follows his comrade, and is directed to take part in a match game of hurley. He becomes the hero of the game, and, on going back to his cart, receives some gold pieces from his new friend. Dan then drives on towards home, stopping on his way to drink to the health of the gentle people.

Mr. Fernald spoke of some of the commoner superstitions of Central Maine, and recited a number of impromptu rhymes found among Maine school-children, as well as some of the more general counting-rhymes.

After discussion of the different subjects presented, the meeting became informal.

M. L. Fernald, Secretary.

MONTREAL BRANCH.—The annual meeting of this Branch was held January 12, at the residence of Lady Van Horn, Sherbrook Street, Montreal. The election of officers took place with the following results: Hon. President, Professor Penhallow; President, Mr. W. F. White; 1st Vice-President, Mrs. Robert Reid; 2d Vice-President, Mr. Came; Treasurer, Mr. Boisevain; Secretary, Miss Blanche Macdonell. *Ladies' Committee.*—Convenor, Mrs. Penhallow; Secretary, Miss Saxe; Misses Derrick and Flora Macdonell, Mrs. Shelton.

A paper entitled "Village Skeletons" was read by Miss Fraser, and Professor Penhallow communicated some valuable information concerning the Ainu of Japan.

Blanche L. Macdonell, Secretary.

BALTIMORE.—A meeting of gentlemen and ladies of this city, interested in the study of folk-lore, was held in the house of Mrs. Lee, 18 East Franklin Street, on February 20, for the purpose of organizing a Baltimore branch of the American Folk-Lore Society. Prof. Henry Wood, of Johns Hopkins University, who presided, made brief remarks explanatory of the object of the meeting. The chairman introduced Dr. Washington Matthews, U. S. A., president of the American Folk-Lore Society, who made an address, illustrated with Navajo songs by means of a phonograph. He observed that the study of folk-lore did not resemble the natural sciences, which might be left to natural and gradual development, but must be taken up at once,

and urged the importance of immediate work. Education and civilization were destroying the material, and the longer the delay the less complete would be the understanding of the subject. In Baltimore were to be found opportunities that should not be neglected. Dr. J. H. McCormick, secretary of the Washington branch, explained the objects of the Society and conditions of membership, pointing out that an annual payment of three dollars entitled persons to membership and to a copy of the *Journal of American Folk-Lore*, the organ of the Society. An organization was effected by the election of Dr. Henry Wood as president and Miss Annie Weston Whitney as secretary. Of the persons present, seventeen became members of the branch.

PROPOSED TESTIMONIAL TO G. LAURENCE GOMME.—We are glad to learn that the English Society intends to express gratitude for the invaluable services of its President in the most graceful way, by raising a fund for the forwarding of the study which he has had at heart, and which he has so well served. A circular letter recites :—

The expiration of Mr. Gomme's term of office as President of the Folk-Lore Society has evoked among the members of the Council a strong feeling that his invaluable services, both to the science of Folk-Lore and to the Folk-Lore Society, during the whole existence of that Society, of which he and the late Mr. W. J. Thoms were the founders in 1878, call for some special and public recognition in which all the members of the Folk-Lore Society could join. With a view to carrying out what they are sure is a general wish, those members of the Council whose names appear below have formed themselves into a committee for the purpose of organizing a testimonial to be presented to Mr. Gomme.

Mr. Gomme's devotion to the cause of Folk-Lore in general, and (as Honorary Secretary, as Director, as Councillor, and as President) to the prosperity of the Folk-Lore Society in particular, is so universally appreciated that the committee feel that the proposal now made needs no recommendation from them.

In considering the most appropriate and acceptable shape which the testimonial could take, the committee are unanimously of opinion that it should at once testify to the personal regard felt for Mr. Gomme by all members of the Society, and that it shall also further the cause of those studies which he has had so long at heart. It is, therefore, suggested that in addition to an illuminated address and a personal gift, to be publicly presented to Mr. Gomme, there shall be started, under the name of the Gomme Testimonial Fund, a fund for the encouragement and assistance of research and study in Folk-Lore.

It is confidentially anticipated that the general body of members will approve the decision of the committee, and will respond in a way adequate to the services of Mr. Gomme, and to the great and daily growing importance of Folk-Lore research.

Subscriptions will be received by the Hon. Secretary J. P. Emslie, 153

Grove Lane, Camberwell, London, S. E., or can be paid direct to the London Joint Stock Bank, Limited, 123 Chancery Lane, W. C., to the credit of the "Gomme Testimonial Fund."

The fund will be in the hands of the treasurer of the Society. A list of subscribers and statement of account will be printed and issued in due course.

Committee: Hon. John Abercromby; E. W. Brabrook, F. S. A.; Edward Clodd, Treasurer; Miss M. Roalfe Cox; Leland L. Duncan, F. S. A.; J. P. Emslie, Hon. Secretary; The Rev. Dr. M. Gaster; Prof. A. C. Haddon, M. A.; E. Sidney Hartland, F. S. A.; T. W. E. Higgins; Joseph Jacobs, B. A.; W. F. Kirby; Andrew Lang, M. A.; J. T. Naaké; Alfred Nutt; T. Fairman Ordish, F. S. A.; F. York Powell, F. S. A.; Prof. J. Rhys, M. A.; Henry B. Wheatley, F. S. A., Chairman.

BIBLIOGRAPHICAL NOTES.

BOOKS.

PICTURE-WRITING OF THE AMERICAN INDIANS. By GARRICK MALLERY. Smithsonian Institution. Bureau of Ethnology. Tenth Annual Report, 1888-1889. Washington, 1893. Pp. 3-822. 4to.

The consecration of an entire report of the Bureau of Ethnology to the studies of Colonel Mallery on the picture-writing of the American Indians, a subject already touched upon by the author in his "Sign Language of the North American Indians" (1879-1880), and the preliminary paper on "Pictographs" (1882-1883), is a suitable recognition of the labors of the distinguished scientist whose recent death the anthropological world has so much cause to regret. This last volume, the *magnum opus* of Colonel Mallery, is invaluable to the psychologist and the historian of human writing, as it is also for those who are interested in the relations between symbolic and oral speech. Enriching his discussion of the picture-writings of America with comparative illustrations from all quarters of the globe, the author has given us the result of years of patient investigation and research in a form which it is a pleasure to peruse. The 54 plates and the 1,290 figures, with which the text is embellished, conduce to the clear understanding of the subjects at issue, while the explanatory remarks are always clear and to the point.

Both North and South America come under the author's view, although, naturally enough, the former comes in for the lion's share of attention. Among the topics treated of are: Petroglyphs, Cup-sculptures, Pictographs (in their numerous divisions), Ideography, Gesture and Posture, Conventionalizing, Homomorphs and Symmorphs, Composite Forms, Means of Interpretation. Under the head of Pictographs we have discussions of the materials on which they are made (human body, stone, bone, skins, feathers and quills, gourds, shells, earth and sand, copper, wood, fictile and textile

fabrics), the instruments and materials by which they are made (instruments for carving, drawing, painting, coloring matter, knotted cords, and tied objects, notched and marked sticks, wampum, etc.), chronological devices, notices, "counts" and numeration, communications of peace and war, social and religious missives, totems, titles and names, tribal designations, gentile and clan designations, tattoo, individual designations, religious and mythological symbols, social and historical records, biography, color-symbolism, etc. For the folk-lorist the most important chapters of the work are ix-xxiii, which are concerned with mnemonic, chronological, communicative, totemic, religious, mythological, social, historical, biographical and kindred forms of pictography, with considerations of their origin, development, psychical content, artistic form, and interpretation in terms of speech. Worthy of special notice are the discussion of Ojibwa songs and traditions (pp. 231-257), the counts of the Dakota Indians (pp. 266-328), the section on the significance of tattoo (pp. 391-416), and the sections devoted to religion and totemism, where Colonel Mallery appears at his best.

The author remarks "a surprising resemblance between the typical forms among the petroglyphs found in Brazil, Venezuela, Peru, Guiana, part of Mexico, and those in the Pacific slope of North America," and thinks "this similarity includes the forms in Guatemala and Alaska, which, on account of the material used, are of less assured antiquity. Indeed, it would be safe to include Japan and New Zealand in this general class." Colonel Mallery, however, fights shy of migrations from Asia, trusting rather to the rapid and wide diffusion of symbols with touches from occasional accidental visits of shipwrecked Japanese and Chinese (p. 772). He finds "not the slightest evidence that an alphabet or syllabary was ever used in pre-Columbian America by the aborigines, though there is some trace of Runic inscriptions." The Maya and the Aztecs were, however, rapidly approaching alphabetism, and the Dakotas and the Ojibwa had made a good beginning in the same direction. As to whether sign-language preceded articulate speech the author feels no call to decide, though he seems to favor Sayce's declaration that man was a drawing animal before he became a speaking animal. From the more modern picture-writing on skins, bark, pottery, etc., much important tribal, social, ethnological information is being obtained, while from most of the older petroglyphs it is doubtful if much of value will be gleaned.

In the necessarily brief treatment of each section of the continent, Canada comes in for less than her proper share, probably because her numerous petroglyphs and other pictographs have not yet been fully studied. The apparent absence of petroglyphs in some parts of British Columbia is curious. Colonel Mallery justly points out that conventionalizing, starting with entirely different concepts, may in the end reach exactly the same result, a fact which ought to prevent the mistakes so common with those who write unscientifically of symbols and their distribution. Noticeable is the tendency to pictographic expression of certain tribes of Indians, Zuñi, Navajo, Ojibwa, Dakota, Abnaki, Micmac, as compared with, for example, the Kootenay of British Columbia, from whom no such

records appear to have been obtained, although the latter are excellent draughtsmen, for Indians. The author is inclined to believe that "probably more distinctive examples of evolution in ideography and in other details of picture-writing are found still extant among the Dakota than among any other North American tribe" (p. 203). Of the pictographic song-records we are told: "A simple mode of explaining the amount of symbolism necessarily contained in the charts of the order of songs is by likening them to the illustrated songs and ballads lately published in popular magazines, where every stanza has at least one appropriate illustration" (p. 232). The brief notice of topographical pictographs (pp. 341-353) might have been extended, — the reviewer is able to add the Kootenay Indians of British Columbia to the list of those primitive peoples who seem to have grasped the idea of map-making. As to tattooing, Colonel Mallery considers that, after careful study, for the theory of its origin as tribal marks "less positive and conclusive authority is found . . . than was expected, considering its general admission" (p. 392). Under the heads of symbols of the supernatural, myths and mythic animals, shamanism, charms and amulets, religious ceremonies, mortuary practices (pp. 461-527) we are given a mass of information regarding the Micmacs, Haidas, Ojibwa, Dakotas, Moki, etc. Customs, cult-societies, daily life and habits, games, take up pages 529-550, perhaps the most interesting plates in the book being those from the old Mexican MSS., depicting the education of children. In the discussion of historical pictographs, prominence is given the records of the battles between the whites and the Sioux, especially Custer's fights. The symbolism of color, which has grown in importance in the last few years, occupies pages 618-637, and the author inclines to trace the use of color in pictography to the practice of painting on the surface of the human body, and thinks that the symbolic colors of the cardinal points must necessarily be in a state of confusion, from considerations of topographic relations to the ocean, climatic conditions, etc. An authoritative discussion of the "Micmac Hieroglyphs" (pp. 666-671) is welcome; the author compares, the exploit of Father Kauder to that of Landa in Yucatan. The treatment of special forms is very interesting, and much of a comparative nature might perhaps be added. In conclusion, the book is like the rest of Colonel Mallery's work, absolutely impartial, scientific, readable.

A. F. Chamberlain.

STUDIES IN FOLK-SONG AND POPULAR POETRY. By ALFRED M. WILLIAMS. Pp. 329. Boston and New York: Houghton, Mifflin & Co. 1894.

This volume is a collection of separate essays, several of which have previously appeared in periodicals. One of the papers, on American Folk-Songs of the Civil War, was printed in this Journal. The titles of the other articles are: American Sea-Songs, English and Scottish Popular Ballads, Lady Mairne and her Songs, Sir Samuel Ferguson and Celtic Poetry, William Thom the Weaver Poet, Folk-Songs of Lower Brittany,

The Folk-Songs of Poitou, Some Ancient Portuguese Ballads, Hungarian Folk-Songs, Folk-Songs of Roumania. The variety of subjects will illustrate the scope of the literary studies connected with oral tradition; in this place, space serves us to do little more than indicate the titles.

The article on Sea-Songs, or the "shanties" (from French *chanter*), sung by American sailors, gives some examples which seem to be taken from an original collection. The following is given as a specimen of the bowline chants:—

Solo. I wish I was in Mobile Bay.

Chorus. Way-hay, knock a man down!

Solo. A-rolling cotton night and day,

Chorus. This is the time to knock a man down!

And so on *ad infinitum*, until ended by the hoarse "Belay" of the mate or the "bosun."

Of the melodies, the most interesting part of these songs, the writer observes that their peculiar cadence and inflection can be comprehended only through the ear, and that, "like the chants of the negro slaves, which in many respects they resemble, musical notes would give only the skeleton of the melody, which depends for its execution upon an element which it defies the powers of art to symbolize." This is doubtless true; nevertheless, it is discreditable to modern musical science that no method of complete indication of the human voice has come into use. Even as it is, a full collection of these "shanties" and their melodies would doubtless be curious, and even musically valuable, if it be not now too late. As to Breton folk-song, Mr. Williams uses the works of F. M. Luzel, properly discarding the forgeries of Hersart de la Villemarqué, the true character of whose contributions to the poetry of Brittany has hardly even yet been estimated by English writers at its proper worthlessness. If there were room, it would be agreeable to offer some remarks in connection with the paper on Celtic poetry. It has recently been contended by H. Zimmer that there never was any such thing as Celtic epos, the poetical productions of the Fenian cycle being relatively late compositions, based on imitation of the Norse. But this opinion must be received with distrust.

W. W. N.

DIARY OF ANNA GREEN WINSLOW. A Boston Schoolgirl of 1771. Edited by ALICE MORSE EARLE. Boston and New York: Houghton, Mifflin & Co. 1894. Pp. xx, 121.

If one wished to frame a paradox it might be said that the best part of history is what history omits. If on the one hand biography is the soul of history, so on the other hand popular ideas, habits, methods of dress and behavior, in a word, folk-lore, form its scheme of color, without which the picture is but black and white. Contributions to this essential element of interest are diaries like the present, written by a little Nova Scotian at school in Boston in 1770, which has the Pickwickian criterion of excellence, that one wishes there were more of it. This bright little girl of ten, as the editor observes, has left a brief record interesting to New England families

as a "presentment of the childish life of their great grandmothers, her companions." Notes from the hand of Mrs. Earle add value to the document. The extract we here insert has been repeatedly copied by reviewers, but that shall not prevent its insertion:—

"I took a walk with cousin Sally to see the goof folks in Sudbury Street, & found them all well. I had my HEDDUS roll on, aunt Storer said it ought to be made less, Aunt Deming said it ought not to be made at all. It makes my head itch, & ach, & burn like anything Mamma. This famous roll is not made wholly of a red cow Tail, but is a mixture of that, & horsehair (very course) & a little human hair of yellow hue, that I suppose was taken out of the back part of an old wig. But D—— made it (our head) all carded together and twisted up. When it first came home, aunt put it on, & my new cap on it, a she then took up her apron & measur'd me, & from the roots of my hair on my forehead to the top of my notions, I measur'd above an inch longer than I did downwards from the roots of my hair to the top of my chin. Nothing renders a young person more amiable than virtue and modesty without the help of fals hair, red cow tail, or D—— the barber."

The editor observes that a roll frequently weighed fourteen ounces. Reasons could be given for the statement that the Colonial dressing of those days was, in the eyes of English people, tawdry and over-gaudy.

W. W. N.

KOREAN GAMES. Mr. STEWART CULIN, Director of the Museum of Archaeology and Palæontology of the University of Pennsylvania, has in preparation a work to be entitled: "Korean Games, with Notes on the Corresponding Games of China and Japan." A Commentary will be furnished by Mr. Frank Hamilton Cushing, of the Bureau of American Ethnology. The work, which will include also plays and toys of the Koreans, will consist of about 200 finely printed pages, on choice paper, with 22 full-page colored plates, reproduced from the quaint illustrative paintings of a native Korean artist, and with numerous text pictures, many also from native drawings. Edition 550 copies, numbered. Price by subscription, \$5.00, payable on the delivery of the book.

SUBSCRIBERS TO THE PUBLICATION FUND (ADDITIONAL LIST).

1894.

Daniel G. Brinton, Philadelphia, Pa.
Stuyvesant Fish, New York, N. Y.
Thomas Ewing Moore, Weimar, Germany.

MEMBERS OF THE AMERICAN FOLK-LORE SOCIETY (ADDITIONAL LIST).

1894.

Henrietta Irving Bolton, New York, N. Y.
John L. Earll, Utica, N. Y.
Herbert M. Richards, Cambridge, Mass.

THE JOURNAL OF AMERICAN FOLK-LORE.

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THE INTERPRETATION OF FOLK-LORE.¹

MR. PRESIDENT: In the late decades there has been much activity in the scientific study of mankind. The endeavor is to discover the course of the progress of mankind in culture—the evolution, the development, the becoming of the activities of mankind. At one moment we see man laboring in the arts of industry, at another moment in striving for pleasure, at another in expression by speech, and again in the development of institutions for the control of conduct, and finally in learning, the acquisition of knowledge. Men pass from one of these highways to another in the journey of life, engage in the five great human activities, the five great arts, the five Humanities. In the arts of industry the purpose is welfare, in the arts of pleasure the purpose is happiness, in the arts of speech the purpose is expression, in the arts of government the purpose is justice, in the arts of learning the purpose is knowledge. In passing along the great highway of learning in the pursuit of knowledge, man has held many opinions, some true, some erroneous. The origin and development of these opinions now presents a vast field of research, in which many scientific men are engaged. The subject is often called "Folk-lore." And this is a folk-lore society. The term folk-lore is often restricted to a narrower part of the great field. Permit me to further describe this more limited field, which is yet a vast region.

This Society is devoting itself to the study of the origin and the development of human opinions. All of the five great classes of arts are studied from a variety of sources, which may be classified in the same manner. I will speak of these sources as the five great Books of Humanity. We study the history of man as it is found in these books. We may study the rock-leaved book of geology. In the development of the world, Nature seemed to pause at the very

¹ Address delivered at the Sixth Annual Meeting of the American Folk-Lore Society, Washington, December 28, 1894.

last of her works, to write a postscript devoted to man. And so we find evidences of man in the records of very late geologic time. Then we may study mankind in the Tomb-book. Men have buried their dead everywhere ; the burial-mounds of America are scattered over all its surface ; so the tombs and mounds and sepulchres of men are discovered all over the habitable earth. The earth is really one great burial-place of antiquity. In these tombs have been placed the ornaments and the possessions of the dead, for reasons which I must not stop to explain ; so that in examining the tombs of antiquity we discover evidence of the culture of the days when the tombs were made. So we have the Tomb-book. Then, scattered all over the earth, on every plain, every plateau, every mountain-side, and in every valley, we find ruins of huts and houses and palaces, of villages and towns and cities ; and so we have the Ruin-book. Then along with this Stone-book and this Tomb-book and this Ruin-book, we have a fourth book of very great interest, the Folk-book. All savage peoples, all barbaric peoples, all the lower classes of mediæval civilization, and all mankind in the higher stages of civilization, have ideas and opinions which they have inherited from the past, — something more than that which has been delivered to them by Science, — and these ideas and opinions we study in the folk-lore or mythology of the past ; and this gives us a Folk-book, which is read by studying the peoples themselves and observing their activities as they are organized in tribes and nations.

Ever since the dawn of civilization, man has recorded his opinions on rocks, on the skins of animals, on the bark of trees, and on parchments made of many different fibres. All of these tomes may be considered as the great Scripture-book of the world. Thus we have the Stone-book, the Tomb-book, the Ruin-book, the Folk-book, and the Scripture-book, to study in our researches into the origin and growth of the Humanities.

But let us pause a moment to speak of the Folk-book, for this Society is engaged in deciphering the meaning of the tales of the Folk-book for the purpose of discovering the development of human opinions. How shall we gather these tales and interpret the opinions therein expressed ? In gathering the tales, a multitude of languages must be learned, for the tales as they are told can only be obtained from the languages in which they are told. Having collected the lore, how shall we interpret it ? How shall we discover the lessons which it teaches ? How shall we have a scientific knowledge of the opinions embodied in the tales ? It is to this problem of interpretation that I address myself in the remarks which I offer you. In the study of all of the books, for all purposes in the widely diversified activities of mankind, especially during the latter half of

the century, some most wonderful facts have been discovered and some most wonderful generalizations have been made, and it is to these that I first propose to call your attention. The grandest fact of all is that the human race is one. We have discovered the intellectual unity of the human race. That which distinguishes man from the lower animals is superior intellect, resulting in superior activities of all the five classes. That superior intellect is everywhere constructed upon the same plan. In every land and among every people, two and two make four. In every land and among every people, wherever there are human eyes to see it, the moon is round, and then gibbous, and then crescent. Wherever we go among all mankind, we find the same force in gravity, the same force of heat, the same force of light. Everywhere throughout the world these forces are the same. Again, in every forest plants grow from seed, trees grow from scions, and branches from twigs. The four great elements of the subject-matter of thought, number, form, cause, and evolution are the same everywhere. All minds are engaged on the same great problems of number, form, force, and genesis, and the truth which all minds seek is the same everywhere. So all minds must grow in the same direction toward the truth, and as mentality is the highest attribute of man, as his soul is the highest characteristic—in this highest attribute, in this chief characteristic, men are necessarily of one race. There can never be but one class of men, but one race, when we logically consider the fundamental attributes of men. Because of the preponderance of the psychic factor in mankind, they have not differentiated into species. Among the lower animals we find a wonderful evolution, a marvellous development of different forms and structures; among mankind we find, from the highest to the lowest, a tendency to involution or unification or integration. And while among the earlier peoples there was a tendency toward differentiation into species, they never fell into species but remained interfertile with one another.

The second conclusion that has been reached is that mankind was distributed throughout the habitable world at an early stage of culture, and his development everywhere can be traced back to the very beginning of the five great activities. All the progress made by men from the commencement of these five great activities up to the present time has been accomplished since they have been dispersed over the whole habitable globe. We must not forget that man with his rude arts was scattered everywhere between the walls of ice. He may have been excluded from the ice-zone of the north and from the ice-zone of the south, but between these barriers human beings were scattered over all the earth. The Garden of Eden was walled by ice. Let us look a little into the meaning of

this fact. In no valley, on no plain, on no mountain-side, throughout the habitable globe, can we travel without finding rude evidences of the earliest arts ; everywhere we find them. Scattered throughout the world were small tribes, each speaking its own language. There was a time — in the beginning of the science of philology — when it was hoped that all languages might be traced to one. The progress of research has destroyed that hope. As we go back in the study of languages, they are multiplied, they are multiplied everywhere. Mr. Cushing, who has just been speaking to you, comes from the study of one little tribe, the Zuñi, and finds its speech made up from two or more tongues which have coalesced. And so I might illustrate from the many languages in North America, and show that no speech has been found that is not made up of other tongues ; all are compound. So we must think of mankind as scattered everywhere throughout the world in little tribes, at the beginning of culture, — a tribe on this plain, a tribe by that bay, a tribe on that shore of the ocean ; little tribes scattered over the whole of the habitable earth, all beginning their industries, mainly in stone art ; beginning their speech, mainly in mimic words ; beginning their pleasures in the same childish sports, in the same athletic exercises, in the same games of divination and chance. So place this picture clearly before your mind : the whole habitable earth covered with tribes, not closely crowding one another, perchance, but covered with little tribes, each speaking its own language and engaging in its own activities of all classes. Now, then, consider that their civil organization, that their institutions, grew out of the family relation. These things are deeply imbedded in the biotic constitution of mankind. There must be husbands and wives, parents and children. Then we get kinships, and then speech develops names for the relationships of consanguinity and affinity ; and institutions are formed upon the plan that age gives authority, and so their words are framed in such a manner that it is impossible to address a man except by expressing his relative age, and either claiming or yielding authority. We have these languages, then, spread all over the country ; but tribes unite with tribes, and it is found that the union is accompanied by a compact that one little tribe shall intermarry with another, that the maids of one shall be given to the other, and vice versa. Then we have tribal divisions recognized as clans and as kinship clans ; then these unite. So this coalescence goes on and on, and little tribes speaking different languages unite their streams of blood, their languages and institutions, and still the coalescence goes on, the compounding continues and continues, until what ? Until genealogies are lost. Remember that a time comes when by the admixture and coalescence, by the com-

pounding and the dividing, the streams of blood are lost; and then men learn to organize upon a territorial basis instead of on a family basis; and so we have nations instead of tribes. And why is this organization made? Because genealogies are lost — all gone. It is no longer possible to trace the genealogy of tribes. After nations are recognized, we cannot trace them back to an original tribe, but only to a confusion of many tribes swallowed up in nations. Tribal genealogies are lost.

When we come to consider activities, we must remember that no man ever completely invents anything himself; he may add some little to the invention of others, but all inventions of industries, pleasures, institutions, speech, and opinions — and these are all inventions — primarily all of these inventions are inherited. The child as he enters on the stage of life inherits all that comes from his ancestors. Now all activities are accultural with the individual; what he does is very little. Arts, of whichever of the five classes they may be, are at first autogenous, not by individual, but by tribe, and as the tribe enlarges, they inherit more and more by the union of tribes, until at last a peculiar thing happens to man, by which arts can be borrowed; and arts are rarely borrowed until man has reached this particular stage. The arts of speech, the arts of government, the arts of opinion, are never borrowed until man reaches a peculiar condition, until he attains written speech, which may travel beyond the tribe and the nation. Then these arts are borrowed, but all such arts prior to that period must be held as autogenous by tribes and accultural to individuals by heredity. The arts of these classes can be borrowed from one people by another only when they have acquired written language.

Arts of industry and arts of pleasure seem to have traveled to a very limited extent anterior to the development of written language. They are expressed to some extent in material objects whose use can be easily learned; they are themselves object-lessons; yet it is ever a matter of surprise to the scientific man engaged in these branches of research to discover how little has been borrowed and passed from people to people beyond the boundaries of intelligible speech. Ever it appears that the same materials under like conditions are used in like manner, because of the unity of the human mind. Wherever stones were naturally quarried and easily accessible, men learned to build their houses of stone; where the forest presented wind-riven trees, there men learned to build houses of wood; where reeds and tules were abundant and more easily fashioned, they made their houses by weaving wattles and mats; where other material failed, they covered their houses with earth; and such arts were developed by the tribes severally. Scattered far and wide,

the same thoughts came to all under the same conditions. Let us understand this by an example which has been brought before you at this session of the Society. Everywhere tribal man supposed the earth to be flat; nearly everywhere nature clearly marked out the east and the west, the north and the south, by the rising of the sun and moon and the motions of the orbs of heaven. So man early learned to speak of the four quarters of the earth, and symbolized these four quarters by two lines crossing each other. Thus every tribe developed the symbol of the cross as a world symbol of the four quarters. Sometimes they added to this a symbol for the zenith and another for the nadir, and rarely they added a seventh symbol for the here as the centre of the world. Now having a world symbol, as a cross, whenever it was desirable to express world-wide facts, this cross was used as a basis, and to the arms of the cross were added variations to express the winds of the world, to express the gods of the world, and to express many other world-wide concepts. So the diversified cross everywhere grew into a Swastika, and the cross and its variations were thus autogenous with many tribes. Again, when man developed picture-writing to some extent, so that he could express forms with a little skill, he learned to engrave and to paint the outlines of the human form, sometimes in action, sometimes standing still, and sometimes sitting upon the ground. In that early time men sat squat on the earth, for stools and chairs were not used, or rarely used, and the attitude of rest, attention, and contemplation was that in which the form was seated on the ground. Buddha is thus represented, but everywhere among the North and South American Indians seated figures are found in this manner, and it is not necessary that occidental tribes should be taught this method of representation by oriental peoples; they learned it for themselves, and it came along as an autogenous growth with all our tribes. The symbols of speech were examined, and it was said that the tongues of mankind were borrowed; they have tried to make this tribe or that come from the Norsemen, because of similarity of speech, or to represent the lost tribes of Israel; they have tried to bring them from all over the world, by inference from these similarities. But now this is all wiped out; philologists never dream of these things any more in this country. The same is true of institutions. When we found among the North American Indians such customs and traits as are described in Scripture and in Hebrew literature, when the patriarchal institutions were seen among the North American Indians, there arose a large school of anthropologists which thought that the Indians were the lost tribes of Israel. So as to their ideas of decoration, they have been derived from Egypt, and from this land and from that land.

Now the point I wish to make is this : Do not fall into the same class of errors in interpreting the folk-lore of the world ; keep out of this mire. Remember that when we find abundant similarity, it is because of the unity of the human soul, the unity of the human mind. You will always find abundant similarity ; you will find the same inventions here and everywhere. Then do not conclude that you have found some far, far away people from whom they have come, that they come from the Ind, or from Greece or from China or from Japan ; and more than that, do not believe without evidence that the thing is borrowed. The presumption is that, when we cannot understand the concept behind a thing, it is some world-wide concept that we have found ; and whenever a thing is asserted to be borrowed, it must be proved to be such, before we have a right to believe it such. Some things have been borrowed. In later civilization, when arts go through the world in printed speech, the probability of borrowing increases. But ever bear in mind that nothing should be supposed to be borrowed until it is proved to be borrowed.

And now I want to speak of two other things, one of which relates to the interpretation especially of folk-lore itself. There are four stages of thought, four methods of explaining things, which accompany language from savage society to scientific society. Let us understand these four methods. Among the lowest peoples of mankind everything is explained by *imputation*. Let us see what that signifies. The savage hears a sound, and it becomes to him a symbol of a body or a bird ; or it may be the creaking of a tree, and then he will impute animal life to the tree ; he hears the thunder, and imputes that to some person, to some individual, animal or human like himself. Wherever you take up North American mythology, among all of our tribes, you find that the chief method of interpreting the unknown is to impute it to something like man himself — the method of interpreting by imputation. He does not invent new beings, but he gives new attributes, new characteristics, to the beings that he does know. He gives animal life to trees, and in various ways imputes to things attributes which do not belong to them. The sky above us is blue, and I think you will recognize that we sometimes call it the cerulean firmament, the cerulean solid. We inherit that expression ; we know it is not a solid or a firmament, but our forefathers entertained the idea that the sky was a solid ; and you may go everywhere among the North American Indians and find that it is a solid of various substances, generally of ice. They impute solidity to the sky, and when they find crystals scattered over the earth they say that pieces of the sky have fallen. When it rains or snows, they will tell you that the rain god or some

other god is scattering it from the sky. We find these ideas everywhere — in Australia and in India ; but do not consider that the idea is borrowed. The idea is universal in one stage of culture that the sky is a solid, a blue solid of some kind, a firmament. The air is unseen and practically unknown to the savage mind as an ambient transparent fluid ; but he knows of the winds and he knows of the human breath ; so he interprets the wind as the breath of beasts, especially of great beasts who live in the four quarters of the earth. Then he discovers fannings that are much like breathings, and he may interpret the winds as the fannings of great birds. Then he discovers that the air may be pressed out of skin sacks, and that they also breathe, and so he concludes that winds may be carried in sacks. All of these are methods of imputation by which attributes are assigned to various things, which properly do not belong to them.

At last a second method of interpretation arises. By and by it comes to be discovered that there is an error in the first interpretation, and then mankind begins to personify attributes. So the lightning becomes a person or, as we say, a god. So there is a rain god and a lightning god, and a morning god and an evening god, and a god of light and a god of darkness, and many other personified attributes. So there arises a vast system of personified properties, which is usually called mythology. The second method, then, is by personification, the first is by imputation.

The third, to which I must come at once without explaining further, is by *reification*, making a thing out of an attribute, making an abstract thing into a subtle material thing ; and this follows all the way down to the present time. All of these methods are found more or less in savagery, but imputation prevails ; in barbarism personification prevails ; in early civilization reification is the more common error of interpretation. So we have essences and principles and all sorts of abstractions reified, made into real, material things, or interpreted as some strange metaphysical being which is supposed to be not yet fully understood. What is two ? Who shall explain the number two ? Ah, we have it ! It is the principle of duplicity. Triplicity is the principle by which the number three is explained, multiplicity is the principle by which the many are explained. Then plants have mysterious virtues, and various mysterious principles are discovered in all the world — mere names for phenomena not understood. This is the method of interpretation by reification.

There is a fourth. All the way down the history of mankind, from the earliest savagery to the present time, some knowledge has been current ; but the unknown has been more and more revealed and knowledge has increased. In this increase four great class of properties or attributes are discovered : the properties of number, the prop-

erties of form, the properties of force, and the properties of genesis. When we understand any body in the world numerically or classifi- cally, formally or morphologically, causally or dynamically, and genet- ically, we are supposed to fully understand it, and the mind rests satisfied with the knowledge ; but as long as any attribute of number, form, force, or genesis remains unexplained, the human mind is unsatisfied and refuses to rest in peace. This is the scientific interpretation of the facts, and depends upon the true facts. In the study of folk-lore, then, we should endeavor to discover by which of the methods of interpretation the opinions have been developed. Considered from this point of view, it will be understood that the Folk-lore Society has an important function to perform—no less than the investigation of the history of human philosophy.

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PLANTATION COURTSHIP.

II.

IN an interesting article having this title, and printed in the number of this Journal for April-June, 1894 (vol. vii. pp. 147-149), Mr. F. D. Banks, of Hampton, Va., made a valuable contribution to the social history of Southern negroes, pointing out that courtship formerly was conducted by means of a series of formulas. The sentences which he gave are mostly of a high-flown and bombastic character; but the custom still survives, and an additional collection is given in the "*Southern Workman*," and will be found reproduced in the *Folk-Lore Scrap-Book* (p. 155, below). These latter formulas are of a riddling nature, and it is observable that the riddle is usually put by the suitor. In one of the tales collected by Mr. Chatelain, "*Folk-Tales of Angola*," No. X. p. 110, the youth addresses the girls whom he visits by an enigmatical series of proverbial expressions (vol. vii. p. 314). It would seem very probable that the American custom is a modification of the African one; further African collection would cast light on this relation.

That the negro wooer should put riddles to the girl makes the usage a curious parallel to the folk-tales and folk-songs which treat of the use of riddles in European courtship. In the first volume of his great work, "*The English and Scottish Popular Ballads*," Professor F. J. Child has brought together examples of the class of songs in which a man is described as winning a wife, or a lady a husband, by guessing riddles. To the latter class belongs the ballad of "*The Elfin Knight*," of which an American version has been printed in this Journal (vol. vii. p. 228). By comparative examination, Professor Child is led to the conclusion that the ballad in question depends on an ancient and simple tale, having originally some historical sequence (see vol. vii. p. 231). But the negro parallel suggests the possibility that the use of riddles in courtship, described in European folk-lore, may refer to a primitive custom; similarly, the obligation of the wooer to justify his suit by the performance of tasks, a trait familiar in folk-tales, seems to depend on an actual usage, in which the bridegroom was obliged to prove his ability by such accomplishment. At all events, the practice is worthy of attention.

W. W. N.

THE IROQUOIAN CONCEPT OF THE SOUL.¹

"Cyllenius now to Pluto's dreary reign
Conveys the dead, a lamentable train.
Trembling the spectres glide, and plaintive vent
Thin, hollow screams, along the deep descent.
As in the cavern of some rifted den,
Where flock nocturnal bats, and birds obscene;
Cluster'd they hang, till at some sudden shock
They move, and murmurs run through all the rock:
So cowering fled the sable heaps of ghosts,
And such a scream fill'd all the dismal coasts."

POPE'S *Homer's Odyssey*, book xxiv.

IN savagery, in barbarism, and in civilization, a large and vitally important part of the rites, customs, and institutions pertaining to these planes of culture has its basis in motives arising from the concepts of the soul and the psychic phenomena in man and animals, current at these different periods.

Many of the rites, ceremonies, and observances of deep and vital consequence to the present and future welfare of the barbaric Iroquois depended for their right to be directly on the concepts held by them concerning the nature and characteristics of the psychic potences quickening their own persons. Among the most important and interesting of these observances may be mentioned the acts performed to expel and drive from their cabins and their vicinity the souls of murdered enemies, sorcerers, or of those who have died unnatural, suicidal, or violent deaths; the custom of performing acts and of making self-assessed gifts to fulfil the behests and requirements of dreams; the scrupulous dispersion of birds and animals of evil portent under the impression that these represent through metempsychosis wizards and sorcerers; the setting apart unused and other food for the benefit of souls subject to hunger; the provision made at burial for the welfare and contentment of the soul on its journey to the land of disembodied spirits, by furnishing the corpse with food, arms, tools, raiment, etc.; the ordinances and ceremonies required to discover, and, if need be, to destroy the souls of sorcerers, which these evil and sinister persons conceal in some place and in some object quite foreign to the body, as in a magical boat at the top of a sky-piercing tree, so that the destruction of the body of these persons does not result in their death, since so long as its soul is intact, the body may be renewed, even from a portion of

¹ Paper read at the Sixth Annual Meeting of the American Folk-Lore Society, Washington, D. C., December 29, 1894.

the body ; lastly, the barbaric and turbulent annual Dream Feast or Ceremonial, called *Ka-ně-n-hwa-ró-rí*, held in midwinter and lasting five days. All this, and more too, becomes matter of interest and of deep import so soon as a definite and clear insight into the Iroquoian concept of the soul is gained.

It is too much, of course, to expect to find these psychologic ideas of the Iroquoian philosophers logical and free from difficulties and contradictions, the more so, since such concepts among the most highly cultured races are far less positive and self-consistent than they are usually represented. With rare exceptions, no one person possesses a definite and persistent conception of the soul and the future life, — the idea of immortality.

According to the most common opinion among Iroquoian sages, man is endowed with one sensitive soul which is the animating principle of the body, and with one or more reasonable or intelligent souls or psychic entities, some persons being reputed at times to have four or five of the latter class at one and the same period, while at other times the same persons may not have one of this class of souls.

The Iroquois carefully discriminated between the soul which animates the body, and which after death, it is claimed, resides in the skeleton, and that which is regarded as the reasonable and intelligent soul. When there is in any individual a superfluity of souls, they are those only which are endowed with reason and intelligence, for the sensitive or animating soul is never duplicated.

The genesis of the concept of a soul or psychic potency in man distinct from his body appears to be one of the earliest in regard to the economy of the human body. This dualism of body and spirit was, perhaps, partly suggested by the phenomena of death, the cessation of breathing, the dissolution of the animal body. Whence it comes that in many languages the word for soul is cognate with that which is denotive of breath or thing breathed, — the absence of this from the body being the most striking and unfailing sign of death. This deduction was also very probably strengthened, if not partly suggested, by other striking phenomena of the psychic powers in the living human body, — cases of seeming detachment of the intellectual faculties, dreams, visions, apparitions, longings, and desires regarded as the manifestations of diverse indwelling potences or spirits. When once the Iroquois had discovered in themselves a soul, a living thing, distinct from the body, they inferred, in accordance with their subjective philosophy, that not only they themselves but animals also and things inanimate by nature were endowed with souls, and that all these souls would exist in a future life.

Iroquoian psychic philosophy represented the soul as exceedingly

subtile and refined, yet material withal, since it could be inclosed in a gourd bottle ; as dark and sombre like a shadow in color ; as possessing the form of the body, with a head, teeth, body, arms, legs, feet, etc. ; as partially blind by day but sharp-sighted by night ; as immortal by some, but as subject to death and even annihilation by others ; as specifically carnivorous, but also eating the things which constitute the ordinary food of the living ; as having the ability of uttering sounds, speech, sometimes resembling the whistling or the trilled note of the cricket, and sometimes resembling that plaintive and doleful exclamation so largely used and imitated in the chants of death and of public and private condolence and mourning.

In regard to the state and condition of the soul after death there were several well-defined though inconsistent beliefs, among which the following may be noticed here :—

That the soul abode in and about the corpse, whether it lay in the grave or on a scaffold, promenading by night through the villages, entering their lodges and cabins to share in the feasts by eating what remained in the pots ; that after the decennial Feast of the Dead it remained quiescent and contented, unless it came forth to be reëmbodied by being born again of some woman, in proof of which the Iroquoian philosophers adduced the striking fact of the remarkable resemblance of certain living persons with others who had been long dead ; that after the Feast of the Dead, the soul, robed in beautiful fur mantles and adorned with bracelets and necklaces, took up its journey westward, towards the setting sun, to reach the spirit land, where each tribe or nation has its own particular village, to which the soul hailing from another tribe or nation was not at all welcome, and where the souls of those who have died in war and of those who have committed suicide have separate villages, since they are not permitted to visit the others, as they are feared by them ; that the souls apart from hunting, fishing, and from being engaged in the usual pursuits of the living, dance for their own amusement and for the health of *Atahě'ntsik*, the weird Mistress of the Manes ; lastly, that the souls of the decrepit and superannuated and of infants and small children, not having the strength of body and limb requisite to make the long and trying journey to the land of souls, remain in the country where they have their own villages ; to these are attributed the noises of the doors and flaps of their cabins and lodges made by the ingress and egress of these inoffensive souls ; to these likewise are attributed the voices heard of children hunting birds and pursuing small game in the fields ; these souls, it is also claimed, plant corn in season, using the abandoned fields of the living, raising thereon *oq-skěń'-nă' o-ně'-hă'*, "ghost-corn," commonly called squirrel

corn, *Dicentra Canadensis*. When villages with their stores and caches of corn were burned, the people took great pains in gathering the parched corn into a heap in the middle of the burned district to be used by these feeble and harmless souls for food.

The phenomena of dreams, and possibly of memory, seem to have led the Iroquoian philosophers to think that the intelligent and reasonable soul or power in man possesses the ability to leave the body and to return to it at will. This view represents it far more independent and possessed of far more liberty than that usually accorded the soul among civilized peoples. It separates itself, according to this view, from the body at will, taking flight to make excursions wherever it pleases without ever losing its bearings, conveying itself through the air over lakes, forests, and seas, and penetrating into the most inaccessible and barred places. In making these great journeys, it is checked by nothing, for it is spirit and superhuman. All this is reasonable and justifiable, for, say they, does it not give us knowledge of things far distant and quite beyond the reach of the body, which it could not do had it not in person visited the objects and places represented to us in dreams and visions? These spontaneous excursions of the soul are made, they claim, for the purpose of obtaining something necessary for the welfare of the body, and, as the body is only a unit in the community, for the nation at large, as well. To show how intimately connected with the life and welfare of the community the Iroquois statesmen thought the lives of individuals to be may be gathered from the following single instance. In the League Condolence Council, the orator, speaking of the consequences to the commonwealth at large the deaths of the different persons and orders of persons entailed, says, "But, when the woman dies, a long line (or series) of persons fall, and we are thus made very poor by it."

Whence the soul had this power of knowing and learning what was necessary, and thus conducive, to the health and happiness of the body, no very self-consistent explanation was attempted by the common people; but among the ancients and the sage shamans of the Iroquoian community it was a general opinion that these desires were incited or superinduced by *Tha-ro'-hya-wă'-ko'*, the Sky-god and fast friend of man, to add to the welfare and happiness of the human race. It is, therefore, not remarkable or marvellous to find among this people that the dream became the motive and occasion of elaborate ceremonial and other observances, the unquestioned and determining oracle in the most minute or most important civil matters as well as in the most momentous affairs of state and war. This of course was a logical and necessary consequence of the doctrine that the dream is a promulgating of a message of *Tha-ro'-hya-wă'-ko'*,

brought to the knowledge of man by the reasonable soul in the form of an innate desire or in a dream. It is, therefore, not surprising to find word-sentences such as the following, *ka-te-ră'-s-wă's*, "I dream (as a habit)," but literally, "I affect myself with luck, fortune," and passively, "I am affected with luck, fortune;" and, *wa-te-ră'-s-wô*, "it endows with luck, fortune, prosperity," which is a descriptive appellation of a dream. The noun-stem in both these sentences is *o-te-ră'-s-wă'*, "luck, fortune, prosperity, chance." These two sentence-words show how intimately the welfare of the human race was connected with the phenomena of dreams, in the conceptions of the Iroquoian people. Hence, it followed that the fulfilling of the commands and requirements of a dream became seriously the business not only of the dreamer himself, but also of the entire tribe and nation, because *Tha-ro"-hya-wă'-ko"*, it is repeated, was revered as their supreme god and ancient of days, and as a god ever solicitous for the welfare of man, and it would have been regarded as sacrilege not to obey his behests. The most important observance held in honor of the dream-god, *A-î'-ko"*, was named *Ka-nŭ"-hwa-rô-rî*, literally, a driving or propelling of the brain, but meaning latterly, to roar or mumble, commonly called the Feast of Dreams, held in midwinter and lasting five days. The god *A-î'-ko"* was the messenger of *Tha-ro"-hya-wă'-ko"*, and it is he who announces to the reasonable soul the commands of his master.

When once the dualism of the body and the psychic potency became firmly established, it was consonant with savage reflection to regard this union between the sensitive soul and the body as general and persistent through all bodily change. And in due time the association of ideas arising from this dualism coexistent in the body would become so powerful and so firmly fixed that the sight of a corpse, yea, even of a heap of human bones, would awaken at once the idea of the sensitive soul which was known to have been its tenant during life. When once the idea that the sensitive soul resided in the marrow of the bones, the most enduring portion of the human body, became firmly fixed, it was not difficult to follow this with the further doctrine that the brain, encased in the largest bony structure of the skeleton, was the appointed seat and abiding-place of the intelligent soul or spirit. The use of the war-club and the battle-axe would soon decide for the savage mind that reason and consciousness (mind) abide in the brain, since a blow on the head from either arm drove from the unfortunate one all reason and consciousness; hence, it was also believed that the removal of the brains from the head rendered the sensitive or animating soul stupid and implacable and capable of committing excesses in the way of preying on the living. This view is recognized in the common Iro-

quoian tradition that on the way to the land of disembodied spirits there dwells a person called "Head-opener," *Ha-sko-tă-hră-raks*, who makes it his business to take the brains from the dead, some say to eat them, others, to keep them. Both these views had their advocates, but the preservation of them is, perhaps, the more usually adopted, according as it does with several traditions.

Since language, the product of continuous development and the earliest of the arts of the human mind, can carry us back to periods of time and thought to which no other kind of data and evidence can bring us, it may be well to examine a few of the principal words applied to their psychic powers by the Iroquois, thereby to learn if possible what the Iroquoian philosophers conceived the soul or soul-entity to be.

The first to be considered, and the one the most usually and specifically applied to the soul, is *érī* or *eriásă*, or *aweriasă*, "the soul; the heart; the mind considered as the seat of sentiment." This term is evidently a derivative from the verb *ră'rī*, "he intends, thinks, desires." So that it may be seen at once that the heart or soul was regarded as the agent or seat of desire, purpose, intention, sentiment, of a longing for something. It was one of the cardinal doctrines of Iroquoian philosophy that the desire or longing for something and the knowledge of things come to the human understanding through two very different avenues, — the one that of experience, and the other that of intuition or spontaneous genesis in the depths of the soul; in other words, it was taught that in addition to the desires and longings of the mind which are in a measure free and voluntary, arising as they do from a previous knowledge of the good or benefit derived from the object desired, and so suggested thereby, the soul has other longings and desires which are innate, hidden, spontaneous, intuitive, and which emanate from its depths, not through previous knowledge, but by an innate rapture of the soul itself for objects it has in view. The soul makes these desired objects known through the medium of dreams. If these desires and longings for things intended for the welfare of the body are satisfied, that is, if the things which the soul desires are furnished or supplied to it, it is pleased and filled with contentment; but on the contrary if these longings are not heeded and no steps are taken to provide it with the things it desires, it becomes provoked and indignant, and not only does it not obtain for the body the benefits it sought to gain for it, but also does it frequently revolt against the body, causing it diverse diseases and affections, and even death itself. This, in connection with what has been said with reference to the excursive proclivities of the reasonable soul, will enable us to see in what way the verb-stem *-ă'rī*, "to intend, think, desire," now

under consideration, became the basis of such terms as *kyōñ-té-ri* and *wa-kat-cr-yōñ'-ta-re'*, "I know, know it," and "I know it, am aware of it, have knowledge of it, am acquainted with it;" it could come to mean this only after it became the basis of a noun denoting "heart, soul," for these verb-stems signify literally, "my heart or soul is upon or present with it," hence, "I know it;" *wak-cr'-yat*, literally, "a heart is in me," but meaning, "I am brave, courageous;" *o-ryōñ'-tā'*, or *o-ryēñ'-tā'*, for *wa-cr-yōñ'-tā'*, is the name of the soul as the agent or means of knowledge, the essence that acquires knowledge.

Another term applied to the operations of the psychic power, especially the intellectual faculties, in man, is the word *ka'-ni-koñ'-rā'*, which in modern speech means "the mind, the intellect." It is a derivative from the verb-stem *'ni-koñ'-to'*, "thinking, to think," which appears to be a reflexive form of the verb *-koñ'*, "to see," with the *pluralitative* suffix *-to'*, denotive of the multiplicity of the act or thing affected by it. If this identification be correct, as seems probable, it would follow that the mind specifically was regarded as that agency, that power of the soul, which could "see itself, take cognizance of itself, know itself," hence, the faculty of consciousness. It is used to signify the present thought, the thoughts which succeed one another, the habitual thought or cast of mind, and lastly, the principle of thought, that is, the soul itself.

The word *oñ-noñ'-kwā't*, in the modern acceptation of the term, signifies "medicine," whether it be something used on account of inherent virtue, or it be something used according to the arts of sorcery. In archaic usage it is found to be a name of the soul. Moreover, like the word *aweryāsā'*, which has just been under consideration, it also is connected with a verb denotive of longing or desire by the soul. The verb in this instance is, in the third person masculine singular, *rā-qtī'-no'*, and in archaic Huron and Onondaga, *hā-qtī-noñ'k*, "he begs, craves it; supplicates for it," etc. As a noun it signifies the thing that is the agent of the begging, craving, or desiring, as well as the object of the begging, craving, etc. The agent of the craving was the soul, and the cause of the begging or craving was the thing desired; now, as the thing desired was sought only for the welfare and health of the body, for the curing of its ills, the soul from being regarded simply as the craver for things intended to cure finally came to be regarded as the curer as well. From this word *oñ-noñ'-kwā't* is derived *oñ-noñ'-kwā'-'t-crā'*, "medicine," *i. e.* the substance that cures, that can cure. Thus, it is found that a verb denoting simply "to beg, crave; supplicate," has by a normal historical linguistic development come to mean, first, the soul, and then, medicine or a curative agency, whether used from inherent virtue or from some occult power superinduced by the arts of sorcery.

These remarks may add some interest to the subject of the classification of diseases among the Iroquois. In their philosophy diseases were divided into three categories: (1) those which are natural and which may be cured by natural means; (2) those which are psychic, having their origin in the vindictiveness of the soul of the patient, when it is provoked to rebel against the body by not having supplied to it the object or objects it has desired for the cure and welfare of the body, and which are remedied simply by providing the body betimes with the things desired for it by the soul; and (3) those which are artificial or caused by the occult arts of witchcraft and sorcery working through spells and charms, and which are cured by removing from the body these causes of disease. It is only to those in the second category that the statements in this paper are to be considered as pertinent.

Another term applied to the soul is *uq-skěñ'-ně*, "a spectre, phantom, the ghost or manes of a dead or living body; death itself." Strictly speaking, this term is applicable to the sensitive soul only, and not to the intelligent or reasonable soul. The Tuskaroras apply it to the apparition of a sorcerer appearing under the guise of his *oiär'o'* or his tutelary *eidolon*, *i. e.* in what is commonly called an assumed shape. The word *uq-skěñ'-ně* is so old in use that it cannot be analyzed into simpler elements; but there is no doubt that it is a form of the word *uq-skěñ'-rě* of the rhotacist Iroquoian dialects, meaning "bone." Thus, by this identification of the words for soul and for bone, it is shown from the evidence of language, confirmed as it is by common tradition, that the Iroquois regarded the bones of the dead, the skeleton, as the final resting-place of the sensitive or animating soul.

A derivative of this noun is the descriptive term *uq-skěñ'-ra'-rě*, literally, "burned bones," probably from the resemblance of old bones to the white color of burned bones, but meaning "an animated skeleton," what is commonly called a ghost, having the power to do and act, but ever exhibiting a malevolent and sinister disposition towards mankind, being especially and greedily fond of human flesh. This specifically carnivorous skeleton ghost or manes is thought to be animated by the sensitive soul, which is regarded as part and parcel of the body, and whose seat is in the marrow of the bones. It is this class of ghost-souls that harassed the fears of the Iroquois, for hunting-parties, it is said, were often made to furnish victims to these insatiate carnivora.

It is a common belief that these skeleton ghosts dare not wade through cold water, preventing them from crossing in this manner fordable streams. This belief probably arose from the fact that cold water in contact with the body for a reasonable time appears to

affect the marrow of the bones rather than any other part of the system. This knowledge, it is claimed, often enabled persons to escape from these skeleton ghosts, by seeking shelter on an island or on a rock surrounded by water.

Another term applied by the Iroquois to the soul is the word *oiä'ro'*. This word embodied the primitive doctrine of metempsychosis or the transmigration of souls, a doctrine which was evidently on the wane when the Iroquois first came in contact with European people, being displaced by that of a migration to the land of souls.

It was a belief quite current among the Iroquois that every species of animals, birds, fish, and insects had in the spirit world a type or model for that species, which was many times larger and more perfect than any earthly member of that species, which was called the ancient or old one of that race of beings. This prototype was called the *oiä'ro'* of the species. This is confirmed by the analysis of the term *oiä'ro'*. It is a derivative from the stem found in such a sentence-word as *yu-jä'r-ě'*, signifying, "it resembles it; it looks like it." And the noun means "what is typified or copied; imitated in form," etc. In modern usage, *oiä'ro'* is the name applied to the fetish or symbol of the tutelar spirit or soul of every person.

Owing to the peculiar habits of the owl, the turtle-dove, and the manifestation of extraordinary traits by other animals, some of these creatures were regarded as the *oiä'ro'* of sorcerers and witches, whose chief occupation was the destruction of human life by means of their occult arts. Hence it is that these birds and animals came to be regarded as uncanny and of evil portent. A sorcerer when hard-pressed could transform himself into his *oiä'ro'*, or its representative, *i. e.* the soul of the sorcerer is not human but that of the ill-omened owl, or other object.

In confirmation of the doctrine that every species of things had a prototype in the spirit world, the general Iroquoian term for flesh may be cited. This word is *oieroñ'tä'*. It is a derivative of the word now under discussion, namely, *oiä'ro'*, meaning, as was found, the type or copy, the soul, the self. The noun *oieroñ'tä'* means the substance of the soul or belonging to the soul, *i. e.* what is in the form of the type soul.

In connection with this word *oiä'ro'*, it may be interesting to know that the expression *ru-tä'rä'-ně'*, "it duns, requires pay from, him," is used in reference to the supposed necessity of making a feast to the *oiä'ro'*, as a tutelary or guardian spirit.

Thus, we have a very summary view of the Iroquoian concept of the human soul. We have learned that the supposed excursive faculty of the soul, and the striking fact that it departed from the body at death, when loving eyes and anxious hearts watched the

dissolution of all that was earthly of some dear one, have, as they have other people, inspired the Iroquois with the belief that the departing soul or spirit was taking up its journey to some other home.

In this watching with fear and hope beside the couch of dying friends and kin we may find the occasion and birthplace of the idea of immortality ; and, so long as love kisses the lips of death, so long will the angel Hope hang the fadeless garland of immortality on the tombs of our dead.

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WASHINGTON, D. C.

A NOTE ON ANCIENT MEXICAN FOLK-LORE.¹

Our knowledge of the superstitions, omens, and fabulous monsters of ancient Mexican folk-lore is mostly derived from the writings of Fray Bernardino de Sahagun. This gifted Franciscan friar, a native of Old Spain, and a graduate of the University of Salamanca, went to Mexico in 1529, — a few years after the Conquest.

Having a natural tendency to investigation and research, and led by the desire to obtain a thorough knowledge of the ancient superstitions of the Indians in order to detect all lingering trace of them and root them out effectually, the Spanish monk carefully noted every fact of the kind that he could draw out of the Indians themselves or that came under his notice. "For how," he exclaims, "are we priests to preach against idolatrous practices, superstitious observances, abuses and omens, if we are not acquainted with these? If we remain in ignorance of the roots of idolatrous rites, they can be practised in our presence, and we are not able to understand them and may even excuse them as some do, thinking they are merely silly or childish observances."

It thus came about that Fray Bernardino collected much valuable material and wrote some interesting chapters on native superstitions. From these I have drawn the following data, giving as often as possible literal translations of the quaint and simple narratives.

The friar relates that: "In former times, before the arrival of the Spaniards, the natives of Mexico believed in many signs by which they could foretell the future. It was considered an evil omen when the cries of wild beasts or strange humming sounds were heard at night, for these betokened misfortune and disaster, death or enslavement, to some member of a household. When such sounds had been heard it was customary to consult one of the soothsayers or diviners called *Tonalpouleque*, who knew how to interpret these omens. He consoled and cheered the person who consulted him in the following manner, saying: —

"My poor little son, thou hast come to seek the reason of the omen that has come to thee, and desirest to look into the mirror that contains the explanation or elucidation of what alarms thee. Know that this omen betokens adversity and hardship, and that thou wilt have to encounter poverty and misery. It is not because I tell thee this that thou art to believe it, but because such has been said and written by our elders and forefathers.

"Perhaps he by whom we live is angry with thee and does not

¹ Paper read at the Sixth Annual Meeting of the American Folk-Lore Society, Washington, D. C., December 29, 1895.

desire that thou shouldst continue to live. Await, however, with courage what is about to befall thee, for so it is written in the books that we use for interpreting omens to those to whom they befall. It is not I who am causing thee terror or fear, but it is the Lord God himself who has desired that this should happen to thee. And thou art not to put blame upon the animal, because it is ignorant of what it does and lacks reason and understanding. Unfortunate man! thou must blame no one, for these unforeseen disasters belong to the sign under which thou wast born, and it is only the verification of the curse of thy sign of nativity. Take courage, for thou art compelled to undergo the experience! Take heart to bear it, and meanwhile weep and do penance! Take heed now of what I shall tell thee to do in order to remedy thy miserable condition. Do penance and make preparations for the offering that thou art obliged to make. Fetch paper and buy white incense and gum and the other things that thou knowest to be necessary for this offering. When thou hast provided all that is necessary, come to me on such and such a day that is opportune for making the offering to the god of fire. Come to me, for it is I who will arrange and distribute the papers and the rest in the proper way and in the proper places. It is I also who must go and set fire to them in thy dwelling.”

The authenticity of the above discourse is unquestionable, and it gives us a glimpse of ancient Mexican life that is full of human interest. In order to complete the picture, I am tempted to translate in full the fine and thoughtful harangue contained in a subsequent chapter of Sahagun's work.

This chapter tells of a bird named Oactli, or Oacton, that sang in two different ways, according to which the omen was either good or bad. When it sang the song of evil portent, travellers who heard it bowed their heads and walked in silence and fear, for they knew that some of them would fall ill, die speedily, or be taken prisoner by the people to whose land they were going. If the travellers belonged to the class of merchants they said to each other: “Some evil is going to come to us: the rising of a river may carry us or our merchandise away, or we may fall in the hands of robbers; . . . perhaps we may be eaten by wild beasts, or we may meet with hostilities.” Whereupon their chief, walking amongst them, began to cheer and console them, and pronounce the following discourse as he walked along:

“Sons and brothers: it is not proper that you should become sad and frightened, for we all knew very well when we left our homes that such calamities might befall us. We knew that we were about to offer ourselves to death, and we saw the tears and lamentations of our relatives who gave us to understand that they also thought it possible that in some mountain or cañon we might leave our bones, spill our

blood, and sow our hairs. Now the omen has come to us, and it is not proper that any one should be faint-hearted, as though he were a timid, weak woman. Let us prepare to die like men. Let us pray to our Lord God, and do not indulge in surmises, for if anything is to happen to us we shall soon know it from actual experience. It will be time for us to weep then: meanwhile think of our glory and fame, and of what we owe to our superiors and predecessors, the noble and estimable merchants from whom we descend. For we are not the first, nor shall we be the last, to whom these misfortunes happen: many before and many after us will find themselves in the same position, therefore take courage, my sons, and be brave men."

In order to avert the impending disaster certain rites were, however, observed when they prepared to camp that night, wherever it might happen to be. Uniting all their travellers' staffs, they tied them in a bundle and called this the image of the god of the merchants, *Yacatecuhtli*. In front of this bundle of staffs, they then drew blood from their ears with great humility and reverence. Piercing their tongues, they passed twigs of willow through them, and offered these, covered with blood, to the bundle. This was in token of their resolution to bear in patience any evil that their god might inflict upon them. Having performed this act of submission, they sought to dismiss the matter from their minds and to meet their fate calmly, — only some, who were timid, continued to meditate upon it in fear.

Besides the Oacton there were other birds whose songs foretold misfortune.

The nocturnal screeching of an owl in the vicinity of a dwelling betokened the approach of death or disaster to one or more of its inmates, and this superstition lingers on in Mexico to the present day. Indian women there are still stricken with terror, and tremble, when a certain kind of bird alights on their huts and sings, and they employ every means to scare it away, for husbands regard its appearance as proof of their wives' infidelity.

A small owlet was named the messenger of the "lord of the land of the dead," and it was supposed to spend its time flying to and fro between both worlds. It announced coming death by screaming on the roof and scratching with its claws. But the Mexicans had devised two sentences containing words of abuse addressed to the owlet, one formula for the use of men, the other for women, and by pronouncing these death and disaster could be averted.

It was considered very unlucky when a weasel or a rabbit entered one's house, and we are told that when a weasel crossed the path of an Indian his hair actually stood on end, and he shook and even fainted with fear, for it betokened speedy death.

A series of peculiar observances was performed when a certain insect named *Pinavistli* entered a dwelling. This insect is curiously described as resembling a spider in form, but being of the size of a mouse. It was smooth and had no hairs on its thick body, and was partly red and partly black or dark. Its entrance into a house was a bad omen, but this was counteracted by the following ceremonies: A cross directed to the four quarters was drawn on the floor, and the insect was taken and placed in its centre. Spitting on it, the man asked it the following question: "Why hast thou come? I want to know, why hast thou come?" Then he watched to see in what direction the insect would move. If it went to the north, he became convinced that it was a sign that he was to die; but if it took another direction, he believed that some other misfortune, of minor importance, was about to befall him. So he said to the insect: "Go thy way, I do not care about thee," etc., and then he took it to a cross-road and left it there. Some Indians treated it differently, and, seizing it, first passed a hair through its body and attached it to a stick, leaving it hanging until the next day. If it had then disappeared, they suspected that some harm was about to befall them. But if it was still there they were consoled, and after spitting or sprinkling some pulque on the insect, thus making it intoxicated, they felt assured that the omen signified nothing.

A meeting with this same insect was not always unlucky, for under certain circumstances it meant that he who saw it was about to receive a present of something good to eat.

It does not strike one as particularly strange that it was considered alarming and unlucky when a skunk entered a dwelling; it was, however, thought a fatal omen only when the animal was a female and brought forth her young in some hidden corner of the habitation.

It is curious, however, to learn that parents admonished their children to close their lips tightly and never to expectorate with signs of disgust when they smelled a skunk, however strong the odor might be, for it was believed that if they did so their hair would turn suddenly white.

When ants made a nest in a dwelling it was considered a sign that some envious or malicious person had placed them there with the evil purpose of thus bringing misfortune to the household.

The presence of a frog or of a mouse was accounted for in the same way, and in such cases it was customary to consult the soothsayers or diviners without delay and obtain charms from them that would counteract the evil charm.

The ancient Mexicans believed in a series of strange apparitions or phantasms that are enumerated and described by the Franciscan friar. He relates that the Indians regarded these as mere illusions

created by Tezcatlipoca, an imaginary personage whose name means "smoking mirror," and who has been identified by some writers as the moon or as a god of the night. Although their appearance was an ill omen, brave men did not fear them, but boldly attacked and seized them, and having them in their power extorted presents from them, consisting of the thorny points of the agave leaves. These magic gifts endowed their possessor with strength and bravery, and insured his capturing as many prisoners as the phantom gave him thorns.

Thus while the apparition of a phantasm betokened death and misfortune to the timid, it offered the brave an opportunity for procuring supernatural favors.

The strangest of all the phantasms described is, perhaps, the *Youaltepoztl*i, literally, "the night hatchet or axe." It manifested itself by causing loud intermittent sounds resembling those produced by the blows of an axe in splitting wood. These ominous sounds were audible at dead of night in the mountains, and inspired terror, for they were said to be illusions produced by Tezcatlipoca in order to frighten and mock those who were out in the dark. When a brave man heard them, instead of taking to flight, he followed the sound of the blows, and as soon as he perceived a semblance to a human figure he quickly ran towards it and seized it firmly. But it was not easy to do so, for the phantom ran to and fro for a long time. At last it pretended to be worn out and stood still, waiting for its pursuer, who perceived that the spectre bore the semblance of a man without a head. Its neck was like a trunk of a tree that has been cut, and its chest was wide open and had at each side what was like a small swinging door that opened and shut as the phantom ran. When these doors closed and met they produced the strange sounds like hollow blows.

Now if the man in pursuit was a brave warrior or priest, he looked into the opening, and perceiving the heart of the phantom introduced his hand and seized it as though he would tear it out. With this in his grasp he demanded strength and bravery or riches, for it was in the power of Tezcatlipoca to grant anything that was asked for, although he did not dispense his favors equally.

The phantom responded to the demand by saying, "Brave and courteous friend, release me, what dost thou wish? what dost thou desire me to give thee?" The man replied, "I shall not release thee, for I have captured thee." Whereupon the phantom offered him one agave thorn, saying, "Here is a thorn, release me." But he who grasped the phantom, if sufficiently brave, did not content himself with one, but only relinquished his hold when he had obtained three or four of these gifts. These insured his capturing as many

prisoners in war, and since military honors depended upon the taking of prisoners, the man thus secured for himself and gained from the phantom future honors, riches, and the insignia of brave warriors.

Padre Sahagun also relates that some less courageous men simply tore out the heart of the spectre without speaking to it, and then fled at full speed, hiding and keeping the heart with great care and wrapping and tying it up in cloths. On the following morning they unfolded these and examined the contents. If they found auspicious signs, such as one or two thorns or bird's down or cotton, they knew that it meant good fortune and prosperity. If they found charcoal or a piece of dirty rag it meant misery and bad luck.

When the phantasm of the night hatchet was heard by a coward, who did not attempt to chase or follow it, he was filled with terror at the evils that were about to befall him on account of the terrible omen.

The malignant night spirit Tezcatlipoca sometimes assumed the form of a skunk, and the odor of this animal was then attributed to him. It also took the shape of a coyote, and stood in the pathway of travellers in threatening attitudes in order to terrorize them. Sometimes it was seen at night under the form of a corpse prepared for burial, that wailed and sobbed. If any one was brave enough to approach this spectre and clutch at it, he would find himself grasping a piece of sod or earth.

Another nocturnal phantasm was a human skull that suddenly leapt up to one's knee, and then followed behind, producing a hollow sound as it bounded along. Sahagun relates that when an Indian heard this awful sound he fled in terror, but it followed and ran when he ran, and halted when he halted. If he attempted to seize it, it sprang to one side and eluded him, so that at last, worn out with fatigue and terror, he was obliged to abandon the chase and fly to his house.

The apparition of a small female dwarf at night was a presage of misfortune or death. This spectre is described as having long loose hair to its waist and as waddling along like a duck. It also evaded the pursuer and vanished and reappeared unexpectedly.

Finally, there were spectres without heads or feet that rolled along the ground uttering moans like a person in agony. If these were pursued and seized, they also bought their release by giving agave thorns and favors to their courageous victor.

In reviewing these spectral apparitions, it is extremely interesting to trace in ancient Mexican folk-lore the familiar idea that supernatural forms could be vanquished and made to bend to the will of any one daring enough to approach them without fear.

I will now pass on to an account of some of the fabulous and monstrous animals that were supposed to inhabit the depths of the tropical forests, where they lay in wait for human prey. The most strikingly strange and original of all of these is the small aquatic monster to whom Sahagun in his eleventh book devotes the following quaint chapter that I will translate in full :—

“There is an unheard-of animal in this country that lives in the water and is called the Ahuizotl. Its size is that of a small dog; its hair is very slippery and short, it has small pointed ears, and its body is black and smooth. It has hands and feet like a monkey, and a long tail at the extremity of which there is what is like a human hand. It lives in the deep sources of water, and when any human being approaches the banks of the water in the depths of which it lives, it seizes him with the hand at the end of its tail, drags him under the water to the bottom of the pool. Then it creates a tempest in the water, and this becomes agitated and forms waves that break against the banks producing white foam. Then many fishes and frogs ascend from the depths to the surface of the water and create a great disturbance there. He who was thus dragged down dies, and after a few days his body is cast up by the waves, and is found to be without eyes, without teeth, and without nails, for all these were taken from him by the Ahuizotl. The body itself exhibits no wounds, but is all covered with bruises or livid spots. No person dared to touch such a drowned body. The priests were immediately informed of its presence, for they were the only ones who were deemed worthy to touch it. They fetched it and carried it on a litter with great reverence, and buried it in one of the oratories called Ayauhcalco — literally house in or surrounded by water. For it was said that the Tlalocs (or rain-gods) had sent his soul to the terrestrial paradise. They adorned the litter with mace-reeds, and it was preceded by musicians playing on flutes. If, by chance, any layman tried to lift such a corpse from the water, he was sure to drown also or to become a victim to gout.

It was believed that such a death occurred for one of two reasons: either the deceased had been very good, and therefore the rain-gods desired his company in the terrestrial paradise; or he had, perchance, certain precious stones in his possession. This would give offence to the rain-gods, who do not wish that persons should possess precious stones, and for this reason they may have killed him in anger, but nevertheless taken him to the terrestrial paradise. The relatives of such a dead person found consolation in knowing that he was with the gods in the said paradise, and that through him they were to become rich and prosperous in this world. The surviving relatives also had another superstition, and imagined that their

parent might pray that some of them should join him in the terrestrial paradise. In the dread of also being drowned or killed by lightning, they avoided bathing as much as possible.

It was said that this monstrous animal resorted to an artifice, in order to capture men when a long time had elapsed without his having taken any. He united a great number of fish and frogs, and caused them to jump and move about the surface of the water close to his hiding-place. Attracted by these, the covetous fishermen approached and cast their nets. Then the Ahuizotl captured one of them, drowned him and carried him to his subterranean watery cave.

This small monster also employed another stratagem for the same purpose when he had not taken any human victim for a long time. He placed himself at the edge of his pond, and began to weep and cry like a child. The passer-by hearing this was deceived, and when he approached the edge of the water he was seized by the hand at the end of the tail, dragged down, and carried to the cave of the Ahuizotl, who killed him there.

It was also said that whoever perceived this monster and was not filled with consternation at the sight, and was not attacked by the animal, was sure to die soon.

It is related that an old woman who went to fetch water once caught such an animal, put it into her jug, covered this with her petticoat, and carried it to show it to the chieftains of the village. They told her that she had committed a sin in doing this, for the animal was a subject and a friend of the rain-gods. She was then ordered to carry it back to the place where she had found it."

The identification of this monster with some living animal whose fear-inspiring and mysterious habits gave rise to these fabulous accounts is a task to be referred to zoölogists. Owing to the fact that one of Montezuma's predecessors bore the name of this animal, there exist numerous pictures of it, employed to express the name of the Mexican chieftain.

In these the Ahuizotl is usually represented as a smooth, rat-like animal, with a long prehensile tail. It is invariably accompanied by the conventional sign for water, but there is no trace of the fabulous human hand at the end of the monster's tail in any picture known. The most remarkable and interesting representation of the Ahuizotl probably in existence is its effigy carved in stone belonging to the Uhde Collection of Mexican Antiquities now in the Royal Ethnographical Museum at Berlin. It answers precisely to the above description of the size and appearance of the monster, and is represented as crouching on a large smooth coil formed by its long thick tail. The symbol for water is carved on its back and around the edge of the square base on which the animal and its coil rests. There is no

sign of the hand, nor is the end of the tail visible. It is barely possible that it was carved on the corner of the slab that is, unfortunately, broken off. It seems more likely, however, that the animal was supposed to conceal it while lying in wait and that the sculptor intentionally avoided defining the length of the monstrous tail.

I will now give a translation of a curious chapter on "A water serpent that is very monstrous in its ferocious deeds."

"There is a serpent in this country that is called the Acoatl or Tlilcoatl (literally, water snake or black snake). It lives in the water or in the mire and is very long. Its girth is as much as a man's arms can reach about. He has a great head at the back of which are beardlike appendages like those of the barbel, a fresh-water fish. It is shiny black, has blazing eyes and a bifurcated tail. It lives in caverns and sources deep under the water, and eats fishes. By means of its breath it has the power of sucking towards itself from afar fishes, and even persons whom it drowns in the water and then eats. In order to capture human beings, this serpent employs a remarkable stratagem. Close to its watery abode it excavates a small pool of about the size of a basin. Then it catches some large fish, such as barbels, etc., in the deep caverns and carries them in its mouth to the small pool. Before throwing them into it this monster raises its head and looks about, then he returns to fetch more fish. Some Indians who are bold take advantage of its absence, catch the fish that are in the small pond, and run away with them. When the serpent returns and sees what has happened it lifts itself erect upon its tail and looks about in all directions. It can perceive the fugitive even at a great distance, and can also scent his track. With the rapidity of an arrow it darts after him, seeming to fly over the grasses and bushes. Having reached him it twists itself tightly about his neck and introduces the ends of its bifurcated tail into the man's nostrils, or another opening of his body. Then it tightens itself around the body of he who stole the fishes and kills him.

"If this man be, however, well advised, he looks about for a hollow tree close by before he ventures to take the fishes. On running away he hides in this hollow, and the serpent winds itself around the tree and tightens its coils so violently that it dies. Then the man escapes.

"The serpent has also another method for killing those who pass by its haunt. It comes out on the bank of the water and spits its venom at the passer-by, who falls to the ground as though intoxicated. Then the serpent sucks its victim towards it with a powerful breath, and, notwithstanding its convulsions, seizes it in its fangs, drags it into the water, and devours it there."

Many who are present are undoubtedly familiar with the name Quetzalcoatl, the feathered or plumed serpent, as that of a mythical personage of Mexican history. Others have probably seen some of the stone effigies of a coiled serpent, covered with feathers, that abound in collections of Mexican antiquities. Few will, however, be aware that the existence of a plumed serpent was actually believed in by the ancient Mexicans. Sahagun preserves the following description.

"There is another serpent that is named Quetzalcoatl, and it abounds in the hot lands and province of Totonacapan (Guatemala). It is of about the same medium size as a water-snake. It is called Quetzalcoatl because it grows feathers of the same kind as the precious tail-feathers of the Quetzal bird. His neck is covered with small light green feathers (called tzinitzcan) and its breast is red. His tail and rings are covered with blue feathers like those of the Xiuhtotl. This serpent rarely appears and it is not known how it sustains itself. When it appears, it is only to bite him who sees it, and as its wound is mortal, he dies immediately. This serpent flies when it wants to bite and it destroys itself in doing so, exhaling at one time its venom and its own life."

In reviewing the above description one is tempted to believe that a long-tailed brilliant Quetzal bird, unexpectedly seen close to the ground, may have given rise to the singular belief.

It may also be worth investigating whether this beautiful bird may not occasionally fall prey to certain serpents and thus become connected with the species. It certainly seems significant that the Plumed Serpent is described as resembling the Quetzal bird, and as inhabiting precisely the region where this abounds.

The following description of a fabulous serpent will be found rather inexplicable :—

"There is another serpent called the Chimalcoatl" (or shield serpent). "It is long and thick, and carries on its back, made of its own flesh, what is like a brightly painted shield. This serpent rarely appears, and those who see it consider it either a bad or a good omen. Some think that it betokens death to those who see it, and others say that it means that they are to be prosperous and brave in warfare."

Another serpent equally fanciful is the Xicalcoatl, or the serpent of the jicara, or gourd chocolate cup such as is used for drinking. "There are large and small serpents of this kind, and they live in the water. When they are fully grown, they develop naturally, on their backs, gourd cups that are brightly painted with all kinds of colors and patterns. When this serpent wishes to capture persons, it goes to a place where it can be seen by passers-by and exhibits the painted

cup above the water, upon which it seems to float, while it conceals itself under the surface. Those who see it enter the water and try to seize the cup, but little by little it floats away towards the deep places, followed by the man. As soon as he reaches his depth, the water becomes disturbed and waves are formed that drown him. It is said that this serpent is black, but that its belly is variegated."

A survival of this superstition exists in Mexico to the present day, and children are warned against the seductions of painted jicaras floating on the water. For it is said that they are placed there by the maleficent fairy "Malinche" to lure people to certain death.

I cannot withstand making a few more allusions to Sahagun's voluminous chapter on serpents.

One of these was named the Ecacoatl or wind-serpent, a name the derivation of which is explained as follows: when it goes anywhere over a plain or over shrubbery, it erects itself on its tail and advances like the wind. In passing it seems to create a thin current of cool air.

Whilst the identification of the flying monsters may offer some difficulties to naturalists, it is not so with the two-headed serpent described by Sahagun, that M. Bemi Simeon designates as the curious *Amphisbœna*, a kind of serpent that actually has its two extremities so much alike that it appears to have a head at each end and ability to move either way. The native description of this harmless serpent, that is often found in nests of termites, where it feeds on the young ants, is as follows:—

At each extremity it has a head, each of these with eyes, mouth, teeth, and tongue. It advances in either direction, sometimes one head guides it, sometimes the other. It is named the dreadful or frightful serpent, and rarely appears, but there were various ill omens connected with it.

Another fabulous monster was the great Mazacoatl or deer-serpent, that had rattles on its tail and what were like deer's antlers on its head. It lived in precipitous mountains in caves, and never left its abode, for it was able to draw towards it with its breath as many rabbits, birds, deer, and persons as it required for its food.

A lengthy description is also given by Sahagun of certain serpents that congregate in great numbers, and weave themselves into a petate or mat. As they allow their heads to form a sort of outer fringe to the mat, this could move about in all directions at will, as a solid body. A quaint picture of such a living mat is given in the Laurentian MSS.

Without having by any means exhausted the list of fabulous serpents, I will now record some superstitions relating to the coyote.

It is described as "possessing diabolical powers. When it wishes to kill it breathes on its victim first, and this suffices to infect and terrorize it. Whenever any person deprives the coyote of its prey, it notes this, awaits a favorable opportunity, and takes revenge by killing his poultry or other domestic animals. If the offender happens not to possess such, the coyote waits until he undertakes a journey, then places itself in his way, and barks at him as though it would devour him, thus inspiring terror. Sometimes it calls to its assistance several other coyotes, so as to terrorize the man more effectually, and it does this by day as well as by night. On the other hand, this animal also has excellent qualities and a grateful disposition."

Padre Sahagun gravely proceeds to relate that in his time the following incident occurred with a coyote, and that he deems it worthy of note :—

A traveller was met on his path by one of these animals, who beckoned to him with its paw to approach it. Filled with surprise and fear, the man did so, and perceived that a large serpent of the kind named *Cincoatl* had entwined itself around the body of the animal and was contracting its coils violently. When the traveller realized the situation he reflected, "Which of these two shall I rescue?" Having determined to assist the coyote he took a stick, and wounding the serpent, caused it to loosen its hold and fall to the ground, whereupon both it and the coyote took to flight and disappeared in the bushes. After a while the coyote reappeared, carrying two cocks in its snout, and laid these before the man, making him a sign to take them. The animal then followed him to his house, and, having learned its whereabouts, absented itself, and soon returned with a hen. Two days later the grateful coyote presented another cock to its benefactor, and here the story ends.

According to Padre Sahagun a singular trait was ascribed to the *Ocotochtli*, identified by Padre Molina as the mountain cat or martin. It was believed that this animal devoted itself to the chase merely in order to obtain food for other wild beasts. It hunted men, deer, and other animals in the following fashion: concealing itself behind a tree it awaited its prey, then sprang upon it, and killed it instantly by passing its venomous tongue over the eyes of the victim. As soon as the man or animal fell dead the *ocotochtli* covered the body with moss, and, climbing a tree, uttered a cry that was heard from afar. When the wild beasts, such as the mountain lions, tigers, or ocelots, etc., heard this signal they understood that it was an invitation to a meal, and hastened to the spot, where they drank the blood and devoured the body of the victim. All this while the *ocotochtli* remained apart, watching the others eat. It abstained

from touching the food until the others had finished, and contented itself with what remained, out of consideration for the other animals. For, being so extremely venomous, its tongue would poison the meat and so cause the death of any other animal that might partake of it.

It is striking and curious that popular superstition should have endowed a lower animal with such noble traits as self-denial, delicate consideration, devotion to the interests of individuals of different species to its own. The idea, in itself, reflects credit upon those who developed, it and with this pleasing example of aboriginal thought and imagination I will close this brief and incomplete presentation of ancient Mexican folk-lore.

Zelia Nuttall.

KWAPA FOLK-LORE.¹

THE Kwapa or Quapaw tribe of Indians are identical with the Pacaha or Capaha who were met by De Soto when he discovered the Mississippi River. After 1877, the greater part of the tribe removed from their reservation in the northeastern corner of the Indian Territory, and settled among the Osage tribe, in what is now part of Oklahoma Territory. Since then, these Kwapa have been called "Osage Quapaws" by those remaining on the old reservation. The present writer first saw the Kwapa when he was on the Osage reservation, in January, 1883. In January, 1884, he visited the Quapaw reservation in the northeastern corner of the Indian Territory, and remained there three weeks. During that time only a few folk-lore notes were recorded, and these are now presented.

The Kwapa tell of a serpent called *We-sa pa-k'tcan-ka-ha*, i. e. Serpent with a head at each end. It is said to be about eighteen inches in length, and it is very rarely seen. They spoke of a tiny species of water tortoise, the *ke jaⁿ-qa*, which no one is allowed to lift by the tail lest there be a flood. With reference to the Great Dipper, they say that the bowl represents a body in the grave; the next star is a person bringing food to the grave; then comes a woman to get the food, and behind her is a child crying for its mother. The North Star is called the star that goes nowhere. The Aurora is called *Ma-xe u-ta-saⁿ-ha*, which may be translated, Upper world which shines with a white light. The Milky Way is called the Road of the Ghosts. A circle of stars with one in the centre is called Girls dancing; but it has not been identified. When the moon is full, the Kwapa say that a man stands within it holding the head of another man. This may be compared with the Dakota story of the Boy Beloved and Bead Spitter, as recorded by the late Dr. S. R. Riggs, in "Contributions to North American Ethnology," vol. ix. pp. 148, 149.

The Kwapa believe in the existence of dwarfs, whom they call *Pahi ska jika*, Small ones with white hair, and *Wakantake jika*, Small mysterious ones. They are not seen often. They tell also of a giant woman, whose breasts, reaching to her waist, she throws over her shoulders when she wishes to nurse the children whom she has stolen. The Kwapa have persons named after the *Taⁿna* or Thunder people, who make their abode in the upper world. They have among their names for females, *Teti na*, which points to a belief that there have been persons who could call the quadrupeds in a mysterious

¹ Paper read at the Sixth Annual Meeting of the American Folk-Lore Society, Washington, December 28, 1895.

manner, compelling them to approach within shooting distance of the hunters. Mud-hens are called, *Nitaje na^{nc}pe*, or Fearing to see Waves. There is a bird called *Pite tañka* or Large Acorn: it is larger than a humming-bird, the feathers on the body are of a bluish color, those on the temples are dark, and on the middle of the head are red dots. In the spring of the year this bird is said to cry, "*Fa^{nc}qdea jite ! Fa^{nc}qdea jite !*" i. e. "Red buds! Red buds!" The members of the Elk gens cannot eat elk meat if it be so called, but if they call it venison, they can eat it with impunity. I could not learn of the existence of any other taboo among the Kwapa. While endeavoring to obtain a full list of the personal names of the tribe, I met with considerable difficulty on account of the reluctance of the people to communicate to me the information which they regarded as the peculiar right of a class of men whom they called the "*Wapina*." A *wapina* they defined as a *nika quwe* or mysterious man, answering to the *waka* man of the Dakota tribes.

Kahike stete (Tall Chief) or Lewis Angells, is a chief or *kahike* as well as the principal *wapina* of the tribe. His subordinate *wapina* is one of the two Kwapa men known as *Nañka tu* or Green Back. The latter made his home on the Quapaw reservation, and I saw him there this year. The former resides among the "Osage Quapaws" on the Osage reservation, about thirty miles from the Osage Agency, Oklahoma Territory. Tall Chief, in his capacity of *wapina*, is obliged to go back and forth every year to administer to the spiritual wants of both divisions of the Kwapa nation. As chief *wapina*, Tall Chief is the custodian of all the Kwapa personal names. Whenever a person is adopted into the Kwapa nation, the presence of Tall Chief is essential, for he alone can bestow the personal name.

When the life of a Kwapa is supposed to be in danger from illness, he (or she) desires to abandon his (or her) personal name. Application is made to another member of the tribe, who goes to Tall Chief, and from him purchases a new name which is given to the patient. With the abandonment of the old name, it is supposed that the sickness, too, is thrown off. On the reception of the new name, the patient becomes related to the Kwapa who has purchased the name from Tall Chief. Any Kwapa can change or abandon his (or her) personal name four times; but it is considered bad luck to attempt such a thing for the fifth time. Tall Chief regulates marriages. While I was on the Quapaw reservation in January, the coming of Tall Chief was looked for every day. I was informed that on his arrival he would perform the marriage ceremony for some of the young people, without regarding their individual preferences.

F. Owen Dorsey.

THE DESTRUCTION OF THE TUSAYAN MONSTERS.

THERE are many tales in Tusayan folk-lore regarding the heroic deeds performed by two supernatural personages called the Twins, in freeing the earth from monsters. Out of a large collection of these stories,¹ I have chosen a few which give an idea of the character of the deeds of these heroes, as a contribution to a study of Tusayan mythology.

It seems that in the early days when the world was young, many monsters most of whom were hostile to man, roamed the earth or infested the sky and particularly harassed the Hopi. These hostile personages, like the Twins themselves, were of celestial origin, the offspring of an earth goddess and a sky god, the universal father. The Twins, guided by their mother, the Spider-Woman, had many and strange adventures in delivering the world from these monsters, and the stories of their deeds having been handed down from the past, are still repeated by those acquainted with the legends of the tribe.

Variants of these stories depart more or less from each other in detail, betraying in many instances the influences of embellishment, but as a means of discovering the Tusayan mythology they have a great value on account of the aboriginal conceptions which they contain. The Twins were parthenogenetically conceived by an earth goddess, one by a ray of sunlight, and one by a jet of water. Born at the same time, one, the son of light, was the little war-god ordinarily called the Youth:² the other was the son of the rain-cloud, Echo.³ Most of the heroic deeds of which I shall speak were performed by the Youth, whose worship still plays a significant part in Hopi ceremonials.

HOW THE YOUTH PUNISHED MAN-EAGLE.

The ravages of Man-Eagle extended over the whole earth, afflicting all people. He carried off their women and maids, and took them to his home in the sky, where he was accustomed to sleep with such as he wished, during four nights, and then devour them.

¹ The members of the Hemenway Expedition in their study of Tusayan, made many notes on the folk-lore of these Indians, and collected many legends bearing on their mythology. This material has not yet been elaborated, but it is thought that a comparative discussion of it will be an important contribution to Tusayan cosmogony and mythology. In this most difficult field, as in other parts of the Hopi work, I have been greatly indebted to the late Mr. A. M. Stephen, by whose death American Ethnology lost a most enthusiastic student whose contributions are of greatest value.

² Tiyo or Püükoñhoya.

³ Paluñhoya.

The Youth, while on his way to the San Francisco mountains, met at the foothills the Piñon Maids, dressed in mantles of piñon bark and grass. There likewise he found Spider-Woman and Mole. After they had greeted him and bade him be seated, they inquired where he was going. He replied that Man-Eagle had carried off his bride, and that he sought to bring her back. "I will aid you," said Spider-Woman, and told the Piñon Maids to gather piñon gum, wash it, and make a garment in exact imitation of the flint arrow-head armor which Man-Eagle is said to wear. The Piñon Maids bathed themselves, gathered and washed the gum, and made the desired garment for Spider-Woman, who gave it with charm flour to the Youth. Then she changed herself into a spider, so small as to be invisible, and perched on the Youth's right ear, that she might whisper her advice. Mole led the way to the top of the mountains, but the Piñon Maids remained behind. When they reached the summit, Eagle swooped down; they got on his back, and he soared aloft with them until he was tired; Hawk came close by, they were transferred to his back, and he carried them still higher in the sky. When he was weary, Gray Hawk took them and mounted the heavens with them, until he could go no farther, and Red Hawk received the burden; thus for an immense distance upward they flew, until the adventurers reached a passageway through which the Youth, Spider-Woman, and Mole passed, and saw the white house in which Man-Eagle lived.

Spider-Woman advised the Youth, before mounting the ladder which led into this house, to pluck a handful of sumach berries and give them to Lizard, who received them with thanks, chewed them, and gave him back the cud. The ladder of the house had for each rung a sharp stone like a knife, which would lacerate the hands and feet of any one who attempted to climb it. The Youth rubbed these sharp edges with the chewed berries and instantly they became dull, and he was able to climb the ladder without cutting himself.

Upon entering the house of Man-Eagle, one of the first objects which met his eye was the (fabulous) flint arrow-head garment hanging on a peg in a recess, and he at once exchanged it for his own, the imitation which the Piñon Maids had manufactured. Glancing into another recess, he saw Man-Eagle and his lost wife. He called out to her that he had come to rescue her from the monster, and she replied that she was glad, but that he could not do so as no one ever left the place alive. Youth replied, "Have no fear; you will soon be mine again."

So powerful was Spider-Woman's charm that it prevented Man-Eagle from hearing the conversation, but he soon awoke and put on the imitation flint garment without detecting the fraud. He then

for the first time became aware of the Youth's presence, and demanded what he wished. "I have come to take my wife home" responded the hero. Man-Eagle said, "We must gamble to decide that, and you must abide the consequences, for if you lose I shall slay you," to which the Youth agreed. Man-Eagle brought out a huge pipe, larger than a man's head, and having filled it with tobacco gave it to the hero, saying: "you must smoke this entirely out, and if you become dizzy or nauseated, you lose." So the Youth lit the pipe and smoked but exhaled nothing. He kept the pipe aglow and swallowed all the smoke, and felt no ill effect, for he passed it through his body into an underground passageway that Mole had dug. Man-Eagle was amazed, and asked what had become of the smoke. The Youth going to the door showed him great clouds of dense smoke issuing from the four cardinal points, and the monster saw that he had lost.

But Man-Eagle tried a second time with the hero. He brought out two deer antlers, saying: "We will each choose one and he who fails to break the one he has chosen loses." The antler which he laid down on the northwest side was a real antler, but that on the southeast was an imitation made of brittle wood. Spider-Woman prompted the Youth to demand the first choice, but Man-Eagle refused him that right. After the Youth had insisted four times, Man-Eagle yielded, and the hero chose the brittle antler and tore its prongs asunder, but Man-Eagle could not break the real antler, and thus lost a second time.

Man-Eagle had two fine large pine-trees growing near his house, and said to the hero, "You choose one of these trees and I will take the other, and whoever plucks one up by the roots shall win." Now Mole had burrowed under one of them, and had gnawed through all its roots, cutting them off, and had run through his tunnel and was sitting at its mouth, peering through the grass anxious to see Youth win. The hero, with the help of his grandmother, chose the tree that Mole had prepared, and plucked it up, and threw it over the cliff, but Man-Eagle struggled with the other tree and could not move it, so he was unhappy in his third defeat.

Then Man-Eagle spread a great supply of food on the floor and said to Youth that he must eat all at one sitting. Tiyo (the Youth) sat and ate all the meat, bread, and porridge, emptying one food basin after another, and showed no sign of being satisfied before all was consumed; for Mole had again assisted him, and dug a large hole below to receive it, and the Youth was a winner the fourth time.

Man-Eagle then made a great wood-pile and directed Tiyo to sit upon it, saying he would ignite it, and that if the Youth were unharmed he would submit himself to the same test. The Youth took

his allotted place, and Man-Eagle set fire to the pile of wood at the four cardinal points, and it speedily was ablaze. The arrow-heads of which the flint armor was made were coated with ice, which melted so that water trickled down and prevented Youth from being burnt, and all the wood-pile was consumed, leaving Tiyo unharmed.

The monster was filled with wonder, and grieved very much when he saw Youth making another great pile of wood. Still, thinking that he wore his fireproof suit, he mounted the wood-pile, which Youth lit at the four cardinal points. The fuel blazed up, and as soon as the fire-caught the imitation garment of gum, it ignited with a flash and the monster was consumed. At the prompting of Spider-Woman Tiyo approached the ashes, took the charm in his mouth and spurted it over them, when suddenly a handsome man arose. Then Spider-Woman said to him, "Will you refrain from killing people, will you forsake your evil habits?" Man-Eagle assented with a fervent promise, and the Youth rejoicing ran to his wife, embraced her and set free all the captive women wives of the Hopi and other peoples, of whom there were many. Eagle and Hawk carried them to the earth.¹

HOW THE TWINS KILLED THE GIANT ELK.

Great Elk was one day lying down in a valley near Mount Taylor (one of the San Francisco mountains), and the Twins went out against him. Mole met them and said, "Do not encounter him, for he is mighty, and may kill you; wait here, and I will help you." Mole then excavated four chambers in the earth, one below the other, and made the Twins remain in the upper one. He dug a long tunnel, and coming up under Elk, plucked a little soft hair from over his heart, at which Elk turned his head and looked down, but Mole said, "Be not angry, I only want a little soft down to make a bed for my children." So Elk allowed him to continue the plucking. But Mole took away enough fur to leave the skin quite bare over the heart. He returned to the Twins and told them what he had done. Then each Twin threw his lightning, and wounded Elk, who sprang to his feet, and charged them, but the Twins concealed themselves in the upper chamber, and when Elk tried to gore them his horns were not long enough; again he charged, and thrust his horns downward, but the Twins had safely retreated to the second chamber; again he tried to reach them, but they were safe in the third room. They retreated to the fourth chamber, and when Elk made another attempt he fell dead. Kohone (Kona, Chipmunk)

¹ My theory is that Kwataka (Man-Eagle, or High Sky Eagle) is the Hopi equivalent of the Thunder Bird, a widely spread conception in North American mythology.

hurried to them, and after thanking the Twins said he had come to show them how to cut up the monster's body, which with his sharp teeth he soon accomplished. One of the Twins thanked Chipmunk, and stooping he dipped the tips of the first two fingers of his right hand in Elk's blood, and, drawing them along the body of Chipmunk, made on it the marks which he still bears.

HOW THE TWINS KILLED TCAVEYO.

One day the Twins went to a great pool near Mt. Taylor, and soon Tcaveyo came there likewise: he stooped on his knees and drank four times, emptying the pool. He then arose, and smelt the Twins and threw his weapon at them, but one of the Twins sprang in the air, and as the weapon passed under him he caught it in his hand. Tcaveyo then flung his lightning at the hero, but one of the Twins caught this as he had the weapon. The little war-god now flung his weapon at Tcaveyo, but it glanced off his flint shirt. Then the Youth threw the lightning, but it only staggered him. After which they threw more lightning at Tcaveyo, which knocked him down and killed him outright.

HOW THE TWINS VISITED THE SUN.

The Twins lived with Spider-Woman, their mother, on the west side of Mt. Taylor, and desired to see the home of their father. Spider-Woman gave them as a charm a kind of meal, and directed that when they met the guardians of the home of the Sun, to chew a little and spurt it upon them.

The Twins journeyed far to the sunrise where the Sun's home is entered through a cañon in the sky. There Bear, Mountain Lion, Snake, and "Cañon Closing" keep watch. The sky is solid in this place, and the walls of the entrance are constantly opening and closing, and would crush any unauthorized person who attempted passing through.

As the Twins approached the ever fierce watchers, the trail lay along a narrow way; they found it led them to a place on one side of which was the face of a vertical cliff, and on the other a precipice which sunk sheer to the Below (Underworld). An old man sat there, with his back against the wall and his knees drawn up close to his chin. When they attempted to pass, the old man suddenly thrust out his legs, trying to knock the passers over the cliff. But they leaped back and saved themselves, and in reply to a protest the old man said his legs were cramped and he simply extended them for relief. Whereupon the hero remembered the charm which he had for the southwest direction, and spurted it upon the old man and forced the malignant old fellow to remain quite still with legs drawn up, until the Twins had passed.

They then went on to the watchers, guardians of the entrance to the Sun's house, whom they subdued in the same manner. They also spurted the charm on the sides of the cliff, so that it ceased its oscillation and remained open until they had passed.¹

These dangers being past, they entered the Sun's house and were greeted by the Sun's wife, who laid them on a bed of mats. Soon Sun came home from his trip through the underworld, saying, "I smell strange children here; when men go away their wives receive the embraces of strangers. Where are the children whom you have?" So she brought the Twins to him, and he put them in a flint oven and made a hot fire. After a while, when he opened the door of the oven, the Twins capered out laughing and dancing about his knees, and he knew that they were his sons.

J. Walter Fewkes.

¹ The story of the oscillating sky is widespread in American Folk-Lore. The Abanaki version was published by me in *Journ. Amer. Folk-Lore*, Oct.-Dec. 1890. In the Passamaquoddy story (*op. cit.* p. 9) "two men" encountered it when they sought the Thunder Bird. "These mountains drew back and forth and then closed very quickly." "The first (man) passed through the cleft before it closed, and the second one was caught."

WHAT DO INDIANS MEAN TO DO WHEN THEY SING,
AND HOW FAR DO THEY SUCCEED?

I HAVE often been asked concerning the Omaha songs taken down by Miss Fletcher, as well as concerning those and other songs which I have transcribed and harmonized, whether any possible transcription in our current notation could fairly represent Indian music. There seems to be a widespread impression among those who have heard Indians sing but have not studied their singing with care, that there is a radical difference, not only in tone-quality but also in intervals, between their songs and our own. That Indian singing sounds very different from ours is apparent to the most superficial observer. Indeed, it is the differences which first strike one; and the less experience one has of Indian singing, the more do these differences possess the imagination of the listener. The points of contact between Indian music and ours do not readily reveal themselves except to him who takes the trouble to make the comparison with the most painstaking thoroughness. Even with the best of intentions, the investigator must do his work under suitable conditions if his work is to be fruitful of results, and he must learn by experience how to use rational methods. Given these conditions, I am profoundly convinced that the unity of all music, primitive and civilized, will become the most striking fact which will force itself on the attention of the observer; that it will certainly be found that the Indian always intends to sing precisely the same harmonic intervals which are the staple of our own music, and that all aberrations from harmonic pitch are mere accidents, due for the most part to imperfect training, or rather to the total lack of it. This is a belief which has grown upon me during the whole of an experience now extending over a considerable number of years, during which I have taken down a great many songs from the lips of uncivilized singers, Indian and others, and have also studied a large number of phonographic records taken by different persons from singers of different Indian tribes.

It may be well, therefore, to give here somewhat in detail the grounds of this conviction. In order to make these grounds intelligible, it will be necessary to give as clear an account as may be of the methods of studying the music of untrained folk-singers which have naturally developed themselves in my own experience and in the experience of those with whom I have been associated. I have found that the most satisfactory way, by far, of studying the songs of our aborigines is to write them down from the singing of Indians, not from phonographic records. There are at least two reasons for

this: one is that, assuming that the Indian sings his song exactly as he intends to sing it, the phonograph must be manipulated with the greatest care, or the record will still misrepresent him; for the slightest change in the rate of speed causes a corresponding variation in pitch. At best the phonograph represents the song somewhat imperfectly; but records unskilfully taken are apt to misrepresent it, sometimes to the point of caricature.

The other reason is that the Indian, like the white singer, occasionally misses the interval he intends to sing, either because it is above or below his natural compass of voice, or for some other reason. In such cases it is usually possible, when working with a singer, to discover what he really means to sing; whereas no positive correction of false or doubtful intervals is possible in transcribing from a phonographic record. The record must stand as it actually is, whether the singer realizes his own intention perfectly or not. But, for the reasons I have given, the best phonographic record must now and then misrepresent the singer; while imperfect records give anything but a true idea of Indian singing.

My own methods in dealing with Indian singers have been as follows: First, to listen to the singer attentively without trying to note down what he sings. This gives me a good general idea of the song. The next step is to note down the song phrase by phrase. Then I sing with him, and afterwards by myself, asking him to correct any errors in my version, of course noting down carefully all variations. My experience has been that every Indian singer, however good, varies more or less from the intervals which he really intends to sing. The interval which is most often doubtful is the third. Indians frequently sing a sort of third which is neither major nor minor, but between the two. Yet I have always found, on inquiry, that either a major or a minor third was intended. I tested the matter in this way: An Indian would sing for me a song embodying a chord, *i. e.* a tone with its third and fifth, but the third might be so doubtful that I could not determine whether he intended a major or a minor chord. Then I would sing the song after him, giving the third which I suspected he was most likely to mean. Usually he would pronounce it correct. Then we would sing it together, when he would invariably sing it true to pitch, not doubtfully as before. But sometimes, when I have sung alone a major or minor third, the Indian would shake his head and pronounce it wrong. Then I would sing it again, giving the other third; whereupon he would pronounce it correct and proceed to sing it with me, true to pitch. I have never known an Indian stick to a "neutral" third under this process of examination. He has always evidently intended either a major or a minor third. And I have always found

the same true of every doubtful interval. There has never been any serious difficulty in obtaining clear and decided evidence of his intentions by the process of singing for and with him.

Further, I have found that Indians will vary from the pitch they intend in different ways in the course of several repetitions of the same song. They seem to intend to sing the song exactly alike every time; indeed, they are very particular in this respect; but they do not always succeed in doing so. I have heard an Indian sing a major, a minor, and a neutral third in the same place in the same song, in the course of several repetitions of it. If I had had only a phonographic record of it, his intention would have been doubtful; but by singing with and for him, I have never had any difficulty in finding out what he meant. He was always clear and decided as to whether my singing was correct or not, and never failed to sing, *when he sang with me*, the interval he had told me was correct.

The next step, when the opportunity offered, was to take the Indian to a good piano and play the song for and with him; first without and afterwards with harmony. Here I have had the same experience. The singer may use doubtful intervals by himself; but he will not tolerate false intervals on the piano. He is always clear as to whether he wants a major or a minor third; and he never fails to sing the interval correctly when he sings with the piano, however doubtful it may have been in his unaccompanied singing.

Further, I have not only often heard an Indian vary the intervals differently in different repetitions of the same song, but different singers aberrate differently in the same song. Yet when they sang together, they seemed to lean on each other and to try to make their voices blend; usually with the result of producing an interval more unmistakable than either of them had produced separately. Miss Alice Fletcher, who has had a much more extended experience than I have in this kind of field-work, has frequently met with facts of the same sort, and so has Dr. Franz Boas. Miss Fletcher has learned a song from an Indian who sang many intervals off pitch, has noted it down carefully, marking the intervals which were sharpened or flattened by the singer with the utmost conscientiousness, and then has been laughed at by other singers of the same tribe for singing the song out of tune. She found that other Indians sang it in correct pitch, just as any white singer would have done; while others sang it out of tune, but differently from the first singer. She found, also, that when several singers sang the same song together, they invariably sang it truer to pitch, according to our standard of intervals, than did most of the individual singers. She found, again, that when she took the consensus of these different versions, which always closely approximated our own standard of intervals, and sang

it for them, it was invariably pronounced correct by all. Her natural conclusion was that the Indians meant to sing exactly such intervals as we sing, but frequently failed to get them exact, just as our own singers often fail in the same way, although perhaps less frequently. Dr. Boas has found himself obliged to correct versions of songs taken down from individual singers by the version heard from a number singing together. The voices, he says, leaned on one another, and the chorals were much truer to harmonic pitch than the individual songs, as a rule.

These experiences of the three of us, the experiments being made sometimes together, but much more often separately and many times repeated, throw the greatest possible light on the true nature of the aberrations from harmonic pitch in Indian singing. They show conclusively that it is not safe to regard the performance of any given singer as the true standard of Indian singing, even for that particular Indian, still less for his whole tribe. One may record any given song exactly as an Indian sang it, and still be very far from understanding the real intention of the Indians. I think there is no difference of opinion between Miss Fletcher, Dr. Boas, and myself, that the Indian invariably means to sing intervals in his songs corresponding to our own chord intervals; a conviction which has been forced upon us by such experiences as I have here attempted to describe. This conviction is the stronger because we all entered upon the work of transcribing Indian songs with the expectation of finding a different set of intervals from those embodied in our folk-music.

After all, there is nothing strange about all this. Every musician knows how frequently our own singers, even soloists of the very highest training, fail to realize their own intentions in the matter of pure intonation. The greatest singers will sometimes sing off pitch, and it is nothing uncommon for a first-class chorus to flat a semitone or even more before they get through an unaccompanied part song, under unfavorable conditions. Our untrained singers at prayer-meetings, camp-meetings, etc., are naturally still more prone to aberrations from correct pitch. Is it anything wonderful that the same should be true in still greater degree of untrained savages? Why must we assume that, although the very best of our own singers fail to realize their own intentions, the untaught savage, with infinitely less to guide his ear and voice than we have, always invariably realizes his? What right have we to assume that every slightest aberration from correct pitch is due, not to accident, but to deliberate intention on his part? And that, consequently, the false intervals which he sings constitute a different kind of scale from that which we have developed? If there ever was the slightest color of excuse for such

an assumption, certainly I, for my part, am unable to find any reason for holding any such opinion in the light of an experience which, taking into account my own and that of my associates, has not been slight. My own conviction is that the chord intervals which have been developed by our own race are not artificial but natural; that they are the same for all races of men because they are based on the same correlation of psychical, physiological, and acoustic laws.

It seems clear to me, in the light of the experiences above referred to, that to record and measure all the slight aberrations from harmonic pitch given by any one singer and present the song thus modified as the true idea of his song would misrepresent it as much as it would misrepresent some of our greatest songs to record them with the sharpings and flatings of some of our own singers and insist on that as the true version. It would be the easiest thing in the world to caricature any of our own songs by such a process, without departing from the actual singing of great artists. But surely we have no more right to caricature an Indian song than any other; less, in fact, for the injustice done thereby is far less easy to remedy. Our business as investigators is to represent the Indian music fairly. Let us note, by all means, the fact that the Indian very frequently sings out of tune; but to my mind it would be an unwarrantable misrepresentation of him to treat these aberrations as intentional. Every particle of evidence I have been able to obtain appears to me to show the very opposite.

John Comfort Fillmore.

ENGLISH FOLK-TALES IN AMERICA.

THE THREE BROTHERS AND THE HAG.

THE tale which follows is contributed by Prof. L. Conant of the Polytechnic Institute, of Worcester, Mass., having been heard by him while a schoolboy at Littleton, Mass., from one of his school-mates, about the year 1827.

Once upon a time there were three brothers who lived together. They were very poor. One day one of them said : I will go and try to make my fortune. He went and travelled about for a long time. Finally he reached a house in which an old woman lived. He asked, "May I stay here over night?" She said, "Yes, come in." He entered. She showed him to the room in which he was to rest and he soon went to sleep. During the night he heard a noise. He arose and crept softly to a chink through which he saw a light shining. Then he saw the old crone sitting at a table and counting heaps of money which she kept hidden in her house. He crept back to bed and listened to the clinking of the money. Soon he heard the old woman snoring, and when everything was quiet, he ran and searched for the treasure. He found it and carried it away. While he was running to get far away from the old woman, he came to a meeting-house. The meeting-house said : "Sweep me." "No," said he, "I cannot stay." He walked on and soon he came to a field which said : "Weed me." "No," said he, "I have no time," and went on. Soon he came to a well which said : "Clean me." "No," said he, "I cannot stay." He went on. At noon he came to a field in which there was a tree. He sat down under the tree and counted the money. When the crone awoke and found both the treasure and the young man whom she had allowed to sleep under her roof gone, she went to pursue them. She passed the meeting-house and asked :—

Have you seen a boy
With a wig, with a wag,
With a long leather-bag,
Who stole all the money
Ever I had ?

The meeting-house replied : "You will find him in yonder field under a tree counting his money. She went on and passed the field, which she asked :—

Have you seen a boy
With a wig, with a wag,
With a long leather-bag,
Who stole all the money
Ever I had ?

The field replied : " You will find him in yonder field under a tree counting his money." She went on and came to the well. She asked the well : —

Have you seen a boy
With a wig, with a wag,
With a long leather-bag,
Who stole all the money
Ever I had?

The well replied : " You will find him in yonder field under a tree counting his money." She went on and finally reached the field. There she found the boy asleep under the tree. She cut off his head, took her treasures and carried them back home.

After some time the second boy said : " I will go and try to make my fortune." (Follows the same story.)

After some time the third boy said : " I will go and try to make my fortune." (The story is repeated.)

While he was running to get far away from the old woman he came to a meeting-house. The meeting-house said : " Sweep me." It was a large meeting-house, and he knew it would take a long time to sweep it. Nevertheless, he stopped, and swept and cleaned it carefully. Then he went on. He came to a field which said : " Weed me." It was a large field, and although he knew that it would take him a long time to weed it, he stopped and weeded the whole field. He went on and came to a well which said : " Clean me." Although he was afraid that the old woman would overtake him, he stopped and cleaned it thoroughly. He went on. At noon he came to a field in which there was a tree. He sat down under the tree and counted his money. When the crone awoke and found all her treasure and the young man, whom she had allowed to sleep under her roof, gone, she went to pursue him. She passed the meeting-house and asked : —

Have you seen a boy
With a wig, with a wag, etc.

The meeting-house did not reply, but threw stones at her and had almost killed her. It was all she could do to get away. She came to the field and asked : —

Have you seen a boy, etc.

But the field made a cloud of dust and stones which drifted into her face and almost blinded her. It was all she could do to get away. She went on and came to the well. She asked : —

Have you seen, etc.

Then the water in the well began to rise and to overflow. It took her down into the well, where she was drowned.

The boy went home with his treasure, and lived happily ever after.

THE GAME OF GOOSE.¹

The pictures placed for ornament and use,
The Twelve Good Rules, the Royal Game of Goose.

GOLDSMITH'S *Deserted Village*.

THE "Sociable Snake" played by children in Great Britain, the "District Messenger Boy" in the United States, the "Schwarzer Peter Spiel" in Germany, the "Jeu de l'armée Française" in France, the "Giro del Mondo" in Italy, and the "Paardentrampspel" in Holland, are modifications of the old game mentioned by the British poet above cited. These and similar variations embody the underlying principle of the parent game, viz.: to reward good luck and to punish bad luck, to reward by promotion or by a draft on the common purse, to punish by degradation and by fines.

The typical game of Goose is arranged as follows: the variations will be noted later. The game is played by two, three or more persons and requires a special board, dice, counters, and one marker of distinctive color for each player. The board is divided into 63 number spaces arranged in a spiral, the centre space being marked to indicate the goal. The spaces are filled with pictures of common objects, mostly without significance; but beginning with No. 5 each ninth space (5, 14, 23, 32, 41, 50, and 59) is occupied by the representation of a goose. Certain other spaces are filled with these objects: No. 6 a bridge; No. 12 another bridge; No. 19 an inn; No. 31 a well; No. 42 a maze; No. 52 a prison; No. 58 a death's head; No. 63 a goose in a lake.

The game proceeds thus: each player in turn throws dice and places his marker on the space bearing a number equal to the sum thrown; on the successive rounds the markers are moved forward and the player whose marker first reaches the goal wins the game. But the player is liable to encounter helps and hindrances, since certain of the spaces bring him good luck and others bad luck. If the dice-throw places his marker on the space occupied by a goose he advances it double the amount of the throw; at No. 6, the bridge, he advances it to No. 12; when he reaches No. 19, the inn, he must remain there until all the players have had two throws each; if he fall on No. 31, a well, he must pay a fine with the counters, and remain there until freed by another player; if he fall on No. 42, in the maze, he pays a fine and retreats to No. 30; if he falls on No. 52, the prison, he must pay a fine and remain there until freed by another player; if he fall on No. 58, the death's head, he pays a fine and must begin

¹ Paper read at the Sixth Annual Meeting of the American Folk-Lore Society, Washington, D. C., Dec. 28, 1895.

again at No. 1. When one player meets another on the same space he goes back to his place and pays a fine. When in the very first throw a player gets a 6 and a 3, he advances to space No. 26 occupied by two dice; if the first throw be 5 and 4 he goes to No. 53, a space also indicated by two dice. If a player approaching the goal passes No. 63, he counts back a number equal to the excess, and if this brings him to a goose he counts back a number equal to twice his throw.

In place of counters the directions suggest the use of nuts and bonbons.

Such are the rules of this simple game, which enjoys a popularity throughout Europe and America seemingly out of all proportion to its merits, for adults find the game exceedingly dull. Variations in the rules are numerous, the only limit being the fancy of the publisher. The boards vary greatly in size and in disposition of the spaces; the spaces are increased in number up to 100, they are arranged in fanciful shapes, and they are occupied with pictures in almost endless variety. Instead of dice the tee-to-tum is used in England, and the spinning arrow in America. Even the games which may be regarded as standard, present to the eye great diversity of appearance, differing in artistic merit from the crudest black-and-white diagram on cheap, thin paper to the brightly illuminated and skilfully designed pictorial chart mounted on stout cardboard.

The "Mansion of Happiness" will be remembered by many members of the Folk-Lore Society as a game common in their youth; it is a modification of the old game of Goose adapted to ethical teaching for the benefit of young people. It was invented by Miss Abbott, daughter of a Beverly clergyman, and was the first board-game published in America. The following lines show its object:—

At this amusement each will find
A moral to improve the mind.
It gives to those their proper due
Who various paths of vice pursue,
And shows (while vice destruction brings)
That Good from every Virtue springs.
Be virtuous then and forward press
To gain the seat of Happiness.

The number of spaces is 60, when a dice-throw places the player in the space marked "Idleness," he has to go back to "Poverty," and in like manner "Pride" throws the player back to "Humility;" in short, every vice is punished by an appropriate penalty and virtue is duly rewarded.

In France a game quite analogous to the Mansion of Happiness is now current, called "*Jeu moral et instructif*."

As intimated at the outset, the game in its various forms is widely distributed in Europe, and during a recent sojourn on the continent I made a collection of one hundred and thirty examples. In France the game is called *Feu de l'oie*, in Germany *Gansc-Spiel*, in Holland, *Ganzenspel*, in Denmark, *Gaasespil*, in Sweden, *Gåsspelet*, and in Italy, *Giuoco dell' oca*, all being literal translations. In these countries the boards are similar in design, the rules are similar even when adapted to special variations, and the specific objects used for certain spaces are alike in kind. The wide circulation of the cheaply printed boards is shown by the fact that on many the instructions are printed in four languages. In Germany I found the greatest variety, both as to style and ingenious modifications; in France I found the finest specimens of color printing; in England the game is comparatively rare; in Italy the prints and paper are of the poorest quality.

The modifications of the game retain the principles of reward for good luck and punishment for bad luck, and are adapted to attract children of every grade of intelligence. Those who are fond of travels, or horse-racing, or hunting, or railway experiences, or yachting, will find games to please them, and the patriotic child will delight in the "Flaggen-Spiel," or the "Jeu de l'armée Française," according to his nationality. Some of the modifications are ingeniously designed to impart instruction in an entertaining way; such are the historical games "Kaiser-Spiel," and the "Jeu historique de la France;" those who take interest in their own country will find geographical games such as the "Grand jeu du pigeon voyageur," and the "giuoco istruttivo per l'insegnamento pratico della geografia elementare;" the former taking players from town to town on the map of France, and the latter doing the same for Italy. Even ethical teaching may be imparted by the use of the "Mansion of Happiness," or the "Jeu moral et instructif."

A highly ingenious adaptation is that by a firm in Holland celebrated for an article of household consumption; the board is attractively printed, and the game serves as an excellent advertisement.

Annexed is a list of the games collected and exhibited at the Annual Meeting of the American Folk-Lore Society held in Washington City, December 28, 1894.

German . . .	60	American	9
French . . .	37	Danish	1
Dutch . . .	12	Swedish	1
Italian . . .	24		—
English . . .	4	Total	148

GERMAN.

[The numbers in parentheses denote the number of spaces in each game.]

- Gänse-Spiel. (Six different styles.)
 Neues Gänse-Spiel. (Five styles.)
 Allerneuestes Gänse-Spiel. (Two styles.)
 Neues Wettrennen-Spiel (33). Another style (61).
 Neues deutsches Flaggen-Spiel (100).
 Neues Reise-Spiel mit Hindernissen (70).
 Neuestes Post- und Reise-Spiel (44).
 Müller- und Schornsteinfegergeselle auf der Wanderschaft (42).
 Allerneuestes Lotterie-Spiel (55).
 Kaiser-Spiel (30).
 Neues Gänse-Spiel; Fuchs du hast die Gans gestohlen (65).
 Kriegs-Spiel (70).
 Robinson-Spiel (34).
 Schulze und Müller's Wettreise durch Afrika (48).
 Blumen-Spiel.
 Affen-Spiel (63).
 Neues-Affen-Spiel (63). Another style (54).
 Neuestes Affen-Spiel (100). Another style (63).
 Wer will schwarzer Peter werden (70).
 Eisenbahn-spiel (70). Another style (36).
 Neues Glücks-Spiel (100).
 Das Vogelschiessen (29).
 Der Seefahrer (25).
 Die Fuchsjagd.
 Das Matrosen-Spiel (40). Neues Matrosen-Spiel (32).
 Die Reise um die Welt (41).
 Das Jagd-Spiel (41).
 Allerneuestes Wettrenn-Spiel (100).
 Neues Eisenbahn- und Dampfschiffahrts-Spiel (36).
 Luft-ballon-Spiel (35).
 Touristen-Spiel (36).
 Allerneuestes Kriegs-Spiel (45).
 Das Turnier-Spiel.
 Hanswurst Spiel (32).
 Neues Schwarzer Peter-Spiel (70).
 Neuestes Jagd-Spiel (35).
 Jagd-Spiel (36).
 Wölker-Spiel (25).
 Neues Hintz- und Peter-Spiel (85).
 Hasen-Spiel (63).
 Neues Hasen-Spiel (73).
 Die Sonntags-Jäger (63).
 Pferdebahn-Spiel (36).
 Die Menagerie (25).
 Neues Bank-Spiel (100).

FRENCH.

- Jeu de l'oie, renouvelé des Grecs. (Twelve styles.)
 Le Tour du Monde (46).
 Grand jeu du pigeon voyageur. (Map of France.)

Grand jeu Franco-Russe (63).
Jeu de la chasse (50).
[Nameless], represents deep-sea fisheries.
Jeu du Juif-Errant (63). (Two styles.)
Jeu des mystères de Paris (63).
Grand jeu du Sorcier (63).
Jeu des Rois de France (63). (Two styles.)
Jeu moral et instructif (63). (Two styles.)
Jeu des Nations (12).
Jeu de l'armée Française.
Jeu du conscrit (63).
Jeu de la marine (63).
Jeu du petit voyageur (63).
Jeu du chemin-de-fer (63).
Jeu du soldat (63).
Jeu militaire (63).
Jeu historique de la France militaire (63).
Jeu des courses de chevaux.
Grand jeu du pont terrible (52).
Grand jeu de l'amour (40).

DUTCH.

Post en Reisspel (36).
Wedrennen.
Spoorweg-Spel (36).
Riddertoornooi (36).
Roeiwedstrijd (36).
Robinson-Spel (30).
Belegerings-Spel (29).
Vossen-en Ganzen spel (50).
Luchtballonspel (39).
Paardentramspel (63).
Reis door Europa (36).
Regatta-Spel (36).

DANISH.

Allernyeste Gaasespil (100).

SWEDISH.

Nya Gåsspelet (100).

ITALIAN.

Giuoca dell' oca. (Nine styles in colors and six in black and white (90).)
Il nuovo giuoco dell' oca (90).
La lanterna magica (73).
Giuoco istruttivo per l'insegnamento pratico della Geografia elementare. (Map of Italy.)
Il Giro del mondo (80).
Giuoco del barone (77).
Giuoco Sport.
Giuoco dell' amore e dell' imeneo (80).
La battaglia del '48.
Giuoco del Tramway.

ENGLISH.

The New Royal Game of Goose; 63 spaces arranged on the body of a goose.
Tee-to-tum.

Upidee, a race game (85).

Race game (100).

The Sociable Snake.

AMERICAN.

The Mansion of Happiness.

Life's Mishaps.

Lost in the Woods.

Innocents Abroad.

From the Log Cabin to the White House.

The Travellers' Map Game. To Chicago.

Round the World with Nelly Bly (73 days).

The District Messenger Boy.

The World's Fair Game.

The wide distribution of this game and the large number of variants constantly being produced attests its great popularity; I have observed that in those countries where the governments conduct lotteries, and a spirit of gambling is rife, the popularity is greatest, and its cheap styles place it within reach of the poorest children. Thus it takes the form of an education, leading children to become familiar with the principles of the lottery and preparing them for the higher methods so profitable to the Crown and the State, but so demoralizing to the people.

Henry Carrington Bolton.

FOLK-LORE SCRAP-BOOK.

PIGMENTS USED BY CHILDREN IN THEIR PLAY. — From an interesting article on childish sports with plants and flowers, entitled "Nature's Playthings," by Mrs. Fanny D. Bergen, of Cambridge, Mass., contained in the "Evening Transcript," Boston, Mass., April 6, 1895, we extract the following paragraphs: —

"One of the most widely spread and most fascinating play-labors among children is the making of inks or paints. The common pigweed (*Chenopodium album*) was very commonly used in our neighborhood to make a feeble green liquid. I don't remember that we ever really used it or attempted to use it, but I well recall gathering the leaves, tying up a handful of them at a time in a cloth and bruising them between two stones until by moistening the whole and squeezing we could obtain a small quantity of pale green juice. I have worked hours at a time at this pounding, squeezing, straining, and bottling to secure a small vial of the 'ink,' and felt at the end as if I had been successfully and usefully employed. I wonder if with the laying aside of childish things we always leave off the manufacture of pigweed ink? Pokeberry juice made a much richer ink and with less trouble, but on account of the reputed poisonous character of the empurpled fruit it was not very popular. Now and then some daring country schoolboy or girl did cautiously secure enough pokeberry ink to paint on the fly-leaf of a schoolbook a much conventionalized raceme of berries that, I fancy, was meant to picture the fruit from which the limner derived his color. I never saw the design elsewhere or done otherwise than with the juice pressed from the somewhat despised pokeberry. Children generally are as fond of staining their hands and faces brown with walnut juice as were the charmingly natural young dwellers in 'A Boy's Town.' The orange paint yielded by the roots of the bloodroot leads more boys to seek the plant than do the fleeting flowers, white beyond the white of most blossoms. A boy fortunate enough to possess a piece of red ochre, commonly known as keel, in my day a thing of almost priceless value in the schoolboy market, could manage any decoration calling for red or orange without the trouble of digging fresh bloodroot. He who had a bit of keel, however small, in his pocket had a treasure. I don't know why it was such a rarity. Any gravel bed was likely to supply the boy who sought the crude material, and every farmer who kept a crayon of the bought article for marking his sheep, for keeping tally at threshing time or for unexpected reckonings in the barn, where a board or the side of the barn served for slate, might easily have enriched his boys with a fragment of the coveted pigment."

VIOLET FIGHTS. — Mrs. Bergen proceeds to give an account of this pastime, which we have not before seen fully explained.

"What armies of blue violets are annually sacrificed by little people in the 'violet-fights.' Two children provide themselves with a goodly pile of these flowers, which they have purposely plucked with long stems, each combatant holds his posy by the stem, the two spurs are interlocked, then

the children simultaneously jerk the stems and off comes one or the other violet head. Once in a great while the two heads fall, so evenly matched in resistance are they. Usually, however, one conquers the other, the flowerless stem is replaced by a fresh one from the pile, and the flower battle goes on. Occasionally a soldier is so valiant and successful, as to lay low the heads of as many as a hundred or two of his enemies, but sooner or later he too is numbered with the beautiful slain. I am glad to have known of a few little girls who were too humane to take part in this ruthless play. The pastime is not only common among children throughout the United States and Canada, but is a familiar childish amusement in Japan, and a friend found that the same play was known to Indian children in the summer encampment at York Beach, Maine. The little red children say that the one whose violet conquers will be a great man. The Onondagas have a name for violets which interpreted means 'two heads entangled,' referring to the flower game."

POPPY SHOWS. — The following also is new, so far as we know. Although one would imagine that these common sports would long ago have been noted.

"A few strokes with pen and ink on the golden disk of an ox-eye daisy with some snipping of the white ray flowers and out comes a baby or an old lady, as you will, in white ruffled cap with smooth strings.

"Children sometimes make boats out of peapods. The pod is split along the midrib and held open by little sticks placed crosswise like thwarts. The craft is then manned with boatmen each made from two peas, one for the head and one for the body, held together by slender sticks, and with other sticks serving as very stiff arms and legs.

"What pretty wreaths we made of the pink or white phlox (Lady Washington we called it) the scarlet honeysuckle, or other tubular flowers, and pressed in our school-books. The dazzling blue larkspur blossoms were also linked into circles and made bright splashes in geography or grammar.

"The experience of what little girls call a 'poppy show' was not numbered among my own personal joys. A friend once gave me the following account of these brilliant spectacles: 'I possessed two pieces of glass, very nearly of a size, between which I used to place fallen poppy petals, in lovely kaleidoscopic patterns. I had to hold the glasses together very tightly not to spoil the pattern by letting them slip. When several little girls had gathered their poppy shows together on a board we used to chant when any one passed: —

Pinny, pinny, poppy show,
Give me a pin and I'll let you know.

I don't know that any one ever accepted the enticing invitation. We varied the show at other seasons with different flowers, whole geranium blossoms or spiræa or apple-blossom petals, and many others, but we always called them poppy shows and sung the same rhyme. Some girls carried their poppy shows to school and passed them along under the desks. Other children gave their display in their barns, and one girl I knew had a tent

in which her show was beautifully hidden from a pinless public. It was as exciting as going to a play to lift the flap and gaze upon the revealed splendors behind the screen.'

"'Peep shows' the English country children call these prim little floral displays, or 'penny peep shows,' since a penny is the fee asked for a sight of the small bouquets or baskets of flowers made from dissected blossoms set under a piece of glass and shown off against a background of white paper."

Other childish practices which Mrs. Bergen has made the subject of remark are whistling on grass-blades, making trombones of the prickly leaf-stalks of the pumpkin, stringing horse-chestnuts or dogwood berries, matching the striped blades of ribbon, blowing up into pouches the thick leaves of the garden sedum, stringing dandelion stems and ox-eyed daisies.

NOMINIES.—We continue citations from an article contained in the "London Globe," April 28, 1890 [see p. 81].

Nature, in most of her aspects, is greeted with certain formulas. Aubrey, in his "Remaines of Gentilisme and Judaisme" (1686-1687), says:—

Little children have a custome when it raine to sing or charme away the raine; thus they all join in a chorus and sing thus, viz.: "Raine, raine, goe away, come againe a Saterday." I have a conceit that this childish custom is of great antiquity, yt it is derived from y^e Gentiles.

The rhyme varies but little to-day, the most distinct variants being:—

Rain on the green grass, and rain on the tree,
And rain on the housetop, but not upon me.

The children of Morley, Cheshire, say:—

It rains, it rains, it patters i' th' docks,
Mobberley wenches are washing their smocks.

There are other local examples. In Oxfordshire, the rainbow is thus spoken:—

Rainybow, rainybow, cock up your feather,
Please, God Almighty, send us good weather.

The lines beginning, "Snow, snow faster, Come again at Easter," are familiar in our great towns now. Near Leeds the jingle goes:—

Snow, snow faster, Bull, bull faster,
Awd women picking geese, Sending feathers down to Leeds.

In the north of England this couplet is said during a thunderstorm:—

Rowley, Rowley, Rattlebags, Take the lasses and leave the lads.

Of general nominies the following are perhaps most worthy of remark:—

At Huddersfield when a boy sneezes any near companion says, "Say your nominy." The sneezer then exclaims, "Bob Wood" (cloth, etc.), and touches the article he mentions, continuing:—

Julius Cæsar made a law,
Augustus Cæsar signed it,
That every one that made a sneeze,
Should run away and find it.

He then whistles, though some whistle before.

There are certain moral laws with regard to playtime, and these are perpetuated in rhyme : —

Chiff-chaff, never change again
As long as the world stands. Amen.

— is a formula in Leicestershire and Shropshire solemnly ratifying an exchange of property. To give a present and desire its return is a heinous offence : —

Give a thing, Seek a thing —
The old man's gold ring :
Lie butt, lie ben, Lie among the dead men.

The old man referred to is the devil, and he is supposed to be the lord of the envious one, his actions, and the property. There are several versions : —

Give a thing and take again, And you shall ride in hell's wain,

or : —

Give a thing, and take a thing, A naughty man's plaything.

Cotgrave, in his "Dictionnaire of the French and English Tongues" (1632), gives a version of the under verb *Retirer*, and calls it a "triviall" proverb.

In the Midlands a solemn engagement between youngsters of like sex is clinched thus. They link the little fingers of their right hands saying : —

Ring-finger, blue bell, Tell a lie, go to hell.

If either party fails to fulfil the promise, the little finger will divulge. To annex the property of another at certain seasons seems to be quite in order when prefaced by a formula. As example : —

Tops are in, Spin 'em agin —

gives a player safe conduct, so to speak, but

Tops are out, Smuggin' about,

is a hint to the player to guard his own, "smuggin'" meaning in the northern counties legitimate dealing when games are out of season. To take another's plaything is a recognized right, if

Number, number nine, this hoop's (etc.) mine

be said, and the rights of property are considered to have been duly observed if the toy be returned with the phrase : —

Number, number ten, take it back again.

The list could be extended here, and by a traveller, or through research ; for the old scholars were very anxious to preserve these wild flowers of native lore, as showing the color of local life, and giving forth the aroma of primitive culture. No apology is needed, therefore, for their appearance here.

Be bow bended, my story 's ended.
 If you don't like it, you may mend it:
 A piece of pudden for telling a good un,
 A piece of pie for telling a lie.

Editor's Note. — With regard to rhymes given on p. 83, it may be remarked that the formula "Lucy Locket lost her pocket" is familiar in America, as belonging to a childish game, but is not understood to refer to a flower. In the rhyme "Snail, snail, come out of your hole," the word "snail" has been substituted for the original "mole" the formula having once been employed as part of a rite, originally of sacred processional character, intended to expel field-mice. (See vol. v. p. 23.) The transition to a new land has injuriously affected the original simplicity of these survivals, so delightfully illustrating the close connection of man and nature; but probably an interesting paper could be written on American childish formulas by any one possessing the requisite patience and observation.

COURTSHIP FORMULAS OF SOUTHERN NEGROES. — The "Southern Workman," Hampton, Va., for January, 1895, contains the following interesting addition to our knowledge of these formulas, first noted in this Journal (vol. vii. p. 147).

1. Dear lady, I come down on justice an' qualification to advocate de law condemnin' de lady dat was never condemn befo' — not dat I'se gwine to condemn you, but I can condemn many odders.

2. Kin' lady, went up on high gum an' came down on little Pe de, where many goes but few knows.

Kin' lady, are yo' a standin' dove or a flyin' lark? Would you decide to trot in double harness, and will you give de mos excrutish pleasure of rollin' de wheels of de axil, accordin' to your understandin'? If not my tracks will be col' an' my voice will not be heard aroun' your do! I would bury my tomahawks an' dwell upon de subtell of mos' any T.

4. Kin' lady, ef I was to go up between de heavens an' de yearth an drop down a grain of wheat over ten acres of land an' plow it up wid a rooster fedder, would you marry me?

5. Good miss, ef dere was a beautiful bloom, how could you get it wid-out reachin', sendin', walkin', or goin' at it? (Answer: Get it by love.)

6. Kin' lady, s'pose you was to go 'long de road an' meet a pet rabbit, would you take it home an' call it a pet o' yourn?

7. Good lady, ef you was to come down de riber an' you saw a red stran' o' thread, black o' white, which one would you chose to walk on? (In the answer, the color of the thread given is the color of the man she would accept.)

8. Oh, good kin' lady, kin you go up 'twix' heaven an' de yarth an' bring me a blue morena wid a needle an' thread in it?

9. Kin' lady, since I have been trav'lin' up hill, valley, an' mountain, I nebber seed a lady dat suit my fancy mo' so den you does. Now is you a towel dat had been spun, or a towel dat had been woven? (Answer: If spun, single.)

10. Good lady, I was in a garden in my dream, an' I saw de lovelies' table, an' on de table was a fine cake an' a glass of wine, an' a beautiful lady was walkin' in de garden, and you were de lady. If you saw a peas hull in de garden which one would you choose, one wid one pea in it or a hull full of peas. (Answer: The hull with one pea is a single man, the hull full of peas is a widower with children.)

11. Good lady, ef I was to give you a handkerchief to wash an' iron, how would you do it widout water or iron? (Answer: Iron it with love.)

The foregoing are from Miss Portia Smiley, Calhoun, Alabama; those which follow are added by members of the Folk-Lore Society in Hampton.

Are you a rag on the bush or a rag off the bush? (Answer: If a rag on the bush, free, if off, engaged.)

I saw three ships on the water, one full-rigged, one half-rigged, and one with no rigging at all. Which would you rather be? (Full rigged, married; half-rigged, engaged; no rigging, single.)

Sometimes the girl wishes to find out her friend's intentions. *If so*, it may be done without loss of dignity through the following circumlocution:—

"Suppose you was walkin' by de side o' de river an' dere was three ladies in a boat, an' dat boat was overturned, which lady would you save, a tall lady or a short lady or a middle-sided lady?"

If the young man declares his desire to save a lady corresponding in height to his questioner, she may rest assured that his intentions are serious. He may perhaps add the following tender avowal:—

"Dear miss, ef I was starvin' an' had jes one ginger-cake, I would give you half, an' dat would be de bigges' half."

Should a girl find herself unable to understand the figurative speech of her lover, she may say, "Sir, you are a huckleberry beyond my persimmon," and may thus retire in good form from a conversation in which her readiness in repartee has not been equal to her suitor's skill in putting sentimental questions.

NOTES AND QUERIES.

MEMOIRS OF THE AMERICAN FOLK-LORE SOCIETY. — The announcement has been made that the third volume of the *Memoirs* would consist of a collection of Current Superstitions, made by Mrs. Fanny D. Bergen. As this volume, however, is not yet ready for the press, it will be replaced by a collection of "Bahama Songs and Stories," made by Professor Charles L. Edwards, of the University of Cincinnati. An interesting feature of this volume will be the melodies of the songs, forty in number, written by Professor Edwards, from recitations in the Bahamas. These melodies are exceedingly characteristic, in many cases very beautiful, and a considerable addition to our knowledge of negro folk-music in America. The relation of this Bahama music to that of the Southern States of the Union, with which it closely corresponds, presents interesting problems. The Bahamas

were in part settled by American Tories, or Loyalists, who carried over their slaves, and it may have been in this way that arose the resemblance observed in the countries between which at present little intercourse exists. The volume will be provided with an Introduction and illustrations.

SUPERSTITIOUS EXPLANATION OF PATCHES OF WARM AIR. — Local strata of warm air only a few yards in extent may often be noticed on a summer's evening. According to May A. Waring, the negroes of South Carolina believe that such a stratum "indicates the presence of a 'sperrit.'" (Jour. Am. Folk-Lore, vol. vii. p. 319.)

The change of temperature in this case is so striking that it would seem quite a suitable subject for a folk-lore explanation. A slight search of the literature has not, as yet, brought to light any parallels. A friend tells me of an Irish coachman, living near Boston, who thinks that such a stratum of air indicates the presence of the devil, or is in some way related to his satanic majesty, and always crosses himself, and neither breathes nor speaks in passing through it.

George W. Moorehouse.

SUPERSTITION RELATING TO THE COLOR OF HORSES. — An early number of the English "Folk-Lore Journal" reports the following superstition in regard to the value of horses as current in Lanarkshire: —

If he has one white foot buy him,
If he has two you may try him,
If he has three look shy at him,
But if he has four go by him.

A variant of this rhyme I heard many times in childhood, and it was impressed on my mind by an excellent horse which completely disapproved the universal application of the test.

One white foot try him,
Two white feet buy him,
Three white feet deny him,
Four white feet and a white nose,
Take off his skin and throw him to the crows.

The transposition of "try" and "buy" is noticeable and may be an error which has occurred in transmission from one generation to another.

Mr. Henry Phillips, Jr., reports the last lines of this rhyme in his "First Contribution to the Folk-Lore of Philadelphia and Vicinity." (Proc. Am. Philos. Soc., July to December, 1888.)

Four white feet and a white nose,
Throw him to the crows.

[See "Folk-Lore Journal" (London), vol. ii. p. 106, for variants from Scotland.]

George W. Moorehouse.

SPEECH OF CHILDREN. — Facts of speech development in children are interesting and suggestive, whether we believe we can make out any actual stages of correspondence to culture epochs or not. The important rôle that Mr. Horatio Hale assigns to children in the origination of different linguistic stocks shows the necessity for the philologist to consider and take account of the facts. From the standpoint of the school, much is to be hoped from a knowledge of the facts of early development as bearing on and indicating the proper course for later treatment of reading, writing, and all linguistic studies. The central position assigned the study of language in nearly every curriculum makes it a cardinal problem for pedagogy.

But where are these facts? Every father, mother or other person who has the opportunity of daily observation of one or more young children is able to collect such facts. By so doing and coöperating together we may soon have a mass of material that will serve us as a basis for systematic knowledge. The following points are suggested for observation: —

I. Note down as fully as possible from day to day all vocal sounds, original or acquired, made by the child. Note carefully such as are made when the baby is pleased, uncomfortable, afraid, angry, or the like, but do not neglect to note also, all vowels, consonants, or syllables, uttered as mere play and without his attaching any meaning to them. These sounds are exceedingly difficult to represent. Whenever you are in doubt as to which of two letters to use to represent the sound, give both. Has such babble much or little intonation, emphasis, or expression? Illustrate and describe it. Give any instances of sounds made in this way which the child later loses the power to pronounce. When did the child first show pleasure in music or singing? Does he make any attempt to imitate or improvise?

II. Describe the very beginning of his use of words. Give as many as possible of his earliest expressions.

III. Put down as full as possible a vocabulary of the words he uses. Do this at different times, say at intervals of four to six months while he is learning to speak. Always spell *phonetically* and mark vowels, and accent to indicate the child's pronunciation. Add phrases illustrating the use of the words. Be particular to get as many of the *original* words the child invents as possible, and describe the circumstances of their use. Where they have several meanings, give all of them, with illustrative phrases.

IV. Wherever two or more little children have been together much and have formed a language of their own, give as complete account of the circumstances as you can, stating whether the children are precocious or backward, imitative or originative in other ways, have good or bad memory for words, have learned their mother tongue or not, and any other facts bearing on the subject. Give as full a vocabulary of the language as you can get, note as many of the expressions and conversations in it as you can gather. Be careful not to suggest meanings to the children. Relate how you learned their language and discovered the meanings they attached to the words. If you can account for the derivation of any of the words, please send such explanations. Reminiscent accounts of your own child-

hood in which such language was used, together with your experience in changing from it to English will be gratefully received.

V. Note all onomatopoeic words, together with explanations of their origin.

VI. Describe all gestures made by the children in expressing themselves, particularly such as they use to eke out their meagre vocabulary.

VII. Note all words or expressions illustrating mistakes or originalities in grammar, such as "goed" for "went," "I want *she* to come off of there," etc., illustrating the child's way of reasoning about declensions, inflection, order of words, and syntax.

Always state age, sex, and nationality of the child, and describe in brief his surroundings at home. Be as accurate and detailed as you can, and describe only what you have yourself seen or heard at first hand. Add any other points not mentioned above, if you choose. Do not let the child know that he is being noted; only his spontaneous doings are wanted, since self-consciousness spoils the record as much as it does the child. Put down the notes at the time of observation, or as soon after as possible.

The writer of this notice is engaged in the study of language, and wishes to correlate results obtained from a study of diseases of the language functions with information obtained along the above lines of observation on children. Any reports of observations on any of, these points will therefore be sure to be made use of and acknowledgment of source of information will be accorded in any publication of results.

Dr. Herman T. Lukens.

CLARK UNIVERSITY, WORCESTER, MASS.

RHYME RELATING TO A SCOLD. — The following doggerel was formerly sung by a nurse to children in Virginia: —

Thimble's scolding wife lay dead,
 Heigho! says Thimble.
 "My dearest duck is defunct in bed.
 Death has cabbaged her. Oh she 's fled!"
 With a rowley powley gammon and spinage,
 Heigho! says Thimble.

Thimble buried his wife that night,
 Heigho! says Thimble.
 "I grieve to sew up my heart's delight
 With her diamond ring on her finger tight!"
 With a rowley powley gammon and spinage,
 Heigho! says Thimble.

To cut off her finger and steal the ring
 Soon came the Sexton.
 She sat up on end and gave him a fling,
 Saying, "D—n you, you dog, you shall do no such thing."
 With a rowley powley gammon and spinage,
 Heigho! says Thimble.

She stalked to the house and raised a great din.
 Heigho! says Thimble.

He looked from the casement and said with a grin,
 "You are dead, dearest duck, and I can't let you in."
 With a rowley powley gammon and spinage,
 Heigho! says Thimble.

Randolph Meikleham.

ALBEMARLE CO., VA.

LOCAL MEETINGS AND OTHER NOTICES.

BALTIMORE BRANCH. — *April*, 1895. The meeting took place at the house of Mrs. John D. Early, 711 Park Avenue. Dr. Wood, the President, gave an account of the variants of Cinderella, with mention of the work of Miss Cox. He called attention to variants not contained in the book, in circulation among American negroes. Dr. Kirby Smith related a folk-tale of the hare and the sun. The following are the officers of this Branch: President, Dr. Henry Wood; Vice-President, Miss Elizabeth T. King; Secretary, Miss Annie Weston Whitney; Council, Dr. Henry M. Hurd, Dr. Bloomfield, Dr. Kirby Smith, Mr. Zacharias, Mrs. Waller Bullock, Miss Mary Worthington Milnor, Mrs. John C. Wrenshall, Miss Mary W. Minor.

BOSTON BRANCH. — *February* 15. The monthly meeting was held at the house of Mrs. Everett Morss, 303 Marlborough Street, Professor F. W. Putnam presiding. After the record of the previous meeting had been read and approved, the chief paper of the evening was presented by Miss Ellen Chase of Brookline, on "Syrian Charms, especially with reference to the Evil Eye." Miss Chase's paper was the result of observations made during a recent visit to Syria, and was illustrated with specimens of charms and amulets collected in the course of travel. Mr. V. R. Gandhi of Bombay made remarks in relation to philosophical ideas prevailing in India in respect to this superstition. Several songs and ballads were also rendered by guests of the Branch.

March 15. A public meeting was held in Steinert Hall, the President in the chair. Professor Putnam introduced Mr. Frizzell, Director of the Hampton Institute, Hampton, Va., who gave an interesting account of the studies in negro folk-lore undertaken by the Hampton Folk-Lore Society. The paper of the evening was by Captain R. R. Moten, of the Hampton School, on "Negro Folk-Songs," with musical illustrations by a quintette of Hampton Students. After the conclusion of the paper, the subject of negro music was discussed, remarks being made by Miss Charlotte Hawes, Mrs. Emily Selinger, and Mr. Arthur Foote. The presentation of the songs was greatly enjoyed.

April 19. The Boston Branch met at the house of Mrs. N. B. Allen, 477 Commonwealth Avenue. Mr. Dana Estes, Vice-President of the Branch presiding. Miss Mary A. Owen of St. Joseph, Mo., presented a paper on the social condition and the ideas and customs of the Kickapoo Indians now living in Nebraska.

Miss Owen brought a fine collection of wearing apparel and objects of art made by these Indians, exhibiting a remarkable degree of skill in the use of metals, beads, and textile fabrics. Miss Owen's paper contained a great deal of new information in regard to this small and gradually expiring tribe, especially as to the peculiar religious beliefs and practices which have recently arisen among them.

Helen Leah Reed, Secretary.

CAMBRIDGE BRANCH. — *February 5.* The meeting was held at the house of Miss Yerxa, 37 Lancaster Street. Mr. F. S. Arnold gave an account of his experiences among Gypsies in the Eastern United States. The dialect of American Gypsies, having lost its terminations, has taken on English endings, and adopted many English words. The only numerals retained are such as express our currency. Family relations are strong. As the women generally support the family by fortune-telling, begging, and the like, they have the first voice in family matters. This importance of woman has given rise to the expression "Gypsy Queen." Romany folk-lore has suffered so much from contact with civilization that it is now scarcely different from that of the more ignorant class of Americans. During winter New England Gypsies go south, or take houses in towns. Traditional English ballads, still sung, were read by Miss Hopkinson, and ballads and old songs traditionally preserved were sung by Miss Decrow.

March 5. The meeting was held at the house of Miss Shaler, 25 Quincy Street. Mad. Sigridr Magnusson of Cambridge, England, spoke on "The Folk-Lore and Superstitions of Iceland."

Particularly mentioned was the belief that certain families are closely followed by the family ghost; the history of one of the latter, named Mori, was described. Other ghosts have similar histories.

April 9. The meeting was at the house of Miss Child, 67 Kirkland Street. Mr. W. W. Newell gave an address on "The Holy Grail." The speaker devoted his remarks to an examination of the different symbolic interpretations which the legend had been made to bear; of these he mentioned the modern treatment by Tennyson, and two mediæval forms of the cycle, as connected with the names respectively of Perceval and of Galahad. In his opinion the entire cycle was of literary origin, and rested on no traditional roots going back before the twelfth century.

MONTREAL BRANCH. — The April meeting of the Montreal Branch of the American Folk-Lore Society was held at the residence of Professor Penhallow, 215 Milton Street. The Honorary President, Professor Penhallow, occupied the chair.

The essayist of the evening, Mr. Watson Griffin, read a paper on "Micmac Wonder-Men." Mr. Griffin stated that most of the Micmac legends relate to the wonderful achievements of Wonder-Men endowed with supernatural powers, of these the chief were Glooscap and Kitroooseagunow, he related several picturesque tales illustrating the powers and peculiarities supposed to be possessed by these marvellous beings. As the Micmacs

are rapidly dying out, any information concerning their faiths and beliefs is of genuine value.

After some discussion on Mr. Griffin's very excellent paper, Professor Penhallow read a number of Japanese proverbs which he had collected while residing in Japan. As some of them were read in Japanese, some idea could be gained of the sound of the language, and the peculiar tone used by the people in reading. The members were interested in finding that in almost every instance proverbs conveying exactly the same meaning could be found in our own tongue. Professor Penhallow also read a charming little Japanese-folk-tale, called "The ashes that made the Trees bloom."

Professor Penhallow was appointed delegate to represent the Club at the meeting of the Royal Society of Canada, to be held May 15.

After partaking of Mrs. Penhallow's hospitality the meeting adjourned.

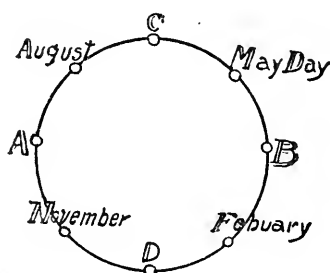
Blanche L. Macdonell, Secretary.

NEW ORLEANS. — *January*, 1895. The Annual Meeting of the Louisiana Society was held at Tulane Hall, Professor Fortier presiding.

The President introduced the lecturer of the evening, Mr. R. G. Haliburton, Q. C., F. R. G. S., etc., who had chosen for his subject, "Vestiges of a Primitive Calendar in our Festivals and Folk-Lore."

Mr. Haliburton, in the course of a few prefatory remarks, said that the subject of festivals had been a lifelong study with him, and although he had long since printed privately a monograph on the subject, he had not published it, but much of it had been published by the ex-astronomer royal for Scotland. Festivals and folk-lore, the lecturer said, tell a tale which monuments cannot reveal, and are like geological fossils or records of the early past of our race.

Here, referring to a chart which he had drawn upon the blackboard, the lecturer explained it as follows : —



A and B represent the autumnal and vernal equinoxes and C and D the summer and winter solstices. The four months designated occupy the positions marked.

If the solar year had been the original year, the year would have begun at one of the solstices or equinoxes, and if sun-worship had been the original worship, the day would have unquestionably begun at either sunrise or sunset. Neither was the case, for the ancient years nearly always began

at one of the four months of February, May, August, or November, and the beginning of the day was not marked by the sun.

We find that the great festivals of nations — savage and civilized — are for the most part held at or near the beginning of May or November, or in August or February — *i. e.* as far as possible from the solstices and equinoxes. The Egyptians, the lecturer said, began their year in August; the Mexicans in February. The great feast of Isis of the Egyptians was in November, and the lesser feast at or near May Day, and the Eleusinian mysteries of the Greeks were held in February and August. The Persians began their year in November, and afterwards changed it to February. In November they still hold a festival, the Nouruz (the New Year's day) of the Magi. The lecturer gave other instances of these four divisions being marked, especially amongst the Celts, who divided the year into two seasons — summer and winter — Belteine (May Day) and Summer's End (Hallow Eve). They had also their "Gule of August." Hence these times so marked in calendars supply strong negative evidence that the primitive year could not have been solar.

If the solar year was the primitive year, the day must have begun at sunrise or sunset; but the day generally begins at twilight. Among all primitive races their beginning the day at twilight, or at any rate not at sunrise or sunset, is strong negative ground for assuming that the solar year is of recent origin.

The Bible went further than the utmost research of the archaeologist in declaring that "the evening and the morning were the first day." The primitive day of the Polynesians began not with the setting of the sun, but with starlight. This division remains to-day in primitive form in the folklore of the Mohammedans and Oriental Jews.

While living in the Orient, Mr. Haliburton said he had a Jewish housemaid, who was most rigorous in her observation of the Sabbath, and from the time the first three stars appeared at the commencing of her Sabbath until the appearance of three stars the following evening marked the close of the day of rest, she would not light a lamp or kindle a fire.

It was singular that while a given month should differ so in character in the varying latitudes of the earth, nearly all the people of all ages should have fixed their feasts and begun their years by the same months. Passing on to the Pleiades year, which was a progressive year, the lecturer asked how we can account for so many races, north and south of the equator, holding feasts at similar times. The clew to this mystery, he said, was supplied by the Pleiades year of savages. The Polynesians have two equal divisions of the year — "the Pleiades above," for those stars are above the horizon in the evening from Halloween to May, and "the Pleiades below," for those stars are invisible from May Day to November at early evening.

Censorinus, an ancient astronomer, says that the origin of the year of two seasons is lost in the midst of a profound antiquity. "Summer and winter, seed-time and harvest," in the Mosaic narrative, point to this division of the year.

The lecturer said that the movements of the Pleiades will explain the dates of annual festivals. They disappear at May Day, and forty days afterwards reappear on the eastern horizon at sunrise, and feasts were held at these times. Our Lent was probably derived from the vernal period of sadness of forty days, which is to be met with among the Blackfeet and other tribes. The great feast of the Natchez and that of the Celts was at May Day. The Pleiades culminate at midnight in November, and at sunset in February.

In regard to the connection of the constellation with early cults, the lecturer said that the Hottentot Bushmen believe that they are descended from the Pleiades, and the same belief existed among the Kiowas. The Great Kiowa can be seen in that constellation and some adjacent stars. The Great Father of the Abipones is also in the Pleiades. When he disappears they mourn him as dead, and when forty days later he reappears, they rejoice and dance. This is a widespread belief. When the Pleiades (in the Bull) disappear in the west, Scorpio is rising in the east. Hence Ormuzd, in Persian lore, is slain by Abriman. The bull is killed by the scorpion. In Britain the beneficent bull is slain by the raven on the eve of May Day. Scorpio was sometimes the eagle; sometimes the raven; sometimes the hare. "The Land of the Pleiades" of the Dyaks was a paradise to which a mortal climbed and from thence brought the knowledge of the arts of primitive life.

In conclusion, the lecturer said that when the solar year was introduced everything in the early calendar was reversed. November had been "the month of the Pleiades," but when the signs of the zodiac were introduced, the month of Taurus was not when its stars were to be seen, but when they were invisible, in May; for the sun is in the sign then, and those stars cannot be seen at night. Hence the most helpless confusion was wrought, and the origin of mythology became a hopeless mystery.

The Pleiades rise one day later in nearly seventy-one years, or one degree in seventy-two years, so that any attempt to definitely fix the dates of the year of the Pleiades by the solar year is necessarily futile, for one is a progressive year and the other fixed. He drew attention to the feast of the Pleiades in Prescott's "Mexico," which took place in November, at the midnight culmination of those stars, and was held at the end of every fifty-two years period.

The Pleiades year, being connected with the moon, might be called "the luni-sidereal year," or rather "*the luni-Pleiades year.*"

As Mr. Haliburton sat down President Fortier asked him why it was that the Natchez Indians called their chief the "Great Sun" if they were not sun-worshippers. The answer was: "We call a great opera singer or actress a 'star.' Does it mean that we worship the stars?"

Mr. Haliburton in inclosing the above report, which is made up of those of the "Times-Democrat" and the "Picayune" of New Orleans, says:—

"In Dr. Fewkes' recent important paper on the 'New Fire Festival of the Tusayan Indians,' which takes place in the middle of November, at the mid-

night culmination of the Pleiades, he says, 'It seems evident that *not far from midnight* on the fourth day there was a secret ceremonial . . . during the new fire ceremony. Attention is called to the peculiar importance attached to the culmination of the Pleiades in determining the proper time for beginning certain rites, especially the invocation of the six world-quarter deities among the Tusayan Indians. I cannot explain its significance; and why, of all stellar objects, this minute cluster of stars of a low magnitude is more important than other stellar groups is not clear to me. Its culmination is however often used to determine the proper time to begin a sacred rite by night.'

"I subsequently drew his attention to the Year of the Pleiades, and to my researches on the subject. In his 'author's edition' of his paper he added the following note : —

"'Mr. R. G. Haliburton has collected many curious facts in relation to the Pleiades, and their position in determining the time of the celebration of primitive rites and ceremonies. Although I do not feel that I have a broad enough knowledge of the subject to discuss his theory, it is certainly a remarkable fact that this constellation plays such a prominent part in Tusayan ceremony, especially in the determination of the time for certain nocturnal rites which occur among those Indians.'"

NEW YORK BRANCH. — *Wednesday, May 9.* The meeting was held at the Waldorf Hotel, the President in the chair. Dr. Washington Matthews, U. S. A., gave the principal paper of the evening, relating to the songs used in Navajo rite-myths. These were illustrated by the aid of the phonograph. Dr. J. H. McCormick, of Washington, related a selection of tales and superstitions gathered among negroes in the vicinity of that city. The meeting was largely attended. The officers of this Branch for the current year are as follows: President, E. Francis Hyde; Vice-President, George Bird Grinnell; Treasurer and Secretary, William Burnet Tuthill; Executive Committee, Mrs. Henry Draper, Mrs. Mary J. Field, Mrs. E. Francis Hyde. In the course of the year, it is proposed to hold three meetings at the Hotel Waldorf, and one at the Museum of Natural History. At the meetings in the Hotel Waldorf, the members will be entertained after the reading of the paper for the occasion.

WASHINGTON. — In February, arrangements were effected for holding three meetings, jointly conducted by the members of the Anthropological Society of Washington, and of the Woman's Anthropological Society, in which should be discussed subjects relating to folk-lore. The first of these meetings was held on April 9, the programme being as follows: Navajo Myths, Dr. Washington Matthews; Negro Folk-Stories, Mrs. Harriet Lane Johnston; Chinese Folk Maxims, Colonel Weston Flint. On April 23, were presented papers on Plant Lore, Mrs. Deamaus; Negro Voodooism and Witchcraft, by Dr. J. H. McCormick. The third of the meetings was held on May 7, and included papers on Popular Superstitions, Dr. W. J. Hoffman; The Legends of the Dragon (Chinese), Mrs. E. P.

Cunningham. The meetings were considered successful, and were well attended.

IN MEMORIAM. — Among recent losses to the cause of sound learning are several which ought not to be passed over without mention in a journal devoted to the collection and study of traditions.

Charles Candee Baldwin of Cleveland, Ohio, at the time of his death judge of the Circuit Court of Ohio, was one of those exceptional men who make the centre of all worthy energies and ennobling influences in the communities which are fortunate enough to possess them, and which are elevated and dignified by their presence. Professional eminence, the utmost simplicity and unselfishness of character, an enthusiasm for intellectual pursuits, a bonhomie and gentleness which won universal love, such were the qualities, so rare in combination, which seemed to mark him out as a personage who ought, one day, to belong to the whole United States, and whose loss is the more bitter, the more do the fortunes of the Republic, imperilled by ignorance and demagogism, demand that higher order of talent and virtue which his life illustrated. Judge Baldwin was one of the founders of the Western Reserve Historical Society, and at the time of his death its president. He was greatly interested in the American Folk-Lore Society, and one of the pleasantest recollections of the writer of this notice is of a visit to Cleveland, in which he presided at a meeting in its interest.

Robert Henry Lamborn, by profession a man of business, but by choice also occupied in scientific and literary studies, is especially known through his generosity to American libraries and museums. His friends cannot say too much of the worthy qualities which made him a model of a high-minded citizen.

In the last number was noticed the first volume of a work entitled "The Night of the Gods," by John O'Neill of Faversham, England. The unexpected decease of the writer may prevent the completion of the book. The abilities of Mr. O'Neill were devoted to the study of mythology and primitive thought, a study to which his self-sacrificing labors were given.

W. W. N.

BIBLIOGRAPHICAL NOTES.

BOOKS.

THE FIRST NINE BOOKS OF THE DANISH HISTORY OF SAXO GRAMMATICUS, translated by OLIVER ELTON; with some considerations on Saxo's Sources, Historical Methods, and Folk-Lore, by FREDERICK YORK POWELL. London: David Nutt, 1894. Pp. cxxviii, 435.

Mr. Elton's translation of Saxo is a welcome gift to all students of mythology and folk-lore. He has wisely confined himself to the first nine books, which deal with the heathen age in Denmark, and which are a treasure-house of traditions, manners and customs, myths and popular

tales. The version is satisfactorily executed. The florid luxuriance of Saxo's Latinity is as different as possible from the somewhat *jejeune* style of nineteenth century English, but Mr. Elton has happily resisted the temptation to archaize. The ponderous leisureliness of the Danish worthy has, however, been successfully reproduced by the translator, who has, at the same time, managed to avoid being positively clumsy.

The Introduction extends to almost one hundred and thirty pages. Mr. Elton himself writes the chapters on Saxo's life, the literary history of his work, etc. In these he summarizes the chief results of modern scholarship in this domain, without attempting to contribute anything to the discussion. The chapters contributed by Mr. York Powell are those to which the reader will turn with the most interest, and the student will oftenest recur. These chapters are three in number: Section 7 (Folk-lore Index); Section 8 (Saxo's Materials and Methods); Section 9 (Saxo's Mythology). The Folk-lore Index will be of permanent value. Under eleven headings, — including, among others, Political Institutions, Customary Law, Social Life and Manners, Supernatural Beings, Folk-Tales, — Mr. Powell digests the material afforded by Saxo's first nine books, with many excellent notes and comparisons of his own. "No attempt has been made," we are told, "to supply full parallels from any save the most striking and obvious old Scandinavian sources, the end being to classify material more than to point out its significance of geographic distribution." Still, a good many parallels are suggested, and, in general, the chapter performs more than it promises.

It would be ungracious to examine microscopically a work of this kind, which makes no pretension to exhaustiveness or finality. One is rather inclined to accept gratefully what is offered, thankful that it is so much. Yet, after all, the recognized scholarship of Mr. Powell and his eminent position in the world of letters justify us in expecting a certain finish, even in *parerga* of this kind, and in this finish the chapter is conspicuously lacking. Many parallels are cited without references, allusion sometimes takes the place of plain statement, and there is an exasperatingly casual air to many of the notes. Here and there Mr. Powell is far too dogmatic. The students of the "*Corpus Poeticum Boreale*" know how prone were both editors of that valuable but eccentric work to state as unshakable fact their own opinions on most points or their own theories on points before undiscussed. This fault is discernible in the chapters before us. "Here-mod slew his messmates in his wrath, and went forth alone into exile," says Mr. Powell, referring to a well-known *crux* in *Béowulf*. Perhaps so, but it would have been better to suggest that the passage in question is a battleground for opposing interpretations. In one particular Mr. Powell's chapters are as exasperating as possible — in the form of proper names. The "*Corpus Poeticum*" was bad enough in this regard, but the present work is worse. Old Norse names appear in every conceivable garb. The only discoverable principle seems to be, to change them from the forms they have in Old Norse. There is not consistency. On one page we have *Hedhin* and *Hogne* (p. xcvi.), on another *Hedhin* and *Högne* (p. ciii.). Much

of the difficulty comes from the learned *Spicer* of anglicizing, which causes one of the many difficulties of using the "Corpus Poeticum." It is hard to understand why Mr. Powell should persist in transforming Old Norse names, for his practice with regard to Greek is precisely the opposite. He writes Kirke, and even Odusseus (but Polythereses!).

The chapter on Saxo's materials and methods is in part based on the investigations of Olrik, with whom, however, Mr. Powell does not in all instances agree. Interesting is the contention that Saxo did not make much use of Danish poems (p. c.). The chapter on mythology is of some importance, though too much under the spell of Rydberg's ingenious systematizing. Neither is so valuable to the student of folk-lore as section 7, but both deserve careful study.

G. L. Kittredge.

THE MAN WHO MARRIED THE MOON, AND OTHER PUEBLO INDIAN FOLK-STORIES. By CHARLES F. LUMMIS. New York: The Century Company. 1894. Pp. x, 239.

Five years' residence at the Tiwa pueblo of Isleta on the Rio Grande in New Mexico brought the author in such intimate contact with the natives that his knowledge of the Pueblos in general and of the Isleta tribe in particular is extensive. The fact that the author found it agreeable to live so long among this people is a guaranty of his thorough appreciation of their mode of thought and of his friendly sympathy for their welfare, through which alone may successful work among a primitive people be accomplished.

Mr. Lummis relates in all thirty-three tales, introduced by a description of these "brown story-tellers and their country." The tales are not only of interest to the mythologist, but when carefully analyzed of much value to the student of the early history and ethnology of this fascinating quarter of the continent. For instance, a cursory examination of the work reveals an account of the aboriginal marriage custom of the Isletaños, and the form of initiation into one of the sacred medicine orders, the ceremonial circuit of east, north, west, and south, with their respective symbolic colors of white, blue, yellow, and red, being observed. We also learn that Isleta is one of two pueblos occupying to-day the site of three centuries and a half ago; that the men formerly did the weaving; that arrow-heads and scalping-knives were invented by the horned toad, who also introduced irrigation to mankind; that Isleta boys must not smoke until they have taken a scalp and have thus proven their manhood; that Isleta is the centre of the universe — a belief to which the Zuñis also adhere with reference to their own domain; that all hunters give the cacique a tenth of their game for his support; that nearly all animals known to the Tiwa have a ceremonial and sacred name besides a common name; that the houses and their contents belong to the women, the fields and other outside property to the men; that the thunder is the sacred dance-rattle of the Tiwa gods, etc.

Many similarities to Zuñi mythology are shown in the collection of tales.

For example, in the Isleta Shee-p'ah-poon, or great "Black Lake of Tears," we recognize the Shipapulima of the Zuñis as well as the Cibobe or Sipap of other Rio Grande villages. The Zuñi Abaiyuta and Matsailema are recalled to mind by the Queres Oó-yáh-wee and Máiw-Sahv, the Hero Twins of the Sun Father and Moon Mother, — characters which are indeed found throughout Pueblo, Apache, and Navajo mythology. The She-wo-nah or Storm King of the Queres reminds us of the godlike Shiwani of the Zuñis, and the "Corn Maidens" are common to both these peoples.

As already intimated, some of the tales are Queres, introduced into Isleta a generation ago by a hundred and fifty villagers from Acoma and Laguna, who were forced to abandon their own pueblos on account of the drought. One at least is of Tusayan origin. Several are undoubtedly modern; among these are "Honest Big Ears," or why the burro strikes backward; "The man who would n't keep Sunday" (an Indian fairy tale with a Christian moral, the scene of the story being an ancient pueblo); "The First of the Rattlesnakes," in which goats play a prominent part; "The Feathered Barbers," in which scissors figure, etc., etc. Others bear evidence of great antiquity, no indication of contact with white people appearing therein; while others again are apparently ancient tales with intrusive references to goats, sheep, cheese, cats, wheat, and other relics of civilization. "The Drowning of Pecos" bears every evidence of antiquity, yet the tale is known to be only half a century old. It is therefore impossible in many cases to determine where the ancient ends and the modern begins.

Witchcraft, of course, plays a prominent rôle in many of the tales. Everything that is to the *left* belongs to the sorcerers; thus we are told that a witch, in playing hide-and-seek, hid under the left wing of a duck, and that a wizard, being found guilty, was shot through the left side. One whose eyes look red is regarded as a probable sorcerer, for witch-people are supposed not to sleep at night. The antitype of the prayer-plumewand is the accursed stick of the witches, to which woodpecker feathers are appended.

In "Doctor Field Manse" it is learned that no folk-tales are told after the fourteenth of March, that is, between the Spring Medicine-making and the Fall Medicine-making in October, lest the Rattlesnake, who is at this season out of his hole, punish them for some slip of the tongue.

Every folk-lorist who would gain a knowledge of Pueblo mythology should read this entertaining book.

F. W. Hodge.

THE MADONNA OF ST. LUKE; the Story of a Portrait. By [MRS.] HENRIETTA IRVING BOLTON. With an introductory letter by Daniel Huntington. Ten full-page illustrations. G. P. Putnam's Sons. New York, 1895. Pp. x, 127. 16mo.

This work is not properly a study in folk-lore, but it contains a treasury of special information closely allied to it. The author has retold and analyzed the legends of St. Luke as the painter of a portrait of the Virgin Mary. The veteran artist of New York city, Mr. Daniel Huntington,

some time president of the National Academy, remarks in a prefatory note that the author has "grouped the various legends and set them in compact order, clearly illustrating the true story without losing the poetry and simple Christian feeling which lend such grace and charm to the subject. She has filled a gap in the history of Christian Art by tracing these legends back to their source, in a spirit harmonizing with the graphic truth and tenderness of St. Luke's narrative of the early life of the Holy Mary and her Divine Child."

Of special folk-lore interest are the traditions relating to the founding of the Basilica of Sta. Maria Maggiore, and the adventures of Azavedo and his companions. The gracefully written book is illustrated by reproductions of the portrait painted by St. Luke, and of pictures by several old masters who have delineated the Evangelist in the act of painting the Virgin; these include works by Jean de Mabuse, Benedetto Buonfigli, Raphael, and Mignard. The little book is daintily bound in blue cloth.

NOTES ON PUBLICATIONS RECEIVED.

In a discussion of the Creation Legend of Samoa, originally offered as a paper at a session of the "Gesellschaft für Erdkunde," A. Bastian calls attention to the mass of philosophic ideas contained in this legend, and the manner in which the religious philosophy of civilized countries is paralleled in Samoan conceptions. The material is supplied by the works of Turner, Pratt, and the Royal Society of South Wales (1891); it is gratifying to be informed that an addition to Samoan printed literature is expected from Dr. Stübel, German consul-general. In order to the comprehension of this mythology, it is most important to possess more extended texts, and also, what now completely fails, a knowledge of Samoan ceremonial and the relation of the myths to the rites.

A longer treatise by the same writer on the Mythology and Psychology of Negroes in Guinea sets forth the same idea, that the most abstruse conceptions of the most advanced philosophies are paralleled by the notions of primitive races. Beside the works of Ellis and others, the writer refers to a Report regarding religious views and usages of the Ewe contained in Dankelmann's "Mittheilungen aus dem deutschen Schützgebiet," 1892, and to the publications of Missionary Societies, like those of the Norddeutschen Mission. Unfortunately the simple and necessary usage of a bibliography, and of precise references, is not observed, the source of the several allusions being imperfectly explained. The habit of the distinguished author, of bringing the entire mental universe under contribution, and of continual use of brackets, makes the treatise almost as difficult to follow as if the matter consisted of algebraic problems.

Dr. Boas contributes to knowledge of the languages of the Pacific coast a few Salishan texts, fragmentary versions of myths. These illustrate the exceeding difficulty of getting a correct comprehension of aboriginal ideas, as the interlinear version would itself be unintelligible without a free rendering. The mythic material includes stories of the stealing of the sun,

the burning of the earth by a son of the sun god, who undertakes to carry the luminary in the place of his father, and is finally thrown down and changed into a mink by Snx the sun. In the story of Wawalis, a bloody tragedy, the hero, somewhat after the manner of a celebrated mediæval story, offers to his wife as food the head of her lover. The first of these tales relates how Ialit fools the Sneneiq (a demon whose child he has killed) by professing sympathy, and is made a chief in consequence.

The paper on the Tusayan New Fire Ceremony, by Dr. J. Walter Fewkes, is one of those additions to knowledge which the writer is able to make from the inexhaustible material. The view is set forth, that Tusayan mythology and ritual has grown up by composition, and by incorporation of many cults; as each people joined the nucleus it brought its own peculiar cults, and the retention of the names attached to these caused the same earth goddess to possess many names. The ceremony at the present time is not the only one in the year at which fire is lighted. The embers, being looked on as sacred, are ceremonially disposed of. The rite contains elements of licentious amusement.

From the larger collection of Alice Bertha Gomme, already noticed in this Journal, is taken a second series of Children's Singing Games, containing eight of the games, and adapted to childish use.

Mr. Sidney Hartland's brief note concerning a rite now dying out at St. Briavels traces its connection with the Godiva legend. It was until very lately customary to bring to the church on Whitsunday afternoon baskets of the stalest bread and hardest cheese cut up into small pieces the size of dice. Immediately after the service the bread and cheese were scrambled for in the church, and it was the custom to use them as pellets, the parson coming in for a share as he left the pulpit. The custom was said to be for the privilege of cutting and taking wood in Hudnolls, and this privilege was affirmed to have been obtained of some Earl of Hereford, at the instance of his lady, on the same terms that Lady Godiva obtained the privileges for the citizens of Coventry. Mr. Hartland, by the aid of comparative examination, finds it probable that the rite was a survival of an ancient heathen ceremony, probably of an agricultural character, and peculiar to women, in which the latter made procession in a state of nudity, as is still the case in India and on the Gold Coast of Africa. He compares Greek and Roman rites and legends.

The relation of the belief in another life to the idea of justice is discussed by L. Marillier, in a treatise full of learned comparisons and interesting observations. By means of a long collection of examples, the writer makes it appear that the primitive belief of the survival of the soul is devoid of a moral character. In general, the well and ill behaved are supposed to have the same destiny in the future life, while in the numerous cases in which a difference of fate is assumed, this separation rests on differences of wealth or birth or occupation, rather than on individual merit. He remarks: "Assuredly, it would not be true to affirm that the manner in which men treat each other has not, to the eyes of savage peoples, any appreciable effect on the destiny of their souls in the other life; but the

examination of facts presently to be pointed out will show: (1) that when any moral conception presides over the separation of souls into distinct residences, it is usually not unaccompanied by other conceptions; (2) that many actions which we consider as having moral worth (as for example, deeds of valor) are for the savage only signs of superior vigor, or greater spiritual force, that the words are to be taken somewhat in a physical and material significance. Besides, it is sometimes difficult to determine exactly what uncivilized races mean by the expressions good or bad, and that one would be exposed to singular mistakes if he desired to preserve for these words their moral significance." In some of the American myths respecting the future state, the author is disposed to see a transformed image of Christian conceptions. In considering the question of the origin of the beliefs regarding the effect of present actions on future destiny, Mr. Marillier is inclined to assume the influence of a metaphysical rather than a moral conception. The actions punished by deities are in the first instance those which injure these deities; thus the negligence of ritual observances is for a long time considered as more severely punished than the most serious injuries done to one's neighbor. In the beginning, punishment of crime is a private affair in the next world as in this, being left to the spirits themselves; as the authority of particular deities increases, and their functions multiply, deities of the world of the dead come to be regarded as judges who extend their authority over all human acts; such at least is the conception of this investigator. Mr. Marillier is charged with conducting the studies on religions of uncivilized peoples in the French *Ecole Pratique des Hautes Etudes, Section des Sciences Religieuses*. The list of the courses of this governmental institution, appended to the treatise, shows what a salutary effect the School, as we believe without peer in any country, must exercise on the development of the science of the history of religions.

P. Sébillot prints a series of brief notices on the legends and curiosities of different trades. In the two numbers before us, he treats of coiffeurs, couturières, dentellières et modistes. The articles are illustrated from old prints. With regard to the hair-dressers may be mentioned the general habits of uncleanness caused by the use of powder; the custom of country hair-cutters of placing a wooden dish on the head of the customer, and shearing as much as exceeded the limit of the circle, and the manner of educating apprentices, at first by using a wooden head, and afterwards, by shaving poor folk for nothing. In "Measure for Measure," Shakespeare makes the Duke say (Act. v. Sc. 1), —

Laws, for all faults;
But faults so countenanced, that the strong statutes
Stand like the forfeits in a barber's shop,
As much in mock as mark.

The writer observes, that this alludes to the custom, in England, of exhibiting in a conspicuous position of the shop a rule forbidding certain things, such as handling razors, speaking of cutting one's throat; these were common in Suffolk up to 1830. Among amusing signs used by bar-

bers, a common one, going back two centuries, proclaimed: Demain on rasera gratis, to-morrow shaving will be free. Regarding needle-women, Mr. Sébillot observes that formerly, tailors possessed the sole right of dressing men and women, and that this privilege is mentioned in their statutes of 1660.

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[NOTE. In this department it is not intended to give a full bibliography of the periodical literature of the subject, nor even to include every article printed in the journals cited, but only to furnish indications which may be of value to students of folk-lore.]

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3. **The Atlantic Monthly.** (Boston.) April, 1895. Flower lore of children. A. M. EARLE.

4. **Liberia.** (Washington.) November, 1894. African folk-tales. (Review of the work of H. Chatelain.) H. R. STETSON.

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SOME CAUSES OF THE RETARDATION OF AFRICAN PROGRESS.

No generation has ever witnessed such rapid and radical changes in the cartography of a continent as ours has in that of Africa. No less rapid and thorough is the modification taking place in the estimate placed by the scientific world on the physical, intellectual, and moral character and possibilities of the African negro, or Bantu-negro race, which constitutes about three fourths of the whole African population.

When I began my studies (which happened to be chiefly in the German school), popular ethnologic opinion placed the negro race at the bottom of the scale of human races and the Germanic at the top. The negro was considered to be an imperfect human being, the residue of an unsuccessful attempt of Nature at man-making, a clog in the wheel of progressive evolution which Nature would have to eliminate in order to make room for the Germanic race, in whom alone she had realized her ideal of human kind.

I must confess that when I first went to Africa, ten years ago, I was myself so imbued with the prevailing prejudice that it was a continual surprise to meet so many indications of the African negro's similarity to our own white humanity. Not that I overlooked its vices — which are human — or underrated its peculiar weaknesses, but these I found to be traceable to the difference in religion, knowledge, and environment rather than to constitutional inferiority.

To-day public opinion in Germany and elsewhere is largely reversing its judgment. As Central Africa is no longer the arid and torrid desert of the geographies of our fathers, so the African native is no longer a fatally inferior being, doomed to eternal subjection, or even extinction. No German acquainted with colonial affairs entertains now any hope of the German race superseding the native races of Africa, or even of the Germans maintaining their political and commercial supremacy for more than a few generations.

The warlike Germans have learned to appreciate the military abilities of the African negro. In the recent colonial wars, the German arms — fondly thought to be invincible — have been repeatedly defeated by bush-natives armed with arrows and flint-locks, while hired negro soldiers of the colonial troops have had to be medalled, publicly praised, and raised in rank for heroic behavior on the battlefield. Now, too, German authorities and scientific institutions, while not undervaluing the geographical information of travellers, turn to the resident missionaries for reliable data on African questions, and realize the importance of their coöperation in the solution of the great social problems of the colonies.

In England, where since the days of Wilberforce the prejudice has ceased to be as general as elsewhere, a marked change for the better is also noticed in the way the government and the secular press treat African affairs, and the motto "Africa for the African and by the African" is gaining more and more favor.

The question which now arises is: How is it, that with such a bright intellect, backed by such a hardy physique, the African negro should have remained in such a low state of culture?

It is my object in this paper, not to demonstrate the causes of this stagnation, but to give the result of my direct observations as to some of these causes.

The statement of these causes will also show what obstacles are to be removed or overcome before the African negro, as a race, can enter an era of healthy, steady, and ever-expanding development.

Let me premise that my statements refer to the whole black or negro race of Africa, including the Bantu, the Upper Guinea, and the Sudan tribes, all of which constitute one family and race, the differences being chiefly tribal and, to some extent, linguistic.

As I see things after nine years of personal dealing with native Africans, and a longer period of study, the principal visible causes of the stagnation of African native civilization are these: 1, seclusion and climate; 2, the lack of a system of writing; 3, polygamy; 4, slavery; 5, the fear of witchcraft. Of these hindrances the fear of witchcraft is by far the most universal, the most pernicious, and the most difficult to overcome.

1. *Seclusion.* As far as our knowledge goes, no race or nation ever developed a great civilization entirely from its own native elements. Everywhere the golden age of a nation seems to have been preceded by the importation of foreign ideas and due to the ingrafting of these on a national stock. Moreover, the progressive development of a civilization seems to be dependent upon the continued introduction of foreign elements, physical as well as intellectual and moral.

Since the dawn of history, the bulk of Africa has never been in direct and enduring intercourse with a life-giving civilization. No doubt, all African arts show some remote contact with Egypt, and it is probable that the Punas, settled on both sides of the Red Sea, which is said to have received its name from them, had settlements along the East Coast and built the towers of Zimbabwe in Mashonaland. But they seem to have been only temporary residents, buying the produce of the country and mining for gold. On the north the Sahara has ever been a barrier between Central Africa and the civilizations of the Mediterranean.

For four hundred years the West Coast has been visited by nominal Christians, but man-stealing was the only real object of their expeditions and it is no wonder that vice and crime should have been the only things encouraged by their presence.

The negro nation of the Uaua, neighbors of the ancient Egyptians, the Sudan tribes which have adopted Islam, and the tribes of West and South Africa which have been under British and Portuguese influence since the extinction of the ultramarine slave traffic, have proved that the seeds of genuine civilization, dropped in African negro soil, in due course of time yield satisfactory fruits.

Nor should we forget that, as necessity is the mother of invention, and as bountiful nature supplies the African with all his needs without great exertion on his part, the lack of this great stimulus of human activity and invention must have had a retarding influence on his development.

2. *The Lack of a Written Literature.* For a long time it was considered a fact that the African negroes had no native and tribal literature, and it was assumed that they had none because they were unable to produce them. Recent researches, however, have proved that the unwritten literature of Africa compares favorably with that of any other continent or race. The higher education of native Africans has also proved that, far from showing an absolute inferiority, the negro is rather better gifted than the Germanic race in purely literary ability. Africans, as a rule, are born elocutionists, linguists, and musicians, but they are lacking in the logic, the depth of thought and feeling so characteristic of the Germanic race. Why, of all races, the negro should have failed to invent¹ or adopt a system of writing is a mystery. That they would have developed a great native literature and a considerable native civilization, if the thoughts and the inventions of their geniuses could have been accumulated and transmitted to successive generations, will easily be admitted by those who have had fair dealings with unspoiled African

¹ The original characters used in the Vey language are modern, and were suggested to the inventor by the Arabic.

natives. One reason why a system of writing was never introduced, or why, if ever it was, it never became general, is found in the fact that a genius or innovator in Africa is almost sure to be accused of witchcraft and to suffer death. We know how much religious intolerance has done, and is yet doing in certain parts, to check human progress. Incomparably more pernicious and effectual has been the pagan intolerance engendered by the fear of witchcraft.

3. *Polygamy.* This social institution has from the remotest times prevailed in every tribe of African negroes. I have never heard of a single tribe practising monogamy as an institution. Nevertheless, African folk-tales and conversation with uncivilized natives show that the evils of the system are not ignored, and that the superiority of monogamy is readily acknowledged, at least in theory. In Africa as elsewhere, males and females are born in about equal numbers. Where polygamy is honored, every man who has the means buys as many wives as he can. This implies that for every married man there must be several involuntary bachelors. As it is also natural that the man can have only one favorite at a time, it follows that the neglected wives and the bachelors will meet in some way or other. Even where, as in some tribes, adultery is sure to be punished by death, the tendency to reestablish the balance of nature is so strong that executions of guilty parties are rare occurrences. This state of morals is accompanied by uncertain paternity and a weakening of paternal and filial affection. These affections are still more weakened by the fact that a man who has dozens of children, many of whom he seldom sees, cannot love them equally, and has to leave their education entirely to the mothers, with whose secret lovers the children have often more sympathy than with their putative father. Another result of this system is that a man becomes selfish, and enjoys all he can of the present life without troubling himself much with the future welfare of his numerous and doubtful offspring.

4. *Slavery.* This social institution seems to be inseparable from polygamy. Where woman is sought and paid for by the rich, she becomes merchandise, and is sold sometimes in her childhood, by those who have authority over her, without much regard for her inclination. In most African tribes, children are the property of their maternal uncles, who have the power to sell them almost as they please. As there are no prisons or penitentiaries, all penalties are reduced to that of death, or the payment of a fine. When a man is unable to pay a debt or the fine imposed on his own crime, or that of nephew or niece for whom he is responsible, he is seized and sold into slavery, which is the African penal servitude. If he owns nephews or nieces, he sells one or more of these in his own stead,

and they rarely murmur. This is the main source of the native slavery and slave trade; and it is evident that edicts of European governments are not sufficient to abolish the system. In case of war, the vanquished are often made to pay the indemnity of war by serving their conquerors, and these, being unable to keep so many forced slaves in subjection, sell them to far-off tribes for what they can fetch. Wherever slavery exists, the hard labor is performed by the slaves (if the women be considered slaves), and labor becomes a stigma instead of an honor. That no great progress can be achieved, where work and effort are despised and idleness is honored, is evident. In Loanda, the colored pupils of my paying school would not even carry their own schoolbooks, because they had slave children to do that, and they were afraid somebody might take them to be slaves if they were seen doing anything usually done by slaves. They also objected to my teaching slave boys, as that would stamp study as a slavish occupation. Much of the laziness attributed to African negroes is due to this feeling of caste. In some countries, as the British Oil Rivers Protectorate, nearly all the free men are wealthy merchants, while the mass of the population which do all the labor are their slaves. As the commerce of the whites, not less than the power of the ruling native aristocracy, depends on the system of slave-labor, the latter is defended and secretly protected even by those whose duty it is to work for its abolition.

5. *Witchcraft.* No one doubts that the material prosperity of a people depends on their intellectual, moral, and social development, and but few doubt that the intellectual, moral, and social state of a people is the result and consequence of their religious convictions, that is, of their personal relation to God and the spiritual world. In theory, African mythology or religion is not so far from the truth as is generally supposed. All African negroes, from one end of the field to the other, believe in a creator and controller of all things, invisible, yet omnipresent and omnipotent. The fact that the name of this supreme being recurs among the most distant tribes seems to prove that the race had the idea and the name before its dispersion in hundreds of tribes and dialects. Being invisible, God is never represented by an idol or believed to exist in any object or place; nor is he worshipped by any visible cult. In spirit and in truth, however, God is worshipped by the African more than most of us suspect. God's name passes frequently over the African's lips, and never without a sense of profound reverence. In trouble, God is sometimes invoked directly; in joy he is praised; and the fullest dependence on him is constantly acknowledged. But, as tradition goes, men have offended God, and he has become indifferent to their weal or woe, leaving them alone in their strug-

gle with nature, beasts, fellow-men, and spirits. These spiritual beings are said to fill the air and the earth. They are not limited by matter, space, or time. They are neither absolutely good nor bad, but have the same passions as men. They are clearly divided into two classes: that of human spirits, that is, the shades, manes, ghosts, or souls of deceased men, and that of natural spirits, or genii. They intervene like clouds between man and his creator, who is lost sight of in the constant dread of invisible and intangible enemies. As the spirits can influence both natural elements and men either for or against man, and as they can be propitiated by gifts and enlisted one against another, it is to these inferior spirits the African looks for preservation from harm and for success in his undertakings, that is, for happiness. They speak to men in dreams and visions, but most frequently through human media. These media are generally called, in English, fetish-men, medicine-men, doctors, or priests. Though forming a sort of secret society and wielding great power individually, they have no hierarchic organization, and exert, as a rule, no combined effort as a class. The fetish-man or medium is not a witch. Consulting and enlisting spirits in self-defence or for blessings is considered a duty, not a crime. But the misuse of a spiritual influence for bringing harm, especially sickness and death, on one's fellow-creatures is the most heinous crime. It is almost invariably punished by death or banishment in slavery. As everybody has dealings with the spirits, and the criminal use of their influence cannot be detected by the senses, it is public opinion which accuses a man of witchcraft and brings him to the bar of the poison test, or divine ordeal, and the latter decides whether the suspicion is correct or not. When a person dies, his or her relations generally go to a diviner in order to find out who or what caused the death of their relative; for it is hardly ever believed that a person has died of purely natural causes. Thus it devolves on the diviner—who in the native mind and language is not confounded with the healer or medicine-man—to point out the guilty party, and he generally allows himself to be guided by a bribe, or personal antipathy, but especially by public opinion. For the people are prone to believe what they desire, and if the diviner fails to discover their preferences, which often have not yet reached the point of consciousness or open expression, he is declared to be a false prophet, and another diviner is resorted to. It may be stated that for every few persons who die a natural death some innocent person has to fall a victim to the belief in witchcraft.

Amid all the carnage caused by this fatal belief, one is tempted to overlook the fact that, in the absence of a better religion, it does some good in preventing much oppression and crime. The weakest

slave may by witchcraft avenge himself on the most powerful tyrant, and this checks many a passionate or powerful man. The moment an African has offended another, the fear of the angry person's revenge by witchcraft creeps into his bosom and often haunts him day and night. The wisest course, then, is to avoid giving offence. Woe to the chief himself if he arouses popular ill-will; he may be pointed out as the cause of any public or private misfortune, and his office will not protect him if there is no popular favor to back it.

On the other hand, no serious progress is possible as long as this belief and practice exists. Envy is as dangerous as revenge. If a man in a tribe should attempt to introduce new ideas or customs — unless he be a dreaded chief or a popular diviner believed to simply voice the behest of some great spirit — he would probably arouse some opposition, be accused of witchcraft at the first chance, and perish. If a man shows any spark of genius, either by an invention or more rational conceptions, his superior talents may be ascribed to an enlisted spirit, envy or fear prepossess against him, and he may pay with his life the crime of daring to know more than the others. If a man accumulates wealth — that is, women, slaves, cattle, cloth, powder, and guns, — his prosperity is attributed to the good luck imparted by a spirit, and if he refuses to freely distribute his wealth to his tribesmen, who cling to him like vampires, envy will start a rumor, and when the diviner has to find out a witch, the prospect of a banquet and the spoils may tempt him and the assembled people to choose as a victim the man who dared to be richer than his neighbors.

I know, at Loanda, a native of the Kisama who, as slave on a plantation, was taught carpentry. Since his liberation this industry has enabled him to buy six or seven good native houses and two stone houses which he lets out to white people. In spite of his actual wealth, he goes about in ragged clothes, and endeavors, by lies and lame excuses, to impress one with the idea that he is not so rich as the people say. When asked for the reason of this strange behavior, his answer was: "If I lived in grand style and dressed well it would create envy, and the envious would bewitch me." Meantime he invests part of his money in powerful charms, in order to counteract the hostile spirits which his enemies may enlist against him.

If a chief tries to rule independently of his headmen or the diviners, or if he resists a popular conviction, one oracle after another may declare him guilty of this or that calamity, and the frenzied people may at any moment fall on him like wolves. Thus King Lewanika, the powerful ruler of the Ba-rotse and a dozen subjected tribes, on whose word depend the lives of thousands, saw not long ago some

of the Mambunda diviners enter his royal court and there divine that he, Lewanika, was the cause of the drought which afflicted his people. But for the presence of the missionary Coillard, the furious king might have there and then drowned the voices of the diviners in their blood, or they might have felt strong enough to issue a decree of the spirits against him and make a revolution. At all events, the audacity of the diviners was a warning to the king.

From what precedes, it is evident that in order to regenerate Africa and bring about the abolition of slavery and polygamy more is required than decrees of European governments or the influence of commerce and secular or industrial education. Especially with regard to witchcraft does one feel the weakness of mere legislation or material civilization, and the necessity of introducing in the place of an erroneous and pernicious system those principles of Christianity which have produced such blessed results in the moral, intellectual, and material development in the leading nations of Europe and America.

Heli Chatelain.

THE CHARACTER OF CHINESE FOLK-TALES.

IF we were to create a nation having the evolution of a distinctive folk-lore as its main reason for being, we should make that nation vast, that the wisdom of a multitude and the wit of some inspired fool might combine in the production of each story. We should make that nation old, so that during ages the work of natural selection could have gone on, and stories fit for human nature's daily use might have proved their fitness by their survival. We should isolate our nation, so that its lore should be indigenous, expressing the character of its folk, and true to the type of mind from which it emanated. And we should have the masses in our nation unlearned, because undisciplined intellect is the mother, the preserver, and the devotee of myth.

All these conditions are found perfect in a nation ready-made for our study. China has four hundred millions of people, and has had four thousand years of existence, in which it was shut off from the rest of the world by boundless oceans, impassable mountains, terrible deserts, and the rigid bars of its own gates. The stress and struggle of life within it have been such as to develop a high order of native acumen, while education has been so uncommon as to make reading an exceptional accomplishment. It therefore constitutes an ideal field for the folk-lorist, but only its borders have as yet been explored.

The obstacles in the way of its exploration by a foreigner will probably long remain such as they now are; first, a diversity of formidable dialects, which must be mastered before anything so utterly vernacular as are folk-stories can be well understood; secondly, such difference in customs that long explanations are often necessary to an apprehending of the situations; and thirdly, the inaccessibility of the richest repositories of folk-lore, the inner apartments of the household, the women's domicile.

Moreover, there is such dissimilarity between oriental and occidental modes of thought that the Aryan translator needs to undergo a sort of atavism, reverting toward his remote Turanian forbears, before he can perceive the actual significance of their narratives. He must indeed have learned to do what the Chinese themselves prescribe, "Draw nutriment out of the same soil, and refreshment from the same water-supply," before he can really assimilate or truly reproduce their ideas. Even then, he whose training has always demanded disbelief in the unproven will experience perpetual surprise in his mental communings with those to whom such products of the imagination as Will-o'-the-Wisp and the Man-in-the-Moon are

veritable personages. Absolute submergence of this intellectual incompatibility is essential to the flow of those common human sympathies which bring the best folk-stories into the current of conversation. That being accomplished, many precious bits of jetsam prove the kinship of the Mongolians with the rest of mankind. I never felt so much at home in China as when in some hamlet that foreign influence had never touched I watched the children playing cat's-cradle, forming on their little chrome-yellow fingers the very shapes that my string used to take when I was a child in New York ; or when they squatted on the ground and played jackstones, just as do American boys. Even the aboriginal savages in their mountain fastnesses seemed less alien, after I knew of their jocund dance around the May-pole, in the manner of our Saxon forefathers.

When I began to gather the stories which have been lately printed in "Chinese Nights' Entertainment," my object was solely that of acquiring the colloquial speech of the Swatow Chinese. I soon found that their stories were innumerable, and were singular revelations of the native mind. Then when I got a clue to one, I managed to have the teller repeat it to me alone, while I rapidly wrote it down in romanized Chinese, preserving thus not only the sense but the sentences. When I afterward decided to select some of these stories for translation into English, only a small proportion of them were available. Those based wholly on Mongolian usages could not be transposed without demolition. This becomes plain if we reverse the process, and consider the difficulty in translating our beautiful and beloved story of Cinderella into the language of a people who never go to balls, nor dance ; or of setting the sweet old romance of the Sleeping Beauty before those who deem it utterly improper for a prince or any other man to admire any woman beside the one who has been early provided for him by his orderly parents. Romantic affection has no place in the Chinese scheme of life, and their folklore is poverty-stricken in spirit because of this deficiency.

They have, however, other resources in abundance. To the mind imbued from infancy with a belief in gods whose demoniacal spirits can at will roam away from, or abide within, their wooden bodies, such stories as the following have a living interest. This one was told to me within a stone's-throw of just such a shrine as is mentioned, and is about

AN UNLUCKY DEMON.

There was a fine large temple beside a much travelled road. The idol in this temple received numerous offerings, and had an abundance of food and clothing, with elegant equipage of every sort.

A hill rose behind the temple, and on the hilltop was a little shrine where dwelt the idols called the White Mandarin and his

Wife. The goddess found much fault with her spouse because their shrine was neglected. She averred that their ill condition resulted from his stupidity, and she advised him to go to the prosperous god at the foot of the hill, and learn from him the art of becoming rich.

Impelled by his wife's discontent, the poor demon went down the hill to learn from his rich neighbor the secret of success. The grand idol received him affably, and responded kindly to his inquiries, saying, "I have a lasso which I throw over the heads of people, and draw tightly as they pass by. Their heads then ache, they try to remember where they were when their illness began, and they soon return here bringing offerings with which to propitiate me. Thereupon I release them from the lasso, and then they become well, and afterward bring more offerings, expressive of their gratitude to me for their recovery. Thus I become famous, and have the reputation of being powerful. Now, I will lend you my lasso, and you can so use it as to become as wealthy as I."

The poor demon took the lasso with many expressions of gratitude, and returned to his abode. A lad, who was going out to gather edible snails, soon passed the shrine, and the demon lassoed him. His head thereupon began to ache so badly that he turned about and went homeward, and the demon followed him, holding on to the borrowed lasso, of which he dared not lose sight. The lad, having arrived at home, told his mother that his head ached too severely to permit his stooping down to gather snails, and she at once began to berate him for being a lazy, unprofitable child, pretending illness that he might avoid work. Growing angrier while she scolded, she took a stick to beat the boy, and this so frightened the demon for the safety of his lasso that he caught it away, and ran home with all speed. As soon as the lasso was removed, the lad's head ceased to ache, and no offerings were brought by either mother or son to the shrine of the White Mandarin.

The poor demon was fearful that some injury to the lasso would oblige him to make recompense for it to his powerful neighbor, so he took it to its owner, and told him of the ill success in its use. The great idol called him a dunce for lassoing such poor game as an empty-handed snail-gatherer, and told him to keep the lasso a while longer, and to try it upon some one who had an abundance of goods.

Soon after, the demon saw a man carrying a big load, and, thinking that he fulfilled the prescribed conditions, lassoed him in haste. He was a bucket-mender, carrying an immense bundle of hoops, and could not rightly be termed empty-handed. The man's head began to ache, but, being poor, he felt that he could not stop work, and he went on to the next village, where he sat down to ply his trade. The demon drew his lasso tighter, and the man's head ached harder,

till he became angry, and seizing his hatchet he swung it around his head, exclaiming, "Well, if my plaguey head is going to split, then I'll split it myself." Alarmed for the safety of the lasso, the demon snatched it off and ran away. So the man got better and the shrine got no offering.

Then the demon went again to his friend, and was derided for having taken a poor laborer in his toils. He was told that he should snare a rich man, who would be able to nurse his ailment, and to make fine compensation for his cure. So the next time the demon threw the lasso he ensnared a handsomely dressed traveller, and followed him to his house, drawing the rope gradually tighter and increasing the resulting headache. If the rich man had consulted a soothsayer or a spirit-medium, as many persons do when ill, he would have been advised to bear propitiatory offerings to the god near whose shrine he was when the headache began. But he did no such thing. He called a physician, who prescribed an infusion of old camphor-wood. The rich man said that new camphor-wood might easily be obtained, for there were plenty of chips at the idol-makers'; but old camphor-wood was difficult to get. "Oh," said one of the farm-hands, who stood near, "I know where you can get some that is very old. There is an ancient idol in the little shrine of the White Mandarin on the top of the hill behind the great temple. I will go and get the image to be chopped up and steeped for you." The poor demon, hearing all this, and knowing that the old wood referred to was his own body, loosened the lasso, and hurried home. The aching head then got better, and the old camphor-wood was not sought; but the poor demon returned the lasso to his neighbor, saying, "Here is your lasso; you told me to snare a rich man in it, and I did so; the result was that I came near being myself destroyed."

I suppose that the preservation of this story among Chinese folk is due to its moral, which is the same as in many other of their tales, and is, that efficiency depends, not on the possession of power, but on art in using it. Many Chinese folk-stories have a *motif* so repulsive as to make their translation inexpedient. Others are simply and frankly sordid, as is the following:—

THE OBEDIENT PYTHON.

The young daughter of a woodman found in a mountain glen an egg, which she held in her hand till it hatched, and a little serpent came out. She fed the snake and it became her fast friend and constant playmate. Knowing that it would be killed if seen by her parents, she never betrayed its existence, and always went alone to

the grotto where it lived. While her mother was busy at the loom, and her father away in the forest, she and her little companion took their meals together, raced in the fields, climbed trees seeking fruit, and were as merry as the summer day was long.

But the girl was suddenly betrothed to a man in the distant city, and she knew she could neither carry the snake to her future home nor find a habitation for it there. She told the snake all her trouble, and the snake grew sad and moped, till she took leave of it to go to her husband's house on her bridal day, when it turned toward the mountains and sped out of sight.

Several years passed, and then the girl in her city home heard that an enormous python was ravaging the hamlets round. Animals and men came to their death in its coils, and its name was a terror throughout the countryside. So frequent and terrible were its visitations that the district magistrate offered a great reward to any one who would destroy or drive it away. The placard announcing the reward gave a minute description of the python, with all its spots and marks, and the young woman recognized it as her former comrade. She sent notice to the magistrate that she would alone undertake the expulsion of the python, and then she went to its lair in the glen where it was hatched. The python welcomed her, listened to her entreaties, evinced a desire that she might gain the promised reward, took affectionate leave of her, went away into the depths of the mountains, and was never heard of more.

Of the countless animals appearing in Chinese folk-lore, possibly the fox makes most frequent entrance, but in my own compilation I omitted all fox-stories, because my friend Mr. Giles had published so many of these in his "Strange Stories from a Chinese Studio." Next after, if not oftener than the fox, the dragon prominently figures. One of the pictures everywhere exhibited in shops is that of the wedding procession of the son of the Sea-Dragon-King. The story, seriously believed by the folk, is that once in a great storm a fisherman's boat was upset, and he sank safely to the bottom of the sea, and there found himself in the midst of the festivities accompanying the marriage of the son of the Eastern Dragon to the daughter of the Western Dragon. The fisherman, by making verses appropriate to the occasion, proved his fitness for the place of an honored guest in the palace, and was invited to stay and see the marriage procession, and to partake of the wedding supper. He afterward returned to upper land, and told his tale, which has been handed down from ancient times. His stanzas introduce all known denizens of the deep as participants in the affair: the little fish scurrying about on errands, the turtles chanting ballads, the scallop

acting as go-between, and the oyster as staid mistress of ceremonies.

A shorter narrative, manifestly suggested by the former one, is adapted to inland hearers, and is called the "Marriage of the Carp." It runs in this wise, the order of a human marriage procession being kept by the animals.

thi o: lái sǔn pō,	Come view the fields ; the sky is gray ;
lí-hù tó chua bō.	The carp brings home a wife to-day.
hō-sin pun tih-ti ;	The horn is sounded by the fly,
sua ^a -mang khiá chai-kí ;	The minnow lifts the flag on high,
sǒng-hú khù khiá sēng ;	The lizard holds the banyan twig ;
hê ^a -pō khiá kau-teng ;	The crayfish brings the lanterns big,
liu-sio kng sin-nie,	Mudfishes bear the sedan-chair,
he-ko tek lāng-sie ^a ;	Crabs fetch the boxes red and square ;
cúi-kói tà ^a pō-tō ;	Frogs lug the bags in colors gay,
chāng-hōi lái sie-hō.	The snail <i>kowtows</i> in formal way.

A curious pathos is often manifest in Chinese folk-stories, but I have to confess that the narrators usually appear to be unconscious of it. To one who knows how dreary, oppressed, and homesick a Chinese girl is during the first years of her married life, the pearl in the following story is like the little green plant that grew in the prison in "Picciola." It was told me by a charming young woman, whom I might almost have believed to be its heroine, had she not said she heard it from her grandmother, a native of a mountainous farming district in the Kuangtung Province.

THE PEARL LANTERN.

A little girl, playing in the wood near her father's cottage, found a small gray egg, which she kept and cared for. After a while a lizard hatched out from it, and was reared by the child, who, fearing harm from others to her pet, kept it concealed among the rocks. It shared her food, and was her sole companion in her sports. It grew large, rugged, and ugly, while she grew tall, fair, and winsome ; but the two were close friends, and understood all each other's modes of speech.

When the time came for the maiden to be wedded, her chief trouble was in planning for its secret conveyance to her future home. She knew that the loving, hideous creature, that she never dared introduce into her mother's house, could have no welcome among the strangers whom she must henceforth serve in the capacity of daughter-in-law, and that she might not be able to find healthful lodging for her pet near her new domicile. She explained to the lizard all the difficulties that she was powerless to avoid, told it her grief should she be separated from it, and asked it whether it would go

with her to an untried life, in unknown surroundings. Then the lizard, at her invitation, curled itself into a little basket, which she took with her in the sedan-chair that carried her to her husband's house, and there she deposited it in a drain that offered the only place of concealment near her abode. There she fed it daily from her own portion, and talked to it in moments of leisure.

But her mother-in-law finally saw that she furtively pocketed bits of food, watched to see what she did with them, and discovered her feeding the lizard in its refuge. No appeal would induce the mother-in-law to permit the reptile to be harbored about the house, and the poor girl was obliged to tell it that its life was in danger unless it fled. The lizard appeared to understand, and as she bent down to stroke it, it shed a shining tear which became a pearl in her hand, and then it turned away toward the distant woods and disappeared. The pearl ever after shone with such brilliancy whenever she carried it in her hand, that she never needed any other lamp after dark.

Adele M. Fielde.

SUPERSTITIONS FROM CONNECTICUT.

WHEN you hear frogs peep for the first time in the spring, make a silent wish, and it will come to pass.

Put a ring on the finger of another person, saying, "I wish it on until such a time," and if it be not removed before the expiration of the period named, the wish will come to pass.

To comb the hair after dark is a sign of sickness.

Comb your hair after dark,
Come sorrow to your heart.

If one mends their clothes upon their back,
It is a sign their trouble will never come back.

The shape of that portion of the hog's intestine known as the melt foretells the severity of the winter. When it is larger at one end, that part of the winter is expected to be the coldest.

When one asks for more at table, while he has something on his plate, it is a sign that some one is coming hungry.

When company enter by one door and go out by another, it is a sign that more company are coming.

If, while children are picking huckleberries, one picks from a bush already in possession of another, they say that the trespasser will spill his berries.

In buying a horse, —

One white foot buy him,
Two white feet try him,
Three white feet deny him,
Four white feet and a white nose,
Cut off his head and throw it to the crows.

To cure warts on the hands: throw a pin in the well, and wish the warts on the hands of some one else.

Another cure: cut your finger nails and put them in the knot-hole of a tree; then stop up the hole, wishing the warts on to some one else.

A third cure: rub a white bean on the wart, wrap it in paper, and throw it on the road; whoever picks it up will get the warts.

When a family move, it is a bad sign to move the cat.

Determine the age of a cow by the number of wrinkles on the horns, counting one wrinkle for every year after three.

If you want to be sick or want to be dead,
Eat an apple and go to bed.

Emma M. Backus.

MALISEET LEGENDS.

GLOOSCAP.

GABE says, Glooscap is still living. He is going to last as long as the world. They say that he is in the south end of the world. There were seven Indians who went to see him. It took them seven years to get to him. They saw him living with his grandmother. They went there to get their wishes. One man wanted long life. He gave them all their wishes, but he told *him* to come outside of his wigwam. He took him to a place and told him to stand there. "Stand there," said he; "you will get your wish." He was turned into a curly cedar, all limbs fit for no use, so that nobody will ever cut him. Glooscap is doing nothing but making arrowheads for a general war. He is not an old-looking man. He appears to be about thirty years old. He renewed his grandmother's youth four times. Where Glooscap is there is a medicine-man too. This medicine-man is blind; never opens his eyes. He lies on one side for seven years; then they turned him over, and where he lay there were herbs growing, which were good for medicine. The good of these different herbs was explained by the medicine-man. Glooscap asked him what could he do in the case of a general war. He said that when all were dead as far as his eyes could see he would open them. After they had all got their wishes, Glooscap asked them how long it had taken them to come. They said, "Seven years."

"There is a shorter way," said Glooscap. He points out a course to them and told them to take it. They did so and got home in four days. Glooscap was very good, and they say that what was big and dangerous, he reduced in size. The squirrel was once as big as a lion. He brought him down to his present size. Glooscap met the squirrel and asked him what he would do if he met a person. He saw a stump and ran at it and tore it down with his teeth and claws. Glooscap then put his hand on his back three times, and thus made him as small as he now is. (This is a Chippewaw story, also.)

The bear; Glooscap asked him what he would do; when the bear trotted off a short distance and looked over his shoulder as he does now.

When Glooscap came out of the woods to the St. John River, he found there was a dam at its mouth. Just where he came to the river, between Boar's Head and Indian Town, he marked his own face on the rock. You can see what looks like his curly hair. It is on the east side of the river. He found the beaver very big and

very dangerous. He killed the whole family, the old ones and the young ones, so he broke the dam, and killed the beaver by spearing. Looking up the river he saw a young beaver going up, so he threw two stones up to the Tobique to frighten him back. These are the Tobique Rocks. Where the dam stood, where the falls are, it flowed back to Hampton Ferry, and above Fredericton. There is an island in Kennebecasis Bay, which was the beaver house. It is called in Indian, "Qua-beet-wo-sis" = beaver house. There is a hole from the top of the island to the water. Glooscap's uncle, the turtle, was taken by enemies. They considered what they should do to kill him. First they proposed to burn him, but he walked into the fire of his own accord. They saw that would not do, so they proposed to cut his throat. But he took a knife and cut his own, so they saw that would not do. At last, they proposed to drown him, when he began . . . (Manuscript fails.)

GLOOSCAP.

Glooscap was a spirit. He could do anything. He does not get old, and is said to be living yet at the south end of the world. He tried all of the animals, to find out which was a dangerous and which a not dangerous animal. He called them all up to him, and asked them what they would do when human beings came in the world. They replied that they would run away. He asked the bear what he would do. The bear looked over his shoulder and walked off.

"That will do," said Glooscap.

The squirrel was then very big. Glooscap asked him what he would do, whereat he ran at a stump furiously and tore it to pieces with his teeth. Glooscap then reduced him to his present size.

A female otter married a spruce partridge. They had a son. He wanted to find his father. His mother told him to go into the woods and listen; when he heard something like slow beating, that was not his father, but when he heard quick, that was him. He found him and stayed with him for a long time. Musquash swapped tails with the beaver. Beaver, she married some dry land animal, red-headed woodcock. One day they got quarrelling and beaver left woodcock and swam away. Beaver built dam at the place where the Falls of the St. John are. Glooscap came there one day, saw the dam, watched till he saw the beaver, which was of enormous size. The beaver house was in Kennebecasis Bay. He thought they would do harm some day, so he broke his dam down. Split Rock at the Falls was his handspike. All the Kennebecasis Bay and Long Reach was the pond. He killed the two young ones and old ones. After killing these, he looked for another. When

he saw one young one up at Numquash, heading up river, he then took two rocks to throw above him to frighten him back. These are what are now called Tobique Rocks. He was frightened back and he killed him. Below Boar's Head you see, in the cliffs, a man's head with curly hair. That was Glooscap's mark, after he first came out to the St. John River to notice the beaver dam. It is on the left-hand side going down, about half a mile below Boar's Head. Glooscap killed a great moose below Machias. You can see all the entrails of the moose in the rock. There is another place between Manawagonish Island and Musquash. He there left his sack and went off. When he got back he found a sable gnawing at it. You can now see his pack with the little hole the sable made in it. I have seen this on the cliff. We often, when I was a boy, used to go down to Lepreau for cranberries. When we passed Glooscap's face, we used to throw figs of tobacco in the water, in order that we might have a calm time. We had great faith in this.

Glooscap had a large camp, as large as the city all about him. The wild goose was his watcher. The loon and the wolf were his dogs. He had all the animals, even to the toad. He made them all believe they were human beings.

The eagle married the caribou and had son and daughter. The turtle was Glooscap's uncle. Glooscap always told the turtle what he was going to do. Then the turtle would tell the other animals at the Council House. The turtle married one of the eagle's and caribou's daughters. He had children. The turtle would always do what Glooscap told him. One day he told his uncle, after he was married, that he was going to have a feast for the whole camp. Turtle asked what was to be done; Glooscap said he was old enough to know.

"Go down to the nearest long point and watch; first whale which comes to the point, seize him and bring it up. Leave it opposite your father's-in-law door." Turtle went down and caught the first whale and put it on his shoulder and got up opposite his father's-in-law door. He thought he would go a little farther, thinking that it was in his power to do so.

But when he started on, the whale pressed him down so that he could not move. The animals then notified Glooscap. He answered them, "There is no harm done. He will come out all right." Then all the rest cut up the whale, chiefly that part which was over the turtle. They got him out, when he began to stretch his legs, complaining that he was sleepy and tired.

The turtle now thought he was so powerful that he could do anything. He began then holding council independent of Glooscap. They hold council day after day to kill Glooscap, so that the turtle

might have supreme command. All the other animals joined the council, from the biggest animal down to the toad. One day Glooscap turned himself into an old squaw. He got in at the door at one side.

There was an old squaw in the shape of a porcupine; on the opposite side another old squaw in the shape of a toad. When he got in he asked the porcupine what was the council. The porcupine said to Glooscap it was not worth while for him to know what the council was about, so he put out his two fingers and seized the porcupine's nose. He then, in a rage, passed over to the toad and asked the same question. He answered the same. He took him by the nose and went out. After he went out the porcupine looked over at the toad and asked her, "Where is your nose?" The toad looked at the porcupine then, and said, "Where is yours?" They concluded from that that Glooscap must have been in. After they got through with the council, the turtle ground his big knife and went to Glooscap and said to him, "Nephew, I want to sleep with you once more, the same as I did when you were a boy." Glooscap said, "That is all right, uncle." So they went to bed. After he found his uncle was asleep he got up and stabbed part of himself, thinking it was Glooscap, calling out, "I have killed Glooscap." He, who had slipped to one side, called out, "Let me have a cut at him!" And so he ripped up the turtle with his knife.

After this, Glooscap told turtle he must go and get some rum. He did so. When they all got quarrelling and fighting, the turtle would fight all the rest. One animal told Glooscap, "the turtle will kill us all." Glooscap said, "Help yourselves! When he gets troublesome give him a kick in his breast with your knee, that will stop him."

They did so, and stunned him.

Then Glooscap called them all up and sent them back to their own life as men and women. The wolf, his dog, went away howling, sorry to leave; the loon the same. The turtle came to life; could not see any one anywhere. He got up and said, "I will go to my natural life," and so took the water, and that was the end of him.

Glooscap had a brother. He was wicked. Glooscap and his brother were smart when they were born. They dug their way out of their mother's side, who died. The youngest brother thought that he could kill Glooscap, his older brother, and would do so if he could. One day they were talking. The younger brother asked Glooscap what would kill him. Glooscap thought he would not tell him what would kill him, but told him something which would stun him. So he told him the down of feathers. Glooscap asked his younger brother what would kill him. To this the younger brother answered truly, "poque-we-osque," the bulrush.

The younger brother gathered a large handful of down. At the first opportunity he hit his brother with these and knocked him down. Glooscap was only stunned for two days and two nights. He then came to himself and gathered some bulrushes. He had a large handful in his hand, of the tops of the bulrush. With these he struck his brother, when not aware, and killed him. Glooscap was afraid if he did not kill him he would own the whole land. (Originally procured by Edward Jack, Fredericton, N. B.)

KULLOO AND GLOOSCAP.

At the time that Glooscap had a camp containing all of the animals who were married together, Kulloo was then governor. The turtle, who was Glooscap's uncle, was advised by Glooscap to marry Kulloo's daughter. So Glooscap gave him his pix noggin, a purse which was a whole fisher's skin. This the turtle hung to his side, and when he came to Kulloo, he asked his daughter in marriage. Kulloo, thinking from his pix noggin that he was Glooscap himself, readily gave his consent. Nor did he discover his mistake until the morning after the marriage. Kulloo himself was married to a caribou. There was a youngster born who cried awfully, "Wa-wa-wa ;" he cried all the time. The turtle then went to his nephew and told him about this. Glooscap asked how the child cried, and he said, "Wa, wa, wa !" Glooscap said, "You are old enough to know what a child wants. That child wants you to get him eggs, — Wah-uae."

"Where shall I get wah-uae?"

"Do you not recollect those rocky islands where we used to get eggs? You must go there and get them." Turtle did not know how to get there, and asked his nephew how. Glooscap said, "Don't you know our canoe?" showing him a long rock on the seashore. "Get two of your sisters-in-law to go with you." He did so, and the three went down to the shore and the turtle then put his paw on the rock, and turned it over, and that canoe went without steering or oars to the island, where all the gulls and other sea-fowls laid their eggs. When they got back, they had the canoe chock full of eggs. Then the whole camp had a great feast. After that he told his uncle, "Why don't we have a great feast?" Turtle said, "What will we get?" Glooscap said to his uncle, "Don't you know where we used to get whales, down by the long point?" Glooscap said, "Take your harpoon, go down on the shore and wait until a whale comes along, and harpoon him and lug him up."

He went down, harpooned a whale, and lugged him up to camp. He said then, "You must not go a step farther than your father-in-law Kulloo's door." He got square up to his father-in-law Kulloo's door, but thought he would go a few steps farther ; but he

went down under the whale, not being able to carry him any farther.

The rest of the animals told Glooscap, who told them, "Cut away, never mind, he will be all right." So they cut the whale up. When they came to the turtle, he stretched his legs out and said that he was tired. Then Glooscap told his uncle he must have a fight against some other nation. He then made his uncle the general over all the forces. They went to war with an adjoining nation, and the turtle was taken prisoner. The other nation had a great council over the turtle and concluded to burn him. Soon as the turtle heard this sentence he began to crawl into the middle of the fire. They hauled him back, when they found he was not afraid of the fire. They held another council. They settled down to this, that his throat should be cut. When he heard this sentence, he got hold of a knife and commenced to cut his own throat. They had hard work to get the knife away from him. Then they had another council. They thought they would drown him. There was a big lake, surrounded by high cliffs near the camp. When he heard his sentence he cried. They found out then that he was afraid of water. They hauled him over to the lake. He dragged all the way along and tried to hold on. With hard work, they got him to the lake. When he got into the bottom of the water, he turned his belly up and lay without moving so that he could be seen. Men watched all day to see where he was. When it got dark they took torches to see whether he was still there. Then, long after night, the turtle thought he would escape. When he got near the outlet he saw people with torches watching the outlet. Lucky it was for him that the outlet was muddy; so he stirred up the mud as much as he could, and made the outlet so muddy that nothing could be seen, so he lay still and allowed the current to float him down, so that no ripple could be seen, and got clear to his own camp again. (Originally procured by Edward Jack, Fredericton, N. B.)

LOX.

Very cute the way he gets his living with other animals. He makes fools of them. The bear was too much for him to attack. He met bear alongside of lake. They sat down and had conversation. Lox said, as they were sitting on the lake shore, as a great white gull was flying, "Look at that bird! How proud he is! He would not have been so white, if I had not made him so."

Bear thought he would like to be white, and asked Lox, who told him he could make him white.

"If you do what I want, you will be white as snow."

"I want to be so," says Mouin. Lox went to work and made

strong hut. In the centre he dug a hole. He took rocks and put in this hole. After he had done this, he made a fire on stones. After wood was burnt out twice and rocks red hot, he put strong roof on top of hut. He had a hole in the roof, down which he could pour water on the hot rocks. Told Mouin he must go in, which he did. When he got in, Lox closed door. Then Lox poured water on stones, which made Mouin very hot. Mouin could not stand it and asked to be let out. Lox let him out.

Lox said: "What a pity. You just begin to get white. Look at the white spots on your breast." So he went in again. Lox closed everything up tighter than ever. Mouin began to feel very bad and asked to get out, but Lox would not let him. At last there was no noise from Mouin. Then Lox open the door and found him dead. . . .

Lox always had a boy with him. He depended always on this boy for knowledge. Lox would always give this boy the most of the game. They had a great feast over Mouin, until it was all done. They then went on again. All of a sudden they came on to a big lake, chock full of ducks and geese. He asked the boy what he could do to get these birds. Boy said, "Make a great high bough camp, and we'll call them after it is made." Lox went down to the lake and invited all the fowls to come and hear a pow-wow. So they came, until the camp was full of birds. When he got them all in, he told them that he was going to speak and every one must shut their eyes, that if they opened them they would lose their eyes. They did so. He said he would go round so that all might hear; and thus, as he walked around, he bit off the heads of such birds as he came to. When he had bitten the heads off nearly all, the boy said to a little bird [asic-sis], a sort of hell-diver, "Open your eyes, for Lox will bite your head off." He said, "No."

"Well, then," he says, "just open one eye." He did. As soon as he did, he screeched out. "Lox is killing us all!" Everybody then opened his eyes and saw how many were dead.

They then burst off the roof of the camp and flew out. Lox scolded the boy, who denied it. The boy and Lox divided the fowls, then picked them and opened them and then smoked them. When they got dry they tried the oil out of them, and made birch-bark cos-sues (ses-kidge=a wool), and put the oil in them. After that was done the boy went down to the bank of the lake with his cossues. There was a musquash swimming in front of him, and he asked Ke-whis, would he be kind enough to cool his oil below the water. Ke-whis did so, and the boy gave him a little ses-kidge for his own use. Then he went up to camp. Lox said, "These are nice and hard;" and asked the boy how he did it. He told him. Then Lox

went down to the lake with his grease (Lox is very saucy; saucy to everybody), and when he saw Ke-whis, he called him to Lox, Ke-taag-a-naaloos = rough-tailed one. Ke-whis did not like Lox's impertinence, but after some time he came ashore. Then Lox gave him his cossue of oil. He took it out to cool and went down with it. He came back. Oil only a little stiff, not hard like the other.

He said, "Lok-ke-taag-a-naaloos, go back with it." He did so, but never returned. He had been instructed to do this by the boy. Lox waited all that day and all night, but Ke-whis never came back. Lox went all around the lake, looking for Ke-whis's hole. He found it at last and began to dig. He did not dig very far till he saw the Musquash's tail. Lox called out, "Dig away. I did not think I should have so short a race with you." (He is always saucy.) Then Ke-whis's tail disappeared, so Lox dug away as hard as he could until he came up against the mountain. He called to the boy to bring something to dig. This he did. Then they dug away. At last Lox got tired and gave it up. Then Lox went on with the boy until they came to another lake that was full of beavers. They thought they would make a spruce-bark canoe so as to get beaver round the edge of the lake. There were lots of wild roses, — Kigue-se-gall-ki-gua-nunsel (the flower which has buds after the leaves fall).

(Here ends the manuscript. Originally procured by Edward Jack, Fredericton, N. B.)

SHORT STORIES.

That it may appear how much the Indians were deluded or under the influence of Satan, read, etc., "John Gyle's Capture on the St. John River from 1689 to 1698." He says, Read the two stories which were related and believed by the Indians; the first of a boy who was carried away by a large bird called a cullona, who buildeth her nest on a high rock or mountain. A boy was hunting with his bow and arrow at the foot of a rocky mountain, when the cullona came diving through the air. Although he was eight or ten years of age, she soared aloft and laid him in her nest, food for her young. The boy lay still on his face, but observed two of the young birds in the nest with him, having much fish and flesh to feed upon. The old one, seeing they would not eat the boy, took him up in her claws and returned him to the place from which she took him. I have passed by the place in a canoe and the Indians have said, "There is the nest of the great bird that carried away the boy." Indeed, there seemed to be a great number of sticks, put together like a nest, on the top of the mountain. At another time they said, "There is the bird, but he is now as a boy to a giant to what

he was in former days." The bird which we saw was a large and speckled one, like an eagle, though somewhat larger. (Note by James Hannay, "Telegraph Press," St. John, N. B., 1875.)

The first white man who came to the country went up to an Indian's wigwam, in front of which there stood a bench. The white man took a seat on it, beside the Indian, who then moved a little farther off to give him plenty of room. The white man then took the place which he had left. This continued until the Indian had to leave the bench, there being no room left for him.

There was once a very brave Indian. A lot of Mohawks came to his wigwam when he was absent. Finding the Indian's squaw there, they told her that she might choose the best looking man of the party for her husband, if she would only tie her husband when he came home at night, and let them know. There was one very good-looking young man in the party and so the squaw chose him. When night came on the Indian came home. After supper, his squaw asked him if he could be tied or fastened in any way so that he could not move. Suspecting her, he said, "Yes." So she got all the thongs she could and fastened his arms and feet. Then going to the door, she called to the Indians. At this, her husband sprang up, burst his bonds, and seizing his tomahawk, killed her first, then all of the Mohawks.

The totem of the Maliseet is a musquash, Ke-whis-a-wask [muskrat-root (calamus)]. The Indians living on this part of the St. John River (near Fredericton) at one time had a terrible disease come on them. They died so fast that those who were left could not dig graves quickly enough, but had to put them all together in one big hole. At last, one of the Indians dreamed that a man came to him. Now this Ke-whis-a-wask looked like a tall, thin man, all scored up by joints just like what this root is. He told the Indian that his name was Ke-whis-a-wask, and where he would find him. [This was on the front of the Clements' farm, on the east side of the St. John, a few miles above Fredericton.] They went to this place, where there was a large spring, and, as he was directed, dug up Ke-whis-a-wask, and steeped him in water, as he had directed, and gave of the water to the Indians to drink. After drinking they grew better and were soon all well.

THE MOHAWKS ON THE WAR-PATH.

Long before the white men took our country from us, said Gabe, our worst enemies were the Mohawks. War parties of these Indians used to portage from the St. Lawrence to the head of the St. John, which they descended until they reached our settlements. They attacked our villages in the darkest nights, when

there was no moon, — burnt our camps, and tomahawked our women and children.

Many, many moons ago, one of our braves went out in his canoe and paddled up the river until he came to the mouth of the Amweh-nec. (This you white faces call Muniac.) He was going to spear some fish, and was paddling along, when he thought he could see in the early morning a smoke arising from the river's bank, near where the stream empties into the main river. Pushing his canoe ashore, he carried it into the woods, where he hid it behind a fallen pine, and then went through the forest until he came nearly opposite the mouth of the Muniac. On arriving there, he saw, through a thick clump of wild cherry (trees behind which he remained concealed), a party of five hundred or six hundred Mohawks. They were even then making their breakfast off the bodies of several dogs, whose grinning skulls were lying on the shore, their white teeth glistening in the morning sun.

He had seen enough! So starting back cautiously as a fox and silently as the night to where his canoe lay hid, he carried it hastily to the shore, and in less than five minutes was paddling for dear life for Aughpack, the head of the tide, as the Indian village at Savage Island, near the mouth of the Keswick, was then called.

The day was just breaking as he glided past the Mactaquac and shot down stream to the village, whose barking dogs gave notice of his arrival. He was scarcely able to lift his canoe ashore, and on entering the first hut, where a young squaw was broiling some salmon's roes on the coals for her mother's breakfast, he was stunned to hear that all the warriors except five had left the village and were at Passamaquoddy, pollock fishing. There was no time to send for them, and if anything was to be done to save the lives of the women and children who had now gathered around him, and were shrieking and sobbing bitterly at the terrible news which he related to them, it must be done at once. Sitting down on the green grass beside the mighty river, he addressed the five warriors as follows: "Brothers, the savage Mohawks thirst for our blood; they have had their war-feast. I have seen the heads of the dogs which they have eaten. Would you die to save our women and children?" Each of the five, bowing his head, gave the Indian assent "A-Ha."

"Let us be off, then, to meet the swift feet!" So with three canoes, two men in each, they ascended the river to the Muniac, hugging the opposite shore as they neared their enemies, who were still camped on the ground, where the warrior had first seen them.

A great storm threatened over the woods; the saw-whet cried out through the pines; but there was no other breath; and just before dawn they lit a few fires in the woods so as to make it appear a party of Maliseet braves were camping opposite.

After doing this, and so soon as day broke, they carried their canoes through the woods, across the bend in the river, and placed them in the river below, where the Mohawks could not find them. They then poled boldly up stream in full view of their enemies (being beyond the reach of arrows), deliberately landed, and again took their canoes on their shoulders and carried them across the point, put them in the water, poled them up again, in the face of the Mohawks, and thus the six men kept on describing a circle for three days, showing two or three canoes always passing in front of the Mohawks, who by this time had got very uneasy at all the warriors the Maliseets were getting, and concluded now they were numerous as the leaves of the trees.

Holding a council, the Mohawks decided that they would have a pow-wow with the Maliseets, and an interpreter was sent in his canoe to the middle of the river, demanding a parley with them. The six who were lying in the woods, on hearing the request for a parley, shoved in their canoes until they came within a short distance of the Mohawk canoe. An agreement was made that six of the Maliseets should come over and arrange the preliminaries of a lasting peace between the two nations.

So, early the next morning, the six warriors, painting themselves with the red earth which is found in the neighborhood, and ornamenting their heads with eagle's feathers, calmly paddled to the Mohawk encampment. Here, after representing themselves as the deputies of a Maliseet host of one thousand braves, they indignantly told the Mohawks if they did not leave their river at once, this force would cross over and take every scalp-lock in the band. After a good deal of angry talk, an aged Mohawk, who had seen the snows of ninety winters, arose and said, "Brethren, warriors, my sun is nearly set. I look for rest and peace. I would, in quiet, seek the happy hunting-grounds of our fathers. Grant me this favor, — bury the hatchet, and I die content."

Rising as one man they all replied, "We will, we will; let peace be made." So, descending to the mouth of the Muniac, all of the Mohawk warriors and the six delegates from the imaginary force on the opposite side of the St. John ranged themselves close to the stream, while one representative from the Mohawks and all from the Maliseets dug a deep hole in the bed of the stream, in which they buried a stone hatchet, covering it with one of the great bowlders which the stream had brought down from the distant mountains.

There, said Gabe, it has remained ever since, undisturbed; and never since has a band of Mohawk warriors descended our river to trouble our people."

The Mohawks, Gabe said, more than once attempted the

destruction of the Abenakis residing there (Old-Town, now Hart's Island), and once in particular they would have been utterly destroyed but for the wise foresight of an aged squaw who was gifted with the spirit of prophecy. On a still summer evening, long before the pale faces had invaded our country, said he, this woman, with wild eyes and long, flowing gray hair, rushed into the centre of the encampment, calling out in low tones, "There is trouble! There is trouble!" In a short time she was surrounded by braves, who asked what she meant. "You see We-jo-sis (Currie's Mountain) over there, do you not? Behind it is hidden a great party of Mohawks, and they are only waiting for the night to cover the earth, when they will attack you and kill you all, if you are not ready for them." A great council was immediately called, and it was decided that action should be at once taken in the matter. In order to conceal their intentions from the Mohawks, they concluded to have a big dance. While this was going on, the braves slipped out one by one, leaving none but the old men and women to keep it up. Before separating they had determined on a particular sign by which they should know one another in the dark, as they might be crawling through the long grass or among the thick bushes, which surrounded the island, and he who could not answer this sign was to be dispatched immediately and his gory head thrown in among the dancers. The Mohawks, meanwhile, had, as evening advanced, slowly and stealthily approached the Abenakis' village; but will had been met by will, and before day dawned, many a Mohawk's head had been thrown into the midst of the dancers, with the whispered command, "Dance harder! Dance harder!" until, exhausted and fainting, the dancers sank to the ground. By morning all of the Mohawk braves had been slain.

The others, said Gabe, were as easily dispatched as you would cut a chicken's head off or knock a lamb on the head. Some three or four, with ears and noses cut off, were allowed to return home in order to show the other Mohawks how they would be treated, should they attempt the like again."

INDIAN NAMES.

Grand lake = Cutchiquispem; cutchi = big, quispem = lake.

Schoodac = a place found out.

Huc-se-noggan-nuck = trapping-place. [Understood by Indians as for eels. This is a place on the Schoodic.]

Chamcook [should be Scam-cook] = fresh (clean) gravel.

On the Magaguadavic-Pes-ke-hagan = a branch.

Oromocto should be Wé-la-mooc-took = deep river. Cain's River, Miramichi, is called Mich-ma-we-wé-la-mooc-took = Micmac's Oromocto.

Pocologan should be Peck-c-l-ăgan = a place for stopping at ; a place where one touches.

The Indian name for Lapreau is Wis-e-ŭm-ké-wis = a gravelly river.
New River = Na-wăm-quac-luck = the distant place.

Mispec (Micmac = Mispauk) (Abenaki = Mus-tsa-bé-ha) = a place where the freshet has reached.

Quaco = Pool-wa-ga-kick = place where big seals are (big as oxen).
Pool-waugh in Micmac means big seal.

Manawagonish should be Ma-nă-wagones-ek = the place for clams ; es = clam, e sek = clams.

Ma-něs-dick = clam-ground. [A place somewhere on the Bay of Fundy.]

Martin's Head = To-wé-ga-nuck = place where channel has been cut out.

Jack-snipe = Mé-né-mic-tus ; so named from his motion.

Milkish = ă-mil-kesk = preserving (curing) ground, say for fish or meat.

Anagance = We-né-gou-seck = carrying-place.

Pattacake, on Kennebecasis, should be Pat-kick = bend an ox-bow in steam.

Assekake = Pes-kes-kick = where marshy brook branches.

Otnabog (Micmac) Wet-ne-bogh = a breeze coming up.

Grimross = Ete-le-né-lastick. Meaning lost ; possibly, "There ! there !"

Washademoac = Was-it-te-mo-ack = an altered channel, as if dredged out.

Crow (bord) = ka-ka-goos.

Heron = Kos-que. Latter syllable pronounced as French "que."
In old days, about the 26th of July, the Indians would go to the heronries, take the young, then very fat, try them out, and smoke for further use.

Jemseg = A-jim-seg = a place for picking up things ; the picking-up place for anything.

Maquapit = Ma-qua-pah = Red Lake.

The Indian Point, as it is called, between Grand and Maquapit lakes, was a grand place for the Indians to resort to ; it means, from its name, Pokesk, the narrows.

Rushagornish should be Ta-sé-gua-nick, which means, "meeting with main stream."

Wasis should be Té-sé-gua-nick-sis.

Ma-ga-gua-davic = River of big eels.

Shogomoc = Ntse-og-a-mook = Muddy Lake. Pokiok = narrow.

Nash-waak = Na-wid-ge-wāk = River of big hills.

Taxis = Wagh-mut-cook = clear water brook.

Mactaquac = big river. Muct-a-quac.

Keswick = No-kum-kedg-way = sandy river — a river of fine gravel. No-kum means "flour" also.

Cleuristic (branch of the Nashwaak) = Kulloo-sis-sec. There was a great eagle's nest opposite this on a high ridge. The stream was named after this. The eagle was called Kul-loo; was very big. This word means Kulloo's nest.

Penniac = Pan-we-ock = the level land brook.

We-né-denock = name of Miramichi portage.

Napodoggan = brook to be followed, in getting to Miramichi Lake, which is called Lestigochick quispem.

Renous = Se-boo-sis = little brook.

Munquart = of-mut-qual-tick = the place of the bend.

Muniac = Am-wé-neck.

Becaguimec = A-bec-agui-mec = coming down branch.

Meductic = Me-döc-tic = landing place for portage. The portage-road from the head of the rapids on Eel River is called by this name. This was about five miles long. It came out to the Meductic Flat,¹ a short distance above where the Eel River joins the St. John.

Meduxnakic = Me-dox-ne-kick = rough, rocky mouth.

Eel River = Mata-wam-ki-tuck; means there were rapids at the mouth where it shoots into the main St. John.

Shichatehawk = Tse-cooti-hock = flat at mouth.

Jocelyn Brook, on St. John, in Prince William or Dumfries, is called, Good-e-wamkeag. Meaning unknown.

We-jō-sis (Curry's Mountain, above Fredericton), meaning, Little Mountain.

Na-we-jo-wauk (Nashwaak, English river runs among or between mountains).

Blackbird = chuck-we-lusque, the "que" pronounced as in French. This bird is so called on account of the noise which it makes.

Wejosis. Some old Indians call Wejosis, "po-tě-wis-we-jo-sis," or Little Council Mountains, the word "po-tě-wis" meaning "council." This hill is so named because, in former years, the Mohawk warriors always went there first to hold a council before attempting to attack the Abenakis. At Nkarné-odan (Old-Town) "Hart's Island" now, they would stop on this mountain days and days watching the Abenakis.

¹ "The next day we went up the eastern branch of Penobscot River many leagues: carried overland to a large pond, and from one pond to another, till in a few days we went down a river called Medoctack, which vents itself into St. John's River. But before we came to the mouth of this river, we passed over a long carrying-place to Medoctack fort, which stands on a bank of the St. John's River." *John Gyle's Captivity*, 1689.

Equē-pā-haak. The rising of the tide is called che-ko-pā-hé. The whole place was called Equē-pā-haak.

Nēa-ni-odan is the same as Nkarné-odan (Old Town).

Munquart = ob-mut-qua-tuck. It means, "going from the river at a sharp angle."

Micmac = Am-wé-neck. Meaning lost. That was the place where the last treaty was made with the Mohawks.

Salmon River, Tchi-min-pick.

Pes-kouté-nabs-keek, about five miles below Fredericton, means "fire rock" — "a rock same shape as fire."

Up-sag-anik is the fork stream and is a branch of Was-i-te-mo-ack. There is a branch at the head of Washademoac Lake so called.

Nem-mutchi-psent-quac means "dead water;" is on the right side going up.

Mēaic = me-nāā-gan. Meaning lost; a very old word.

Pes-ki-om-ī-nec, clear water, means a branch. Miramichi.

Pes-ki-om-ī-nasis = Burnt Hill. Miramichi.

Ta-boim-nital = Sisters; means two outlets. Miramichi.

"The word Abenaki is derived from Abanki, 'Land of the East,' the name which the Algonquins gave to the country of the Indians of Acadia. . . . The tribe had several subdivisions. Among others there were the Pentayosts or Penawobskets, who resided on the Penobscot; the Etemankiaks, 'those of the land of Snowshoe-skins,' who occupied the rivers St. Croix and St. John, which territory the Abenakis called 'Etemanki' because moose and caribou, from whose hides good snowshoes were made, abounded there. The French called these people 'Etchemins.' There was, also, on the St. John, another division of the Abenakis called the 'Warastegoniaks,' who were subsequently called by the other Abenakis the Mouskouasoaks, or Water-rats, either because, like these animals, they lived on the banks of the river, or because they highly esteemed the muskrat as food, which they do at the present time, preferring its flesh beyond that of any other. The females of this tribe, as well as of the Etchemins, are now called Malecites. . . .

"The names of the rivers of New Brunswick are also Micmac." (Edward Jack, Fredericton.)

WORDS OF MONTAGNAIS INDIANS — *a few.*

Mingan = place for wolves.

Maskuaro = heart of a bear. There is not much wood at this place; there is a pretty little bay; a cape of stone; a small island, short like the heart of a bear.

Betshiamits. So named from the peculiar fish in the river.

Escoumines = a place where there are a great many cranberries.

Oreman (Romaine) = river of paintings. The rocks are of different colors.

Tadoussac = a place where the water is deep, where there is never any ice.

Chikoutimi = place where deep water ends.

Saguenay = ice pierced where the seals come.

Powder = peek-pook, from the noise it makes in exploding.

Matches they call ti-men, "it makes a noise," "something that strikes."

Hammer = "the striker;" the Indian word the same as above, so far as I could learn. (A. R. T.)

Kekasga = a narrow passage, an island in the midst.

These Montagnais words are a few of which I had a chance to find the meaning just before leaving Betshiamits last summer. (A. R. T.)

NOTE. — The Maliseet or Saint John River Indians occupy several places on that stream. One village, where Gabe, now a very old man, resides, is opposite the city of Fredericton. Here they occupy a few small houses and have an Indian school. This little village is only a mile from the mouth of the Nashwaak, where formerly was a French fort, every trace of which has now disappeared. It was at one time the residence of the governor of Acadia, and in its chapel a *Te Deum* was once sung in honor of the conclusion of one of the treaties of peace made by Louis XIV. Gabe I have known for many years: he is honorable in all his dealings, and I have found that the legends which he related to me include a number known to the Chippeways of Odana, on the head of Lake Superior, visited by me when engaged in exploring timber lands in that region.

Edward Jack.

FREDERICTON, N. B.

ONONDAGA NOTES.

I ATTENDED the concluding ceremonies of the White Dog Feast at Onondaga, N. Y., January 18, 1894, under the escort of Daniel La Fort, head chief. We went to the council house, where about thirty men and boys and a dozen females were assembled. All the men wore their hats, and in the council house all had on their ordinary attire. At the smaller house, sometimes called the short house, to distinguish it from the long house, John Green was gaudily feathered and dressed, and Thomas Webster, keeper of the wampum, wore a feather headdress. Both had some red paint on their faces. The clans were divided as usual: the Wolf, Turtle, Beaver, and Snipe in the long house; the Bear, Deer, Hawk, and Eel in the short house. La Fort spoke of two branches of the Turtles, the sand and mud turtles, and some of the other clans have a like division.

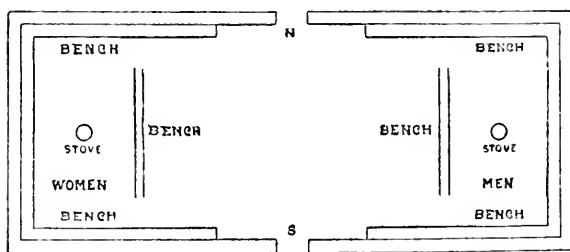
A little before noon La Fort arose, and began an address, to which there were frequent responses of "Ne-a!" He alone uncovered his head, although most bowed. Perhaps half responded. A gun was heard, and a messenger from the short house entered, and asked guesses on a dream. He stood facing the men, and they questioned him amid much merriment. A curious chant with responses followed this. A man arose to give another dream, and there was some more quiet fun. He sat down, and a woman came to him and whispered another dream in his ear. He rose and stated this, with a little more fun, and the messenger took it to the other house. A chant followed, with responses. Several boys were present with guns and pistols, and some of these now went out and fired them.

There were cries outside, and another messenger came. There was another chant, some keeping up an accompaniment of "Hě! Hě! Hě!" beating time with the feet, and ending with a long drawn out "Wo-o-o-o-a-a-ah," with falling cadence. A short speech and guesses at the dream followed, with more laughter, and the same prolonged cry and falling cadence. This messenger retired, with the boys, and there were again cries and firing without. Another messenger came, and this was several times repeated, while we heard similar chants from the other house.

The council house stands nearly east and west with opposite doors in the centre. The south door was opened, as a procession started from the short house on the north side, chanting as it came. It consisted of John Green and two men, the last of whom bore the white basket, which now represents the dog. Fifty years ago two

white dogs were consumed on a pile of wood outside; then there was but one dog burned outdoors; then this was dropped into the stove; and now a white basket takes its place. La Fort informed me that this happens because the sacred breed of dogs is extinct, but others simply say that the present practice looks better.

In the council house two benches were placed across the house, in front of the two stoves. On one of these, at the east or men's end, sat La Fort and four others. Two women took the opposite one.



These are called Ho-no-wi-yah Sa-ná Ta-hen-yah-wáh-ke, "the man begging Tahenyahwahke for the people." John Green, the leader of the procession, has a similar title, the petitions going to the deity through him. The offerings of tobacco, etc., were placed on the floor for a while between the two benches, as well as the basket representing the dog. The three men marched around these, chanting. As the leader came along, the man at the south end of the bench stopped him, rising and placing his hand on his shoulder, while saying a few words. This might be as of old, "Well, my cousin, what would you think if I should give a dead dog to the Great Spirit?" "Well, my cousin, what would you think if I should give the Great Spirit some tobacco?" and so through all the offerings. Green responded, "Ne-ah-wě-hah," and the procession moved around again. The second man stopped him, as did the other men and women at each successive circuit. They spoke for the people to him, and he to the Great Spirit for them.

After this Green made quite a long address or prayer, intoned and with responses. Part of the time all joined in the responses and chant. Thomas Webster also made a similar address. The accompaniment "Hě! Hě!" came in at intervals. The march being resumed, the procession stopped before the north door for another chant and response, and then passed out, bearing all the offerings.

While they were gone, La Fort made another address, keeping his hat on. In fact I was the only one there with uncovered head; my hat being convenient for making my notes in a quiet way. A

chant was heard from the other house, and the procession returned thence, followed by all who were there, marching through the north door, across the room, and out of the south door. The men in the council house first followed and then the women, turning to the east as they passed outside, past the east end, back to the east end of the short house, along its north side and west end, and back through the north door of the council house, around the eastern stove. Three baskets were now carried, with a smaller basket or bundle, and all decorated with ribbons. The march was slow and solemn, and at the end all stood.

Thomas Webster was on the southeast of the stove, facing it, with William Buck at his right hand. Green faced them, on the northwest of the stove. Buck cried, "Kwě!" three times, very loudly and sharply, but with intervals. This is the ancient cry, expressive of joy or sorrow, according to intonation. Then came a chant by all. The stove door was opened, and two of the baskets were put in. Webster made an intoned address, followed by a chant, the stove was again opened, and the tobacco and other offerings went into the fire. All stood around, chanting with bowed heads. Green followed this with a prolonged "O-honc-o-o-o-o-neu-ěh!" Still standing on the northwest, he chanted again, and there was the usual response. All but the three leaders then sat down, and there came the ancient "Hě! Hě!" with the tramp of feet. Green marched around the stove once, keeping time with this. William Buck then made an address, standing on the east side, with a chant and response, marching around once chanting. The response to this was "Wo-o-o-a-a-ah."

A chant, with the response "Hě!" followed from one of those sitting down, who came forward and marched a little way. Another did the same, marching slowly, both having the same long response. Webster again made an intoned address, standing on the southeast, after which John Green slowly led the procession from the short house back to it again. Soon the remaining women went out, and then the men, and the great ceremony of the day was over. Dances and songs were to follow on other days.

I have been particular in giving this account, partly that it may be contrasted with the earlier observance, and partly because even this will soon vanish. The original feast was simply the great dream feast; the white dog sacrifice was grafted upon this in recent times, and has been the first to give way.

I was interested in the accompaniment to the songs and addresses at the White Dog Feast, for it was easy to see that this had changed little in three hundred years. It was the same recorded by the Jesuits as used among the Hurons of Canada. In Bruyas' Mohawk

dictionary, of two centuries since, it is mentioned: "Atonriajen, to make the hé, hé, to the song of the warriors." Another is much like this: "Atonront, to sing an air to which they respond by the hen, hen." It is quite impressive when many unite.

Some old Onondaga tunes survive, but the songs and dances are now all Seneca, introduced with the new worship by Handsome Lake. The words have little meaning in these.

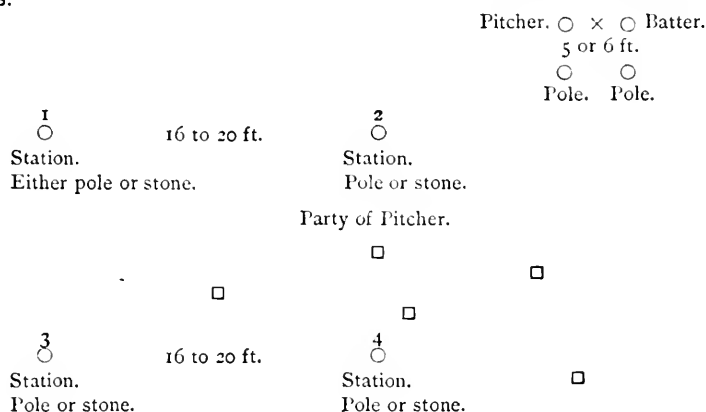
O-whees-tah means money, and may be used for any ringing metal; and for the question, "What time is it?" the Onondagas say "To-ne-u-whees-tah-a?" How many times does it strike on your money? They say, "Ta-chă," Come in; "Ne-ah-wě-hah," Thank you; and I might add other phrases.

The female Keepers of the Faith are called "O-nah-ta-hone-tah," and they are appointed at the annual dead feast. They are many, and men hold the same office. They often have a company to watch all night with the dead, and not a sad one either. The O-kee-wě is sung, and they also have a game at this time called "gambling with the shoe." It goes by clans, and the visitors are divided and placed in two rows on benches, facing each other. Three shoes are placed between the rows at one end, and a small bell is hid in one shoe. All then sing, and during this one of the players places his hand in each shoe, leaving the bell in one. One of the other side picks up a shoe, and if the bell is not in it it counts for the opposing side; if he finds it this counts for his party. Each side tries in turn. The dead feast, ten days after death, is Ah-tyah-hak-hoon-sa, or "Dead Feast," and that resulting from dreams is the same. O-kee-wě is the annual dead feast. I was in a house one day, with an Indian friend, when an old woman invited him to a dead feast there. "But," I said, "she is not dead; why does she want a dead feast?" This was called for by a dream. The dead had told her, in a dream, to hold this feast. It would help her.

Among diversions there is an Eagle dance, otherwise the "Strike Stick Dance." Two men dance side by side in precisely the same way. Each holds a long stick, with feathers spread out on each side. They bend down, doubling one leg under the dancer, and stretching the other out on one side. A cent is placed on the floor and picked up with the mouth. Some one strikes on the floor with a stick, and this gives it the name of Ga-na-gah-a. A dancer makes a speech and presents tobacco.

One day I looked at some javelins, which a boy was using, and which were made of colored sumac sticks, three to four feet long. Poke-weed was used for color. The butt is held in the hand, and in a match the trial is to see who can throw farthest. Similar darts are used in throwing at a rolling hoop.

Lacrosse is still a favorite. In another ball game there are stations.



Two poles are placed five or six feet apart, and a few feet from these the batter and pitcher take position. There is a mark for each one, and another midway between them. The pitcher tosses the ball so that it will curve down to the middle mark ×, and the batter may hit it then or on the rebound. If it does not pass between the two poles he and his side are out. If all goes well he gets between stations 1 and 2, which are stakes or stones 16 to 20 feet apart. Sometimes nearly all the batters are on this line. At a good stroke they may run to stations 3 and 4, waiting there their chance to get back home to 1 and 2. Catchers from the party of the pitcher occupy scattered field stations □, much as in baseball, and the rules for putting out are as usual. The best batter is reserved for the last, as he may bring all home.

Foot-races are run with coats and shoes off, and when they wore long hair a band kept it out of the eyes. It was "One, two, three; go!" when a number started in line. Sometimes two racers held a long stick, running gently abreast, and dropping this when it struck a man between them at the starting-place.

They have adopted many games from the whites, as mumble the peg, marbles, some games of ball, pull-away, and fox and geese in the snow. Hide and seek and blindman's-buff are played, but no games with songs. The game of hooking violets I have before noticed. They count out one to ten merely, and the last one is the witch. Various games begin with this. They may choose by hands, catching a stick, and then successively holding it towards the top. If but a little remains for the last one to hold by, the choice remains with him if he can whirl the stick three times around his head. Sometimes they spit on a chip, and the one who has the

spit side uppermost is the leader. All may throw, and thus sides are chosen without partiality. The lucky side is called Och-kā-ah, "spit side."

The familiar slinging or throwing sports were used, as thrusting a stick into an apple and throwing it. Another is a little different from what I used as a boy. A shingle is cut into a dart form with a notch on one side near the point. A stick and string, like a long and elastic whip, are used, with a knot in the end of the string. This knot is placed in the notch, and the base of the dart in the ground. With a crack of the whip the arrow flies high in the air, often coming back like a boomerang.

Houses are now sometimes locked, but a broom across the door tells that no one is at home quite as well.

The pagan Onondagas do not chastise their children by whipping, supposing the Great Spirit will take away the child's soul if they do. They frighten them, however, by saying a False Face, or an owl, equivalent to a witch, will carry them away.

A man given to exaggeration they call Wah-twah-toont-t'kwah-tā-hac, "Skipping stones on the water."

Abram Hill has always told me that he was an Oneida Snipe, and is quite earnest in this, although this clan is not credited to the Oneidas. He says they had no Snipes originally, but adopted them from the Onondagas, two hundred or two hundred and fifty years ago, adding that all the Oneida Snipes are in Wisconsin. I have learned of none there, but such adoptions sometimes happened.

As early as 1815, Ephraim Webster related a simple story of Hiawatha, resembling that given by Horatio Hale, but with much less detail, and a change of the chief's name. This is the oldest published form of the tale, the chief being O-we-ko, according to the recollection of the one to whom Webster told the story. Webster probably gave the usual name.

There is a great variation in the same condoling songs and speeches, on account of oral transmission. Daniel La Fort keeps his uniform because they are written. Some think those who differ from them are ignorant, but the same man will seldom give the same song in precisely the same words, if words they may be called. John Buck's, in Canada, were by no means always the same, and the changes of two or three hundred years must be great indeed.

At the Brooklyn meeting of the A. A. A. S., August, 1894, Mr. Frank H. Cushing's paper on the influence of salt in savage life led to an interesting discussion. It is well known that the Iroquois did not originally use salt, a fact pointing to an interior origin. The same thing was true of many Canadian tribes. All through the Jesuit Relations this fact appears. As late as 1654 the Onondagas

were afraid of their own salt springs, thinking them inhabited by an evil demon. They would thus have no name for salt, unless one of an unpleasant nature, and may have had none at all until that time. This idea was brought out in the discussion, and I made it a subject of inquiry on my return. The Onondagas now use salt freely, and have no disagreeable ideas connected with it. They had no thought of its name except as a name. I had to go farther back.

Zeisberger gives salt as *otschiketa*, and sour and bitter as *otschiwaga*. Among the Onondagas now *ochukáta* means merely salt, but the latter part refers to tasting this. Some other dialects differ but slightly. In Oneida it is *tayuhcochés*, or bitter. The earlier lexicons do not help the matter. Schoolcraft gives *otshcwaga* as sour, and it is quite probable that the word for salt originally meant "It tastes sour," or bitter.

As the early story of Hiawatha is contained in a somewhat rare book, I may be doing a service by quoting it. It is in William Dunlap's history of New York, 1839, but was given him by Webster in 1815. Webster, it may be said, was an interpreter who left two families, one by his Indian wife, and one by his later white wife.

He said that the happy thought of union for defence originated with an inferior chief of the Onondagas, who perceiving that although the five tribes were alike in language, and had by coöperation conquered a great extent of country, yet that they had frequent quarrels and no head, or great council, to reconcile them; and that while divided the western Indians attacked and destroyed them; seeing this, he conceived the bright idea of union, and of a great council of the chiefs of the Five Nations; this, he said, and perhaps thought, came to him in a dream; and it was afterwards considered as coming from the Great Spirit. He proposed this plan in a council of his tribe, but the principal chief opposed it. He was a great warrior, and feared to lose his influence as head man of the Onondagas. This was a selfish man. The younger chief, whom we will call *Oweko*, was silenced; but he determined in secret to attempt the great political work. This was a man who loved the welfare of others. To make long journeys and be absent for several days while hunting would cause no suspicion, because it was common. He left home as if to hunt; by taking a circuitous path through the woods, for all this great country was then a wilderness, he made his way to the village or castle of the Mohawks. He consulted some of the leaders of that tribe, and they received the scheme favorably; he visited the Oneidas, and gained the assent of their chief; he then returned home. After a time he made another pretended hunt, and another; thus by degrees visiting the Cayugas and Senecas, and gained the assent of all to a great council to be held at Onondaga. With consummate art he then gained over his own chief, by convincing him of the advantages of the confederacy, and agreeing that he should be considered as the author of the plan. The great council met, and the chief of the Onondagas made use of

a figurative argument, taught him by Oweko, which was the same that we read of in the fable, where a father teaches his sons the value of union, by taking one stick from a bundle, and showing how feeble it was, and easily broken, and that when bound together the bundle resisted his utmost strength.

Sir William Johnson once used this illustration, and the Indians were as interested as though they had never heard of it before. There is one feature of J. V. H. Clark's story of Hiawatha, to which he alluded in charging Schoolcraft with plagiarism. For effect, he introduced a jolly Onondaga whom he met, named Hoscenoke, as rousing Hiawatha, and Schoolcraft took this with the rest.

According to tradition, the powerful Senecas were not anxious to enter the league, but were told they should be the west door, and through them all messages in that direction should come. If trivial they might refuse it, but if of importance they would send runners with it throughout the long house. The present story makes chiefs of the other nations go with Hiawatha to the Cayugas and Senecas. The earlier partly implies this, but Webster's story makes him go alone.

I find the broad wooden spoon still occasionally in use among the Onondagas, and when calling on an Indian friend one day, surprised him at his meal. His spoon was as large as a wooden butter ladle, and his bean soup disappeared with corresponding rapidity. Here and there may also be seen the big succotash kettle out of doors, well supplied with corn, beans, and fat pork, but most of the cooking is done within.

W. M. Beauchamp.

MOHAWK NOTES.

MANY years ago the New York Regents published the Mohawk lexicon of Father Bruyas, compiled probably before the year 1700. The edition is not without typographical errors, and contains some obsolete French words, as might be expected. It is not a complete lexicon, dealing only with radical words and their derivatives, while the later student would be glad of many names of things animate and inanimate. He will be struck, however, with the frequent allusions to customs, some still existing, while some others have passed away. This paper will briefly mention a few of these.

The name of the confederacy differs slightly in the dialects, and has the significance of the whole, finished, or real cabin, which we commonly, but rather arbitrarily render as the Long House. In Mohawk this was Hotinnonsionni. The Onondagas usually term it Konosionè, but this comes from two words: Kanosa, a house or cabin, and Onwe, real. The Relation of 1654 gives it a little differently: "From all time these five Iroquois nations have called themselves in the name of their language, which is Huron, Hotinnonchiendi, that is to say, the finished cabin, as if they were only one family." In a note annexed to Montcalm's letter of April 24, 1757, there is another variation: "The Five Nations, or Confederates, or Iroquois, a species of league or association formed by five peoples, which, Iroquois by origin, comprised only one single house, which is called the Iroquois cabin, or the grand village." L. H. Morgan says, "The Iroquois called themselves the Ho-de-no-sau-nee, which signifies the people of the long house." He considered the long house peculiar to the Iroquois, which it was not, but gives the usual idea of five fires or families living under one roof. The complete house remained unchanged. It formed the real cabin. Any allies were but extraneous structures, such as we sometimes add to the first design.

In each nation thus allied there were from three to a dozen clans distinguished by totems; three of these clans only being common to all the nations. This lexicon tells us that among the Mohawks the Turtle family had nine voices, that is, so many votes in their own Mohawk council. For while the Grand Iroquois Council had at least fifty members, the national councils were much like our state legislatures. As there were distinctions of rich and poor, which varied, so there were distinctions of rank which changed but little. There was an aristocracy, out of which came the chiefs, and the members of this aristocracy were called Agoianders. The word *Atenrientons* meant to call together the Agoianders of each Mo-

hawk town into one, to hold a council there. Women were of this rank, as well as men. Either was entitled Gaiander, most excellent. At the feasts some things were held in reserve, called Oskokwa, the portion of the Agoianders. When these gave wampum to each other, as befitted their rank, it was termed Garonkaratise. There was a dance, also, called Gannisterohon, which these held, and in which they gave porcelain or wampum to the spectators. It may be noted that the French used the word *porcelaine*, for either shell, porcelain, or glass beads.

Generally there were three villages of the Mohawks; sometimes more, but the land was more distinctly divided among the three clans than in the other nations. Here only do we meet with the appropriate name of the three lands of the Mohawks, though not the distinctive name of each. The familiar Gannata, or village, appears, which is the original of Canada. The initial letter is often modified in all the dialects. In Onondago the word is Kanata.

The use of iron was a great acquisition for the Mohawks, and thus they termed all Europeans Aseronni, makers of hatchets. Another gain was theirs. Before the Dutch came, very few were the shell beads of the Iroquois, and none had they of glass. Afterwards these became abundant, but were still highly prized. Thus it was that there was a name for him who was avaricious of glass beads. But the true council wampum, Ondegorha, was still more precious, redeeming slaves, atoning for bloodshed, and purchasing peace. Between equals it was necessary to make equal gifts of this. As they cast it upon a corpse, the Oneidas said, "Raondigonra rogarewat," regretting the one dead. One word alludes to the placing of the wampum belt on the forehead. Onniatsara was the porcelain which the women attached to the hair which fell down at the back of the head. Gannonton was to cast the wampum for those dead. Then the "canons de porcelaine," Enhrar, the long glass beads, are mentioned, which the missionaries gave the Indians for learning their lessons well.

Although Colden asserts that the Five Nations had no slaves, many are the allusions to them here and elsewhere, and even the bonds with which they were tied. The scaffold on which the prisoner was tortured has a full description in the Relations, but here the account is brief. Bark was gathered for it, and it was called Ennisera and Askwa, with other terms for its use. Often came the ceremony called Gannitenton, though most nations shared in this. It was the beating on the cabins on the evening when they had burned or killed a captive. Thus they hoped to drive his soul away and keep themselves from harm. The Canadian Algonquins did this with all the dead. One word has a curious origin. The Mohawks used

Gaskennonton to express the journey to the land of souls, and thence the deer was called Oskennonton, because it was so timid as always to think itself dead, flying through the forests like a ghost.

Iroquois dances have greatly changed. Two centuries ago Tawonwesaon was the dance of the women, and this seems to have survived; at least the women still have dances of their own. Atren was the Mohawk dance of the ancients, or old and principal men. This included singing. The dance of the Agoianders has been mentioned, where they gave wampum to the spectators. Allied to these were the many songs, but few of which are named in this lexicon. Gannonhouarori was to sing the death-song, or another, provided that one sings alone without any response. Most songs had responses. Atonront was a song to which one responds by the hen! hen! Atonriethon is to make the he! he! to the chant of the warriors. This ancient response is still used with fine effect. Gaonwajen was a kind of chant used when they made a feast of dogs. This was not the White Dog feast, which is of later date as regards this feature, and is a changed form of the Onnonhouarari, or Dream Feast. Dreams were of the first importance, and Garouston meant to invoke the Otkon, or demon, upon any dream which one had. It was a maxim that the dream was the rule of life. Another response, Niohen, was made by the ancients as a token of consent or approbation. This, essentially, is still retained.

Various significant cries were also in use. Kahenreton was to make the cry for news, but this was not the cry itself. Atwendoutenyon was to make any cry about the village; the public cry being the usual way of announcing anything. There was a cry of victory, hardly differing from Tajesagaiont, where one makes the Kohe. This has always been a modulated cry, expressive of many things, and in one form, Koué, is thought to have been the last syllable of the word Iroquois. It is still used at feasts, and in the announcement of deaths; long drawn out in grief, and shortened in joy. The newsbearer utters this alone as he passes through a village to declare a chief's death.

The custom of smoking in councils was the origin of a word for sitting close together, as they did in councils. From the words Gatsista and Otsire, or fire, came words signifying to hold or close councils, by kindling or putting out the council fire. In this connection we have Ganniegarrannie, to rub two pieces of wood between the hands to make fire. Fire had other uses. Oterita was to burn the ground preparatory to sowing seed. Another word meant to give a signal by the smoke of a fire made on purpose; a common practice in the West, but not so easily done in forest lands. Pumpkins and corn were roasted in the fire. Sweating houses were

used for divination, nor were these always of bark, but often kilns of stones. Earthen kettles had not gone out of use. They were the Ontakonwe, the real or original kettle. The Gannatsiarouton was the war kettle where the warriors sang. Ata was a small piece of bark or wood, to serve as torches when they hunted pigeons in the night.

Hunting and fishing usages have but slight prominence in this lexicon. Pigeon roosts are a thing of the past, but the Kannhi was a great rod with which the Mohawks struck down the pigeon nests, and the night hunt of these had its own name. Atkatokwisaon was to fish with a basket, and Ganniero to take little fishes with the same; perhaps by damming a stream around the basket, and driving the fish in, as I have seen done. The different nations did not always fish alike. Gagatotsienton is to draw up the fish, as the Mohawks did with the herring. Gaihonhenton is to fish in the Oneida fashion, chasing the fish. They placed stakes across a creek, so as to form a pound, into which the fish were driven. Spears, arrows, and clubs did the rest. Ganniat was to have nets. These were commonly used, being originally made of wild hemp, or Oskaro. Much of the cordage used was of the inner bark of trees, or sinews of animals. Slight allusions there are to domestic manufactures. Gan-nakti is a bobbin or spindle, at the end of which is fixed a little stick, which the children cause to run on the ice. Gasire is a covering by great hair, or Iroquois stuff; perhaps merely fur. Mats have many figurative meanings.

The Iroquois used corn meal in the form of sagamité, and the ornamented stirring stick yet survives. The Asennonte was a little sack attached to the woman's girdle, in which she placed the corn to be planted, and the wooden hoe was still used. Generally the Iroquois used the wooden pestle and mortar as they now do. There was also a name for crushing the corn between two stones, Karistiagon; indeed more than one. This was a survival of the most primitive mode. Garhatageha, or huckleberries, called bluets by the French, were a favorite food.

Touatgenhogen, was to have the hair divided on the forehead, and from this the women had one of their names. Onnigensa was the hair of the women falling behind, and usually braided. For personal adornment red hair was put around the head or neck. Gannonsen was to mark upon the body with the point of a needle, and tattooing was often practised. Black Prince, the Onondaga chief, thus intensified his dark complexion.

Atonriaron was to wet with medicinal water, which was spirted over a person or thing bewitched. The only other reference to magic rites is the Astawen, or the turtle-shell which the juggler

holds in his hands while singing, but mention is made of an animal having the face of a man. A term for playing with fruit stones as the women do, throwing them with the hand, seems different from the ordinary peach stone game; but another, much like it, means to play with the dish, as in that game. Gannonrare is more definite, referring to success in the game of all white or all black. But the Mohawks loved other sports. There were words to denote sliding on the ice, on a place marked out for this; and even for sliding on a bark or plank. Gahwengare was a dry stick used for a message, such sticks having been used before they had wampum. Another term denoted the carrying of the bride into her husband's cabin. Among the early Onondagas she only lodged there until children were born, spending the day with her parents. Garhon was the cradle, which still survives in a few instances. A long word tells how it might fall, but not in the words of the nursery song. Speaking of falls, the Iroquois word for a waterfall is Gaskonsage, from Gaskonsa, a tooth, as though the perpendicular white sheet reminded them of this. Few common nouns, however, appear.

It is quite probable that other early vocabularies may include similar items of interest, but of less value. Zeisberger's Onondaga dictionary is more properly Mohawk, and I find little in it to be noted now. Another of early date, published by the late J. G. Shea, and termed Onondaga by him, seems to include words from all the dialects, notably the Cayuga. It has a list of the months, as given by the Onondagas now, and in their present order but not their proper position. This is easily seen, because the primitive meanings of these words are now known.

W. M. Beauchamp.

THE COCKNEY AND HIS DIALECT.

I AM able to speak with some personal knowledge of this subject, inasmuch as I am myself a Cockney, born within sound of Bow Bells. My birthplace was within sight of that steep and wooded hillside from which Whittington looked across the intervening meadows upon the then compact city of London, and listened to the peal, perhaps a triple-bob-major, that issued from the gray tower of Saint Mary-le-beau in the Chepe.

Though similar sounds from Wren's ornate steeple are drowned nowadays in the multi-compounded roar that rises from the street-encovered space, yet London has spread its skirts to such an extent that districts miles beyond Highgate Hill and Kilburn High-Street are part and parcel of the great city, and their inhabitants can claim co-designation as Cockneys with myself and 'Arry 'Awkins.

The term Cockney is an allusion to that fabled realm of mediæval rhyme:—

Fur in sea, bi west Spayne
Is a lond ihote Cockaigne,

which by some fanciful connection with London's effeminacy and luxuriousness came to be applied to its genuine citizens. It would almost appear, from the locality assigned to the supposititious land, that it must lie nearer to New York than to London.

Instances of the use of the title as a surname are extant, such as "John Cokeney," to be seen in the Calendar of Inquisitiones Post-mortem, "Richard Cokyn" in the Parliament Rolls, "William Cockayne" in the Placitorum of Richard the First, and even "Richard de Cockayne," in the Hundred Rolls. A book of poems was published in London, in 1658, by Sir Aston Cokain.

A dictionary generally defines the term as being one used by way of contempt, and indicative of ignorance and effeminacy, perhaps even of low character.

Doubtless, as such it has been and is to some extent still applied by rural folks and by rival townsmen of the outer counties of England. Yet the genuine Cockney of our own times to a great extent belies such a signification of the title. I have lived with him, worked alongside of him, and have learned to appreciate his geniality, shrewd humor, briskness of conception and repartee, his blundering good-nature and love of practical joking, in all of which I see the traces of inherited peculiarities. The ruling characteristic of the Londoner, which has influenced his personality and his language, is a self-consciousness never entirely absent from him. And when I speak of 'Arry in this connection, I refer equally to 'Arriet.

It is plain to be seen among the coarser classes of the genus as they walk together in public, a yard apart, heads up, sacrificing their tender aspirations to appearances.

A keen appreciation of ridicule goes hand in hand with this. Next comes that sense of sarcasm and personal humor which is not to be denied by mere inappropriateness of place or subject.

"Hi! 'earse," cried a typical cabby to the driver of a funeral, "let me parse, yor fare ain't in no bloomin' 'urry."

"Naa then, guinea-a-week," cries a bus driver to another in trouble with the police, "garn 'ome an' learn to drive a pram."

Here an old London love of allegory peeps out, born in times past of miracle-plays and much street-preaching, with a citizen's quick intuition of even a friend's weak points.

The least peculiarity of dress, or extravagance of appearance in his own or other classes suffices to draw forth the Cockney's fine powers of allusion. Perhaps to this may be attributed some of the commonplace character of London dress, the subdued demeanor of its average peripatetic citizen.

A bishop might walk safely enough in Whitechapel, if his leggings did not bleach under the withering references they would call forth.

We may call to mind in this connection the derisive ridicule with which the Cockneys greeted the appearance of poor Hanway with his first umbrella.

The Cockney dialect, which is, after all is said against it, the language of the major portion of the great city's inhabitants, is, as I hope to show you, not mere vulgarity but a traditional relic of centuries standing.

There is no weaker point in poor 'Arry's armor than his speech, which, go where he will, and say what he may, bewrayeth him. But when this reproach is levelled at him, it would be easy for him to remind his rebukers of the good historical reason for his peculiar pronunciation. His drawling *o*'s are the exact traditional survival of those of the gentlemanly fops of two hundred years ago, of the curled and powdered fashionables of King Charles' court.

That which, in the mouth of Lord Sunderland and of his compeers, was the admiration of the well-dressed throng in the Mall at St. James, has by that imitation which is at once the sincerest flattery and a strong London instinct, survived the mirth and ridicule of theatrical audiences, the sarcasm of *littérateurs*, and the vagaries of time. "Ga arn inter the 'aarse," as a Cockney mother will say to her children, is thus almost a classical pronunciation, with a warrant of age greater than much now strictly correct phraseology.

In that large class of words in which the *o* takes with a following *u* the "*ow*" sound, the drawling pronunciation becomes a

double *a*. To give this effective tone, the nostrils must be closed or disused, and this leads to a supposition I have frequently thought to be the natural cause both of the Londoner's drawl and his struggle with his *h*'s, for most Londoners suffer more or less from catarrhal troubles. The effort needed under such a condition to bring out the broad *ow* sound is unnecessary with the *aa* in common use.

Time and modern education are working their changes in this pronunciation. Perhaps better conditions of health and sanitation have something to do with it. The drawling *ow* has extended to the letter *a*, and "*Lady*" is now becoming "*Lydy*," and every one who has heard the inimitable mimicry by Chevalier of the Cockney coster, by none appreciated more than by the genuine article himself, has become familiar with the proper pronunciation of "*Dyzy*," whose lover became so near "*cryzy*" on the "*biisikle made for two*." It is just probable that at a time when all *i*'s were written *y*'s, the same pronunciation may have been acceptable English.

I am just old enough to remember relics of Cockney difficulty with the letter *w*, which Dickens rolled mirthfully out of the mouth of Weller, Senior. "*Bevare of Vidders, Samivel*," was good advice, probably tendered nasally, or rather, un-nasally, to Samuel, without raising in that hero's mind any idea of a peculiarity of speech.

This, again, was in all probability a difficulty caused by lack of effectiveness on the part of the nostril, though the interchangeability of the *v* and *w* was mutual, and in some sort still survives. My bench-companion in my apprenticeship, who was a native of Southwark, itself pronounced '*Suthark*,' when he was not engaged in whistling like a veritable English blackbird, would sing the then favorite air, "*Goin' up to 'Ampstead in a Wan*," till I had it by heart, pronunciation and all; one verse of it being so full of true Cockneyisms that I shall not apologize for repeating it here. After sundry adventures on the way to Hampstead Heath, the Singer and Liza

Got there in a wyle,
And she give me such a smyle
Wen ai ast er if she 'd lyke a Duniky ryde.
A duniky we 'd apiece,
Aar spirets did increase
As on we goes a trottin' side by side.
Wen summun threw a stone,
'It mine on the funny bone,
To kick and plunge Jeeroozalem began;
I 'eld on for a wyle, then fell orf and smash'd me tyle,
All threw goin' up to 'Ampstead in a Wan.

In these lines, besides the humor of the side reference to the "*moke's*" origin in the holy city, several other essential Cockney-

isms are evidenced: the loss of the *h*, and of the final *g* in words ending in *ng*, also the interchangeability of *v* and *w*, also the separation of the harsh combination of *n* and *k* when in contact, such as in *donkey*, *monkey*, still more curious when they end a word as in *drunk*. A coster went to see Irving act in "The Merchant of Venice." He came out early, as Portia bade Antonio bare his bosom to the knife, realistically impressed, but disgusted, and explaining, "blamed if he could stop to see chuniks er flesh cut aat of a bloke's breast by the paand."

The loss of *g* in "ending" is by no means confined to 'Arry or to the English lower classes in general, and is too common a feature of vulgar mispronunciation to need dissection before an American audience. The wonder is, that with so universal a negligence, the letter in such positions should have managed to survive at all.

But it is the unhappy slippery *h* which is of all other failings that most commonly associated with Cockneyisms. While its neglect is by no means confined to London, it is true that in its misuse the Cockney is decidedly preëminent. He can so absolutely disregard it whenever it is proper, and so laboriously lug it in where it is absolutely unnecessary and improper, that he has few compeers outside of Middlesex and Surrey.

The Romans, who left characteristics in England not retained elsewhere, such as that peculiarity of driving a horse to the left, which is only to be seen in England and the city of Rome, might have indelibly fixed their carelessness of aspiration upon the British speech, yet from the fact that the language generally has grown up full of aspirates, in spite of the equally patent fact that two thirds of the population of England ignore and misplace them, they can scarcely be credited with the result.

It is usual to poke fun at poor 'Arry on this account, and his sensitiveness becomes very tender if he is asked to deal with such trying sentences as, "'Ow the 'orses' 'oofs 'ammer the 'ard iron road."

Just how ancient this mispractice is I am unable to say. I cannot think it to be much older than the drawl of Charles II. If more ancient, many local names, which oral tradition has modified, would have surely lost the aspirant, not to speak of others where *h*'s would have been unwarrantably added. Of such are the bus conductors' cries daily to be heard at the Mansion House, "'Igh 'Oborn, 'Oborn, 'Oborn, 'Igh 'Ampstead, 'Olloway, 'Olloway, 'Ammersmith," followed by "Halbert 'All, Hoxford Street," and "'Yde Park."

The English of Chaucer's time certainly could not have been very weak in their *h*'s, and a country song of Edward II.'s reign has a line full of them: —

The hayward heteth us harm to habben of his.

Later on, when Lydgate wrote his "London Lackpenny," his peniless hero recites the cries at the street stalls of the Chepe, of Candlewick, and of Cornhill, "Hot peascods, hot sheeps-feet, fine felt hats," and so forth, without loss of *h*'s, which in so precise a description would scarce have failed to be recorded.

But if a Cockney is lacking in his grammatical use of aspirants, his sensitiveness makes him so laboriously anxious to replace their deficiency, that others appear in his remarks, when he is desirous of looking well, or when his self-consciousness has reached a high pitch, in the most extraordinary positions. Feeling the weakness to which he is subject, he anticipates his failing and anxiously inserts aspirants whenever he can, almost inevitably failing, however, to place them where they should be, which is where custom and training have taught him they do not exist.

"You 'll find," said our landlady to my wife, "it 's heasy to get up the 'ill, 'aving the use of your 'usband's harm." Here, and elsewhere, the unnecessary *h* is introduced only where a stress is placed upon the word, as if some sense of its being a capital letter were lingering in the mind. Thus a North London Railway porter will call out the double station "'Ighbry-and-Islington," while he could not avoid announcing a single name like Ealing as "Healing," or Acton as "Hacton."

When our cat was restless, our maid impressively announced her opinion that it was suffering from "Hirritation of the hears," and I have had to keep my countenance when the cook asked leave to go, "Hacross to her Huncle's to fetch some Heggs." Such instances could be multiplied to any extent, and it is really strange how easy it is for such solecisms to become a habit with any one, with sufficient practice.

Mr. Bardsley relates one curious instance with serious consequences. A child was about to be baptized. The priest asked the mother the child's name. "Robert," was the reply. "Any other name?" he inquired. "Robert, h'only," she answered. "Robert Honly, I baptize thee," etc., proceeded the clergyman, and so the infant was perforce duly registered.

It would be impossible to complete the subject of Cockney phraseology without reference to those semi-blasphemous and wholly vulgar expressions without which a Londoner's remarks on any subject are seldom completed. The "universal adjective," as Walter Besant has happily termed the inevitable "bloody," has been shown to have a mediæval origin in the common oath of "By'r'lady," or, as I think to be a still nearer derivation, the "God's blood," or "God's body," familiar expletives of mediæval times contracted to the familiar and semi-humorous "S'blood," "Odds' bodkins," and "Odds' fish" of the Elizabethan period.

The vulgarity of the modern form is due to its universally common use or misuse, interlarded as it is by every Cockney into every remark, suitably or unsuitably, and even, as I have heard it, interpolated for the sake of definite and precise emphasis, between two syllables of a word, or used as a term of partially humorous endearment by a shawl-enshrouded mother to an East End child.

Walking across Southwark Bridge last year, I heard behind me an elderly workman addressing a younger instructively upon his views of politics:—

"Them," said he, pointing to the Houses of Parliament and the West End generally, "them 's the — fellers wot 's got all the — power in this — country. If I 'ad my — way, I 'd put every — mother's son of 'em under this — river for a — half 'our, and next I 'd put every — foreigner in the — country after 'em, and that 'ud give a — Englishman a chance."

It will be evident that the use of the adjective is by no means sinister, but, from its association in the same sentence with contrary ideas, is purely emphatical, and surely no more reprehensive, even if more vulgar, than the "Damn," derived from *dame* or *dominus*, which has been most Englishmen's pet expletive since so early a date that in the trial of Joan of Arc it was referred to as being characteristic of the English.

In quaint spelling Boorde writes: "In all the worlde there is no regyon nor countrie that doth use more swearynge then is used in Englande, for a chylde that scarce can speake, a boy, a gyrle, a wenche, now a dayes wyl swere as great oaths as an old knave and an old drabbe."

I can scarcely blame the poor Cockney for his pet expression, nor can I join altogether in the general society shudder of horror over it. It has at least as old a warrant as other expletives, and fills some gap in emphatical expressions of which the Londoner feels, but cannot otherwise supply the need.

As with all other citizens of all great cities, the Londoner's dialect runs to clipping of words, running of them together, and in these ways shortening the flow of words necessary to high-pressure life. The contractions of Holborn into Ho'bun, Highbury into Hy'bry, Willesden into Wil'sd'n, can be counterparted by the marvellous enunciations of the conductors on the New York railroads. The process may be almost as well studied in New York as in London; together with the ready adoption of slang expressions and word twistings more or less apt. A good example is given in Chevalier's "Mrs. 'Enry Awkins," "De-ear Liza, d'ye-ear Liza," repeated to distraction on recent Bank holidays. Of such matters the music hall is the chief disseminant, bringing all districts into contact with the same items.

The Cockney's conservatism is greater than one would think. He entirely resents any attempts to *dictate* fashion to him, either in language or manners or dress. He will wear blue corduroy if he likes,—it is the fashion; and 'Arriet shall stick to white ostrich feathers and a purple hat, and when they return together from 'Ampstead she shall wear 'Arry's billy-cock while he is crowned with hers, hind side before. And who shall compel him to change his musical taste, since he can only play the concertina or the tin whistle? He is enthusiastically musical at all times, and to stop whistling in a London workshop is a hard task for a foreman. And how he can whistle for a mate, or for 'Liza when she has gone off in the dark with another young man! That piercing whistle was learnt when he was learning hop-scotch and the turning of "cart-wheels" on the pavement; its shrillness was an absolute necessity in order to be heard above the noise of traffic.

So, too, his habits are not changed when in the country, and nothing is more amusing than to witness him at the Ryehouse or at Hampton Court in the green fields with his lady love.

A little Cockney boy went for his first Sunday-school outing. "How did you like it?" he was asked. "Werry much," he replied, "but I did n't get enough to drink. They giv me milk, but not aat of a clean tin. They squeezed it aat of a naasty caa; I seen 'em done it myself."

'Arry and 'Arriet inhabit a vast city, so extended, that within the bounds of their leisure they can see but little of other parts of it. From much of its sources of interest they are cut off by distance or ignorance. Their lives are spent chiefly in its sordid and most uninteresting portions, where dingy brick buildings in narrow streets combine with the sooty smoke in shutting out clear sky and sun.

A tall tenement house of New York or Paris is less disadvantageously constructed, for its height affords some chance of free air, and the atmosphere is less poisoned, dull, and damp than that which these poor folks breathe daily. Yet, when young, both 'Arry and 'Arriet retain their spirits, and until the drink has taken its hold upon them, or trouble and responsibility of their early families have begun to weigh them down, there are no more cheerful inhabitants of any great city in the world.

Bank holiday is a good time to see the real East End Cockneys pour out from Aldgate and Shoreditch, bearing sometimes their pet birds for a little sunshine and fresh air; or, better still, the 9th of November, when they may be seen trailing in thousands westwards to watch the Lord Mayor's show. The criticism of its details, mimicry of its component parts, chaff of its footmen, and derision of its functionaries, afford just that unceasing delight to the Cockney

crowd which many have in my hearing wondered at in so tame and somewhat childish a function. But mix in the crowd, and hear the banter, the good-natured ridicule of the police, the practical jokes played on them, the genuine admiration of the cavalrymen keeping the road free, the hat pluckings and tossing to and fro, the rolling of oranges, shying of peel, chucking of carrots, false alarms, and heartless witticisms on each other, and you will agree in my estimate of good points of the Cockney character, which, as I have endeavored to show, peep out in his language, and make virtues out of his grammatical lapses and self-conscious solecisms.

Reginald Pelham Bolton.

THE LADY IN THE WEST.

(A BALLAD.)

THERE was a lady lived in the West,
Whose age was scarcely twenty,
And she had suitors of the best,
Both lords and squires plenty.

And she had suitors of the best,
Who daily waited upon her,
But her father's clerk she would adore,
Above those men of honor.

Her father unto her he did say,
"You fond and foolish creature,
To marry with your servant slave,
So mean of form and feature.

"So mean a portion shall you have,
If this is your proceeding,
To marry with your servant slave,
So mean of birth and breeding."

"It must be so, it shall be so,
Although I have offended,
For when I break a solemn vow,
Then let my life be ended."

There being a table in the room,
A pistol on it lying,
He instantly all in rage,
The very same let flying.

All at his youthful daughter's breast,
Who fell down dead before him,
The very last word she did express,
"I must and will adore him."

Sung in Massachusetts, before 1800.

Mrs. E. Allen, West Newton, Mass.

FOLK-LORE STUDY AND FOLK-LORE SOCIETIES.

IN a circular letter, intended to set forth the operations of the American Folk-Lore Society, after pointing out that this Society was organized in 1888 for the collection and publication of the folk-lore and mythology of the American continent, that it holds annual meetings at which reports are received and papers read, that its membership fee is three dollars per annum, and that its members are entitled to receive its quarterly organ, the *Journal of American Folk-Lore*, the following statement is made respecting the material which the Society undertakes to gather and examine:—

The work of the Society includes publication and research in regard to the religious ceremonies, ethical conditions, mythology, and oral literature of Indian tribes; collection of the traditions of stocks existing in a relatively primitive state, and the collation of these with correct accounts of survivals among civilized tribes; gathering of the almost wholly unrecorded usages and beliefs of Central and South American races; the comparison of aboriginal American material with European and Asiatic conceptions, myths, and customs; a study of survivals among American negroes, including their traditional inheritance from Africa, and its modification in this continent; preservation of the abundant folk-lore of French and Spanish regions of North America; record of the oral traditions of the English-speaking population, and description of communities now or lately existing under isolated conditions.

While it appears to me impossible for a scientific society, concerned with the examination of oral tradition, to make a separation between that of civilized and uncivilized communities, it is also true that the name folk-lore was originally invented to denote the traditional inheritance of educated Europe. The various kinds of survivals included under the term, when taken in this narrower sense, and with especial reference to English folk-lore, have been the subject of classification in an article by the writer, published in the new edition of Johnson's *Encyclopædia* (New York, 1894, article "Folk-Lore"). The division proposed, which is to be accepted as a sketch subject to improvement, is as follows (headings only are given, the reader who desires further information being referred to explanations contained in the paper mentioned):—

I. CUSTOMS.

- (a) Ceremonial (days of year, etc.).
- (b) Worship.
- (c) Social.
- (d) Relating to human life.
- (e) Industrial.
- (f) Rights and obligations.

(g) Games.

(h) Gesture.

II. SUPERSTITIONS.

(a) Relating to mythic beings.

(b) Times and seasons.

(c) Relating to objects of nature.

(d) Witchcraft and magic.

(e) Divination.

(f) Popular medicine.

(g) Amulets and charms.

(h) Personal.

(i) Physiological.

III. POPULAR LITERATURE.

(a) Poetry (epics, ballads, carols, songs).

(b) Prose (sagas, märchen, animal tales, legends, drolls, myths, examples).

(c) Minor Elements (rhymes, riddles, proverbs and sayings, phrases, expressions).

In this schedule no reference is made to the philosophic side of the study, or to the utility of the material in providing means for tracing the course of mental history. It may be well to point out, by examples, how the proper use of information, in itself apparently unimportant, may serve to elucidate general theory.

Twelve years ago the writer's attention was called to a class of amusements before almost unknown to him, to the singing games, played with rhymed words and accompanied by the dance, with which little girls are still in the habit of amusing their leisure. The collection of these plays gave results which could not have been anticipated. It appeared that in virtue of a tradition dating from colonial days, children in the New World still kept up the songs which had been familiar in the Old World at the time of the settlement, and had descended from a period far earlier; it was shown that in this respect, as in others, the influence of the English element was all-important, foreign importations having a relatively small influence; it turned out that in virtue of the original impulse, and also of continued intercommunication, children in New England and in Old England were absolutely agreed even as to the words of the rhymes which they have continued to dramatize. It was seen, furthermore, that many of these histories or imitations were not originally of childish origin, but only preserved by childish conservatism; that they were the same love-dances which six centuries before had been performed by knights and noble damsels in the courts of western Europe. Beyond this interesting certainty, it seemed probable that in many of these infantile sports remained the last echoes of primitive ceremonial usage, of worship and of myth. In certain cases it was evident that for many thousand years

oral tradition had maintained even the formulas of popular games. The collection made in a country relatively new proved of value in determining the general theory of tradition; it seemed that these rhymes were not confined to English-speaking peoples, but with slight change were also European; it was thus clear that the persistency of oral tradition, under favorable circumstances, is not incompatible with a continued diffusion from country to country, and translation from language to language.

Very recently Mr. Stewart Culin has brought his Asiatic studies to bear on the same subject. In a collection of the games of Corea, not yet printed, he has been able to show that the same correspondence holds, and that between the amusements of the Pacific coast of Asia and the Atlantic coast of Europe exists a close parallelism. This identity will be found absolutely inexplicable on any theory of spontaneous origination; it will appear that there exists a culture area, embracing Europe and Asia, in which from prehistoric times has proceeded a continual interchange of ideas.

The illustration is given to show, in the case of a single and narrow department, a general principle; for there is not one of the sections above indicated which may not be of equal importance to philosophical theory.

If in the field of English folk-lore the gleanings are but scanty, and the opportunity for the collector limited, it must be remembered that in the north French Canada, in the south Spanish Mexico, offer regions where a rich oral tradition is still to be found. On the Rio Grande, as set forth by Capt. John G. Bourke in a number of this Journal, is still performed a miracle-play which will form the subject of a future memoir of this Society. The *habitant* of the Province of Quebec, in his language and customs, offers a survival of Old France still imperfectly examined. In the Southern States of the Union the negro presents a great body of beliefs, tales, and habits, rapidly giving way to the culture of the white race, to whom he is becoming mentally assimilated. The true character of the plantation negro, a mystery to his former masters, who viewed him only from the outside, is to be found in his folk-lore. The interesting music, which he has developed in his new home, hitherto imperfectly recorded and understood, offers a series of problems of the utmost importance to the theory of the art, exhibiting as it does the entire transition from speech to song. But enough has been said to prove the extent of the vast field open to the student of American folk-lore.

It is now necessary briefly to turn to the other great division of the work of the Society, the record of the oral tradition of primitive races.

Mention has been made of the lore of American negroes; but for its correct interpretation it is necessary to turn to Africa. In considering the mind of the African, however, we enter on a field as obscure as it is curious. As is set forth by Mr. Chatelain, in the present number of this Journal, the greater part, at least of primitive Africa is now in the condition of incipient monotheism. The native mind readily accepts the proposition that the world has been created by a single divine power, but declines to suppose that this intelligence concerns itself with anything so paltry and essentially evil as the present society of man. The management of mundane things, as the native thinks, is left to the care of the subordinate spirits, by the invocation of which earthly prosperity may be insured. In other words, the African has entered on a stage of culture familiar in philosophies of antiquity, and to be found also among certain tribes of American Indians. Few ethnologists, however, will believe that such opinion represents anything but a recent mental condition. The really ancient belief and practice of the African is to be sought in the observance rendered to minor spirits; when his ceremonial customs are adequately recorded, it will probably be discovered that the opinion, maintained even to the present day, which assigns to him nothing better than a vague fetishism (whatever that word may be taken to mean), is unfounded, and that to the African, as to all other uncivilized peoples, belongs a well-defined ritual and at least the elements of a mythology. At present, however, in consequence of the deficiency of proper observers, the calendar, cultus, and imagination of the primitive African is a mystery; Africa needs students who will take some pains to familiarize themselves with the languages as well as the country, and consent to communicate with natives otherwise than by means of the rifle.

Turning to American soil, we have before our eyes a remarkable spectacle, in the remains of the Indian tribes, so rapidly altering their condition and conceptions. Here, in the relics of a social state, compared to which the oldest Pyramid is a thing of yesterday, we perceive a ceremonial system, an oral literature, by the aid of which we may obtain some idea of the origins from which developed the societies of Egypt, Babylonia, Hellas, and Rome. An intelligent consideration of these American races gives an impression of the infinity of the mental universe, in the same manner as observation of the starry heavens conveys a sense of the infiniteness of the physical world. Europe, as a result of the vicissitudes of its experience, presents us with but few stocks linguistically unconnected, such as Aryan, Basque, Turk, and Finn; but the territory of the United States alone exhibits sixty of such independent divisions. Here, for countless millenniums, these separate stocks, each containing its

score of nations, if the word might be employed to denote tribes with distinct languages, must have warred and migrated, waxed and waned, dwindled to a few individuals or totally disappeared. The admixture of the traditions of these races with those of the conquering whites, the remains of their ceremonies, subject to gradual alteration, present composite survivals, from which extensive record and careful comparison may hereafter be able to infer the true character of aboriginal pre-Columbian lore. Meanwhile, the deficiency of knowledge is the more annoying, inasmuch as it is to this continent that we should look in order to obtain a conception of the course which would be taken by the human mind, if left free from the influence of relatively recent civilization, which has affected the most primitive communities of other continents.

Considering the novelty of the field, and the convenience of the window by which is opened so desirable a glimpse into a remote past, it might have been supposed that universities and learned societies of America would eagerly have embraced the opportunity, and done their best to atone for the ignorance of unenlightened predecessors, to whom the speech of the red man was a senseless jargon, and Indian worship diabolical impiety or degrading mummery. One would have thought that institutions of learning would have vied with one another in supporting inquiries so appropriate for Americans; in particular, one might have expected from the large body of teachers occupied with Hellenic and Roman antiquity at least a sympathetic interest in general archæology, and in that branch of archæology which deals with their own land. On the contrary, content with the isolation of their department, these students, in the majority of cases, have proved unable to comprehend the relation of their subject to archæological theory. They have failed to understand that the true scientific spirit must of necessity concern itself with the entirety of human culture, and that too narrow attention to the productions of a single race is to forfeit that spirit. Even the æsthetic interest which belongs to the higher developments of intelligence must suffer, unless these be regarded with eyes sufficiently comprehensive to take in their horizon. For example, Hellenic myth is comprehensible only in the light of information obtainable by the examination of the belief of races which still remain in a simple state of culture. "The Golden Bough" of J. G. Frazer has been useful in furnishing the demonstration that the day of comparative research has arrived, in which every scholar who is worthy of the name will endeavor to obtain the broad view which was not possible for his predecessors.

In no country, of recent years, have the results of the observation of primitive folk-lore and mythology been so important and signifi-

cant as in the United States. The study of the living tradition of Zuñi, Moki, and Navajo has contributed material so unexpected, that it may be said never until this day has the Indian mind been really comprehensible. The results of these inquiries have altogether altered the theory of primitive ritual and belief; it may be said that the discussions of primitive religion contained in general works on the theory of religion have ceased to be of value; an entire reconstruction of the department will be necessary. But it may also be affirmed that such correction is not yet possible, and that from present information a true doctrine of primitive worship cannot be obtained. These researches, insufficient to furnish means for a history of the human heart, are adequate to show that such history cannot at present be attempted. The chief lesson, therefore, is a demand for more light. The student whose natural inclination is to collate is required to collect.

Within the limits of the United States, tribe after tribe, language after language, remain almost uninvestigated; in Central America, the Mayas perhaps retain rites and conceptions which belonged to their fathers before the advent of the European; in South America, a whole continent lies almost virgin to the explorer of primitive mentality; in Africa and Australia, native ritual and myth are known in great measure by the information of hasty and partially educated observers.

In America, while in the highest degree commending the agencies which, like the Bureau of Ethnology, are already engaged in promoting the record of primitive life, it must be admitted that the means at command are inadequate. Competent and able students are passing away, and younger men are not arising to supply their places. During 1895 the study of Indian linguistics has lost in J. Owen Dorsey a mind of singular ability and noble character. It is recognized that no living American is capable of taking up his unfinished work. How different would have been the case, how much more numerous the successors, had his department belonged to the field of classical learning! In spite of all explanations, it cannot but be regarded as a discredit to American universities that they offer so little encouragement to the pursuit of researches connected with American antiquity.

It is in the hope of doing something in the way of atoning for this deficiency, to awaken public attention and to supplement existing agencies, that the American Folk-Lore Society has been organized and maintained.

It soon became apparent, that in spite of the urgency of the work to be done, and notwithstanding the sympathetic interest of the press, adequate support would not be obtained, unless the member-

ship of the Society could be increased by some means more rapid and direct than by the accession of individual students. In the hope of awakening a more general interest, it was resolved to undertake the establishment of local branches, which should be connected with the general organization, while preserving their individual independence. The first branch thus created was formed at Philadelphia in 1890; and this example has been followed by the formation of branches at Boston, New York, Montreal, and elsewhere. Such societies have accomplished a useful purpose in supporting the general society and increasing its membership; and it would no doubt be possible to form a considerable number of similar organizations if persons could be found sufficiently interested to give their time and labor to the purpose.

If, in this manner, the membership of the American Folk-Lore Society could be trebled, the additional means so obtained would enable it to accomplish a most useful work in promoting anthropological record. The increase of energy resulting would give a needed stimulus to the study of living tradition, and to all kindred branches of research, not only in America but in all other continents. Such impulse might lead to the preservation of material, now on the point of perishing forever, and the securing of which will be a boon to philosophy, for which all future centuries will be grateful. In pointing out the possible utility of subordinate societies in advancing this important cause, it is not intended to depreciate their independent usefulness, but to indicate that by performing this function alone they are accomplishing a sufficient work to justify their existence.

That such societies should have a social as well as a scientific side is a matter of course. The subjects presented for consideration must be sufficiently wide, and treated in a manner sufficiently interesting, to appeal to minds which have received no special training in this field. It is known to all men of science that meetings of a rigidly scientific character, in which papers are presented, are attended only by a handful of persons. A local folk-lore society cannot be held to the same strict rules which would be observed in an annual meeting, where a body of experts may be expected to be present. But it is matter of experience, that the attention directed to scientific subjects often gives the impulse which may induce minds inclined in this direction to enter on the pursuit of a special study, and may at least make the community acquainted with the existence of such departments as archæology and anthropology.

A local society, in a country composed of so many elements, has only to attend to the composition of its own city, to find interesting themes for research. How many nationalities, and in what propor-

tions, enter into the life of the town? Where do these immigrants live, and in what manner? What were their habits at home, and with what rapidity do they become amalgamated with the American body politic? What is their distinctive racial character; what are their peculiar ideas and traditions? The German, Irishman, and French Canadian, the Bohemian and Russian, the Armenian and Japanese, bring to our doors the spectacle of the whole civilized and semi-civilized world, with all its rich developments of national costume, customs, and superstitions, religions, philosophies, and economical conditions; to study this extraordinary spectacle, to turn from the world of books to that of life, will be the inclination of the observer who is led to attend to the ethnography of the races with which he is daily brought into contact.

It may seem, at first thought, that local history also may be brought in; but here care should be taken. No doubt, to a town about to erect a monument in memorial of a battle it is of consequence to know whether the contest was fought on one or another side of a river; no doubt the adventures of early explorers are interesting to the inhabitants of the country they first traversed; the branching of early families is of importance to the clans which bear their name; but these branches of investigation, dealing with written memorials, are the opposite of that which is concerned with the unwritten word; the narrow interests of a territory are apt to hide the wide concerns of the races dealt with by ethnology.

It seems right, too, to emphasize the importance of making any local society in fact as in name a branch of the general one. There may be a temptation to obliterate this connection and to create a body in which there is no such close connection, and which can therefore dispense with the obligations of membership in the larger organization; but it is obvious that such omission will be likely to make the lesser society simply a social club, existing only for amusement, and productive of little genuine service. Every local society should at least have a considerable list of members in the American Folk-Lore Society, and its members should take and read the *Journal* in which the proceedings of their own Branch will be recorded, and which will give them some sense of the scope of the studies which they undertake to pursue.

Meetings will usually be held monthly, and in private houses. Too much must not be attempted; but it would seem that there can be few large places in which at least four such meetings might not be held in a winter.

A pamphlet containing the rules of the various existing Folk-Lore Societies, together with those of the American Folk-Lore Society, its act of incorporation, and a partial list of papers printed in the

Journal of American Folk-Lore, will be furnished on application to the Secretary of the American Folk-Lore Society.

For convenience, the by-laws of one of the Branches are here printed : —

ARTICLE I. — *Name.* This organization shall be known as "THE AMERICAN FOLK-LORE SOCIETY, — BRANCH."

ARTICLE II. — *Objects.* The purposes of this Branch shall be, to promote the collection of American and other folk-lore; to cultivate social intercourse between persons interested in the subject; and in general to further, by every suitable means, the objects and purposes of The American Folk-Lore Society.

ARTICLE III. — *Membership.* This Branch shall consist of members who shall also be members of The American Folk-Lore Society, residing in or near Boston, and of Associate Members belonging to the families of members. The number of members and associates shall be limited to two hundred.

ARTICLE IV. — *Officers.* The officers shall be, President; Two Vice-Presidents; Secretary; Treasurer; Advisory Committee, consisting of six members, four of whom shall be women, who shall, together with the officers already named, constitute the Council.

These officers shall be elected at an Annual Meeting held on the third Friday in April, and shall serve for one year, or until their successors are chosen.

At the March meeting shall be appointed a Nominating Committee of three members, who shall, before the April meeting, have prepared, in the form of a printed ballot, a list of officers to be voted on at that meeting. Any member of the Branch may send in nominations; if, for any office, five nominations are received for any one name, the name of the person so nominated shall be placed on the printed ballot, in addition to the name proposed by the Committee.

ARTICLE V. — *Duties.* The President, or, in his absence, one of the Vice-Presidents, shall preside at meetings of the Branch, and also at those of the Council.

The Secretary shall keep the minutes of all meetings, both of the Branch and of the Council; shall send out proper notices of meetings; shall have charge of the records of the Society; shall furnish to the Secretary of the General Society a monthly report of the proceedings of the Branch, and shall communicate such report to the other Branches of the Society.

The Treasurer shall collect assessments, have charge of all moneys received for the benefit of the Branch, and pay such bills as are approved by the Council.

The Advisory Committee shall arrange the places of meetings. The Council shall hold a meeting at least a week previous to each monthly meeting of the Branch; shall have charge of all affairs of the Branch, including the election of members; and shall determine the programme for all meetings. The Council shall also have power to fill vacancies in its body.

An Auditor shall be appointed at the meeting preceding the Annual Meeting, whose duty shall be to examine the books and accounts of the Branch, and report thereon at the Annual Meeting.

ARTICLE VI. — *Admission of Members.* Every candidate for membership shall be proposed in writing by some member of the Branch, and each nomination shall state the residence and qualifications of the candidate; such nomination shall be reported to the Council for approval. A negative vote of two Councillors shall exclude a candidate.

ARTICLE VII. — *Dues.* The Branch may, by a vote of two thirds of the members present at any annual meeting, levy an assessment of not exceeding — dollars per year for each member for the uses of the local Society.

Members paying ten dollars annually into the treasury of The American Folk-Lore Society shall be exempt from all dues in this Branch.

ARTICLE VIII. — *Meetings.* Meetings of this Branch shall be held monthly, from November to May, on the third Friday of each month.

Special meetings may be called by the Council at such other times as they may determine. The date of any meeting, however, may be changed by a vote of the Council on a written recommendation signed by the President and two Councillors.

ARTICLE IX. — *Quorum.* Fifteen members shall constitute a quorum of the Branch, and five Councillors a quorum of the Council.

ARTICLE X. — *Amendments.* Amendments to these By-laws may be made at any regular meeting, by a majority vote of members present and voting. Such proposed amendment, however, shall have been sent in writing to each member, and shall lie on the table for at least one month prior to action.

The following partial list of papers which have been presented at meetings of Branches of the American Folk-Lore Society is given, in order to exhibit the variety of topics which may come up for consideration before local societies: —

"Evidences of Ancient Serpent-Worship in America." F. W. PUTNAM.

"Omaha Ceremonial Pipes: their Symbolism and Use." ALICE C. FLETCHER.

"Customs and Tales of the Central Eskimo." F. BOAS.

"The Use of the Phonograph in the Study of the Folk-Lore of American Indians." J. WALTER FEWKES.

"The Snake-Dance of the Hopi (or Moki) Indians in Arizona." J. WALTER FEWKES.

"The Common Names of American Plants." FANNY D. BERGEN.

"A Modern Oracle and its Revelations." H. CARRINGTON BOLTON.

"The Literary Games of the Chinese." STEWART CULIN.

"The Character of the Chinese in America." MARY CHAPMAN.

"Buddhist Fables." C. J. LANMAN.

"Chiefs and Chief-Making among the Wabanaki." Mrs. W. W. BROWN.

- "Negro Sorcery." MARY A. OWEN.
"The Portuguese Element in New England." HENRY R. LANG.
"The Italian Theatre in Boston."
"Human Physiognomy and Physical Characteristics in Folk-Lore." A. F. CHAMBERLAIN.
"Negro Music." CHARLES L. EDWARDS.
"The Folk-Songs of American Negroes." F. D. BANKS.
"Myths of Algonkin Blackfeet." GEORGE BIRD GRINNELL.
"Early Folk-Lore Memories from a Farm in Pennsylvania." D. G. BRINTON.
"Folk-Songs of the Civil War." ALFRED M. WILLIAMS.
"Babylonian Version of the Creation." DAVID G. LYON.
"Epitaphal Inscriptions." D. G. PENHALLOW.
"Hawaiian Folk-Lore." GEORGE P. BRADLEY.
"Development of the Story of Gellert, the Hound of Llewellyn the Great." EDWARD FOSTER.
"The Kickapoo Indians in Nebraska." MARY A. OWEN.
"The Fall of Hochelaga." HORATIO HALE.
"The Shinto Religion of Japan." N. KISHIMOTO.
"Marriage Customs and Love Poetry in Japan." N. KISHIMOTO.
"Old English Ballads." F. J. CHILD.
"The Dispersion of Popular Tales." JOHN FISKE.
"Bantu Folk-Lore." HELI CHATELAIN.
"The Mistletoe in Folk-Lore." HENRY MOTT.
"Old Time Marriage Customs in New England." ALICE MORSE EARLE.
"New England Witch Stories." GEORGE LYMAN KITTREDGE.
"New England Funerals." PAMELA M. COLE.
"Gypsies in the United States." F. S. ARNOLD.
"Russian Folk-Songs." ISABEL HAPGOOD.
"The Holy Grail." W. W. NEWELL.
"Cinderella." HENRY WOOD.
"The Folk-Lore and Superstitions of Modern Iceland." SIGRIDR MAGNUSSON.
In conclusion, may be cited the titles of certain articles which, during the last five years, have appeared in the *Journal of American Folk-Lore* :—
"The Endemoniadas of Queretaro." H. C. LEA (1890.)
"Chinese Secret Societies in the United States." S. CULIN.
"Cherokee Theory and Practice of Medicine." J. MOONEY.
"The Gentile System of the Navajo Indians." W. MATTHEWS.
"The Gentile System of Organization of the Apaches of Arizona." J. G. BOURKE.
"Gentile System of the Siletz Tribes." J. OWEN DORSEY.

- "Apache Mythology." J. G. BOURKE.
- "Popular American Plant-Names." MRS. F. D. BERGEN.
- "Folk-Lore of the Bones." D. G. BRINTON.
- "The Natural History of Folk-Lore." O. T. MASON (1891).
- "Hi-a-wat-ha." W. M. BEAUCHAMP.
- "Topics for the Collection of Folk-Lore." MRS. F. D. BERGEN and W. W. NEWELL.
- "Dissemination of Tales among Natives of North America." F. BOAS.
- "The Indian Messiah." ALICE C. FLETCHER.
- "Account of Northern Cheyennes concerning the Messiah Superstition." G. B. GRINNELL.
- "Nat-Worship among the Burmese." L. VOSSION.
- "Street Games of Boys in Brooklyn, N. Y." S. CULIN.
- "The Portuguese Element in New England." H. R. LANG (1892).
- "A Zuñi Tale of the Under-World." F. H. CUSHING.
- "Folk-Custom and Folk-Belief in North Carolina." N. C. HOKE.
- "Arkansas Folk-Lore." O. THANET.
- "Reminiscences of Pennsylvania Folk-Lore." D. G. BRINTON.
- "The Ceremonial Circuit in Northeastern Arizona." J. W. FEWKES.
- "Haethuska Society of the Omaha Tribe." ALICE C. FLETCHER.
- "Tusayan Initiation Ceremony." J. W. FEWKES.
- "Doctrine of Souls among the Chinook Indians." F. BOAS.
- "The Miracle Play of the Rio Grande." J. G. BOURKE.
- "Scottish Myths from Ontario." C. A. FRASER.
- "Pawnee Mythology." G. B. GRINNELL.
- "Items of Aino Folk-Lore." JOHN BATCHELOR (1894).
- "African Races." H. CHATELAIN.
- "Retrospect of the Folk-Lore of the Columbian Exposition." S. CULIN.
- "Songs of Sequence of the Navajos." W. MATTHEWS.
- "Notes on the Mountain Whites of the Alleghanies." J. HAMPDEN PORTER.
- "Theories of Diffusion of Folk-Tales." W. W. NEWELL (1895).
- "Burial and Holiday Customs of the Irish Peasantry." F. D. BERGEN.
- "The Folk-Foods of the Rio Grande Valley and of Northern Mexico." J. G. BOURKE.
- "The Interpretation of Folk-Lore." J. W. POWELL.
- "The Iroquoian Concept of the Soul." J. N. B. HEWITT.
- "What do Indians mean to do when they sing, and how far do they succeed?" J. C. FILLMORE.

W. W. Newell.

MEMOIRS OF THE AMERICAN FOLK-LORE SOCIETY,
VOL. III.

BAHAMA SONGS AND STORIES.

THE third volume of the *Memoirs of the American Folk-Lore Society*, to be published about the time of the appearance of this number of the *Journal*, is entitled "*Bahama Songs and Stories, a contribution to Folk-Lore by Charles L. Edwards, Ph. D., Professor of Biology in the University of Cincinnati.*" (With Introduction, Appendix, and Notes; Music, and six Illustrations. Pp. 111.) Houghton, Mifflin & Co., Boston and New York, 1895.

Of the physical characteristics of the Bahamas it is likely that the majority of the readers of this *Journal* have a very indefinite conception. These include over three thousand islands, mostly of small extent; separated by small distances, they present an appearance nearly uniform, having the aspect of low sand-bars, relieved by the deep green of the vegetation. There is a main island, between which and its surrounding "cays" lies a generally navigable channel, affording an excellent roadstead. The white population is in part descended from families of American loyalists, who here took refuge in the time of the Revolution, while in other cases the colonists emigrated directly from Great Britain. These settlers have grown in number by natural increase, and the result is a number of communities closely related by intermarriage. At present there is nearly a numerical equality between the white and colored population; but the excess of negroes is annually increasing. The writer remarks that an idea of the appearance of a town on one of the "out islands" can be obtained by imagining a seacoast town in North Carolina transported to a small coral island.

The majority of the negroes are descended from imported Africans, and there are individuals who declare themselves to have been born on that continent.

Piety is predominant, and the social life centres in the church. The colored people, who are partially educated, are unusually independent, and a remarkable degree of race equality prevails, churches and schools being occupied in common.

Folk-tales are popular among the children, and are indeed preserved chiefly by their agency. "After the short twilight," the little "Conchs" (native Bahamans) lie on the floor of the hut and listen to one of the group "talk old stories." Professor Edwards remarks that the isolation of the "out" islands from foreign influences and amusements have given good conditions for the development of a peculiar folk-lore. The animal tales are generally of

African origin, the fairy stories European; in some cases the latter have been metamorphosed into the character of the former, as when Jack the Giant-Killer has become "B' Jack and the Snake." In like manner, the speech is an admixture of negro dialect, "Conch" slang, and correct English. As an example may here be cited a paragraph from the tale of "B' Rabby and B' Tar-Baby;" a version belonging to the Southern States is well-known through the stories of Uncle Remus.

In this tale the animals, wishing to dig a well, ask the aid of Brother Rabbit; when the latter declines, they refuse to let him have water. Rabbit, however, deceives the animals who are successively appointed guardians of the well, challenging them to trials of strength or skill, under cover of which he fills his bucket. The elephant undertakes to catch the intruder; he makes a "tar-baby" (apparently in the shape of a pretty girl); Rabbit is enamored of the supposed maiden.

Dey *gone*; hall on 'em in de pine yard. Dey make one big tar-baby. Dey stick 'im up to de vwell. B' Rabby *come*. 'E say, "Hun! dey leave my dear home to min' de vwell to-day." B' Rabby say, "Come, my dear, le' me kiss you!" Soon as 'e kiss 'er 'e lip stick fas'. B' Rabby say, "Min' you better le' go;" 'e say, "You see dis biggy, biggy han' here;" 'e say, "'f I slap you wid dat I kill you." Now vw'en B' Rabby fire, *so*, 'e han' stick. B' Rabby say, "Min' you better le' go me;" 'e say, "You see dis biggy, biggy han' here; 'f I slap you wid dat I kill you." Soon as B' Rabby slap wid de hudder han', *so*, 'e stick. B' Rabby say, "You see dis biggy, biggy foot here: my pa say, 'f I kick anybody wid my biggy, biggy foot I kill 'em." Soon as 'e fire his foot, *so*, it stick. B' Rabby say, "Min' you better le' go me." *Good!* soon as 'e fire his foot, *so*, it stick. Now B' Rabby jus' vvas hangin'; hangin' on de Tar-baby.

The most interesting feature of this volume will generally be considered to consist in its collection of songs, of which forty are given, with words and music. Of these melodies many are exceedingly beautiful, and will be found a welcome addition to the limited printed stock of genuine negro songs; either directly or in the guise of adaptations they are likely to attain popularity, and this feature alone would make the work creditable both to the collector and to the Society which issues the publication. In addition to these pieces, a number of short melodies are noted in connection with the songs to which they belong.

The interest attaching to negro music depends partly on its melodic character, partly on the problem of its derivation. Up to the present time, sufficient record has not been made to pronounce on either of these questions. When the genuine negro music of America is properly collected, it will be found that it is to a certain

degree spontaneous, arising out of the strong religious emotion, or other feeling, which gives birth to the expression ; every gradation will be seen to exist, from simple speech onwards, and the whole process of the growth of poetry and of melody will be illustrated in negro folk-song. The denial of such spontaneity rests on ignorance. It does not of course follow that the basis of the musical ideas is absolutely independent of the European music with which negroes have been brought in contact. It may very well be that it is this music which has given birth to a reproduction in the negro mind. It is, however, also quite possible that this process began in West Africa, where for centuries the negro has been in contact with European thought. To pronounce an opinion, with present information would be to attempt the manufacture of bricks without straw.

With respect to an interesting custom Professor Edwards remarks : —

The strangest of all their customs is the service of song held on the night when some friend is supposed to be dying. If the patient does not die, they come again the next night, and between the disease and the hymns the poor negro is pretty sure to succumb. The singers, men, women, and children of all ages, sit about on the floor of the larger room of the hut and stand outside at the doors and windows, while the invalid lies upon the floor in the smaller room. Long into the night they sing their most mournful hymns and "anthems," and only in the light of dawn do those who are left as chief mourners silently disperse. The "anthem" No. 1 (given below) is the most often repeated, and, with all the sad intonation accented by tense emotion of the singers, it sounds in the distance as though it might well be the death triumph of some old African chief ! Each one of the dusky group, as if by intuition, takes some part in the melody, and the blending of all tone-colors in the soprano, tenor, alto, and bass, without reference to the fixed laws of harmony, makes such peculiarly touching music as I have never heard elsewhere. As this song of consolation accompanies the sighs of the dying one, it seems to be taken up by the mournful rustle of the palms, and to be lost only in the undertone of murmur from the distant coral reef. It is all weird and intensely sad.

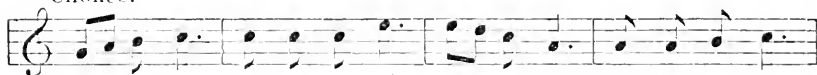
On the following page is cited the song employed in this service held over the dead : —

I LOOKED O'ER YANDER.



{ I looked o'er yan-der; what I see? Somebod-y's dy-ing ev-'ry day. }
 { See bright an-gels stand-ing dere; Somebod-y's dy-ing ev-'ry day. }

CHORUS.



Ev-'ry day, pas-sin' a-vay, Ev-'ry day, pas-sin' a-vay,



Ev-'ry day, pas-sin' a-vay; Somebody's dy-ing ev-'ry day.

I looked o'er yander; what I see?
 Somebody's dying ev'ry day.
 See bright angels standing dere,
 Somebody's dying ev'ry day. CHO.

Hell is deep, an' dark as 'spair,
 Somebody's dying ev'ry day.
 Stop, O sinne' don' go dere,
 Somebody's dying ev'ry day. CHO.

Satin farred ¹ 'is ball at me,
 Somebody's dying ev'ry day.
 'Is ball had missed an' dropped in hell,
 Somebody's dying ev'ry day. CHO.

I looked on mi han's; mi han's looked new,
 Somebody's dying ev'ry day.
 I looked on mi feet; mi feet looked new,
 Somebody's dying ev'ry day. CHO.

¹ Fired, threw.

FOLK-LORE SCRAP-BOOK.

THE AIMS OF ANTHROPOLOGY. — From the Presidential Address of Dr. D. G. Brinton, delivered before the American Association for the Advancement of Science, August 29, we extract the following paragraphs : —

“Archæology, however, is, after all, a dealing with dry bones, a series of inferences from inanimate objects. The color and the warmth of life, it never has. How can we divine the real meaning of the fragments and ruins, the forgotten symbols and the perished gods, it shows us ?

“The means has been found ; and this, through a discovery little less than marvellous, the most pregnant of all that anthropology has yet offered, not yet appreciated even by the learned. This discovery is that of the psychical unity of man, the parallelism of his development everywhere and in all time ; nay, more, the high absolute uniformity of his thoughts and actions, his aims and methods, when in the same degree of development, no matter where he is, or in what epoch living. Scarcely anything but his geographical environment, using that term in its larger sense, seems to modify the monotonous sameness of his creations.

“I shall refer more than once to this discovery ; for its full recognition is the corner-stone of true anthropology. In this connection I refer to it for its application to archæology. It teaches us this, that when we find a living nation of low culture, we are safe in taking its modes of thought and feeling as analogous to those of extinct tribes whose remains show them to have been in about the same stage of culture.

“This emphasizes the importance of a prolonged and profound investigation of the few savage tribes who still exist ; for although none of them is as rude or as brute-like as primitive man, they stand nearest his condition, and, moreover, so rapid is the extension of culture that probably not one of them will remain untouched by its presence another score of years.

“Another discovery, also very recent, has enabled us to throw light on the prehistoric or forgotten past. We have found that much of it, thought to be long since dead, is still alive and in our midst, under forms easily enough recognized when our attention is called to them. This branch of anthropology is known as Folk-lore. It investigates the stories, the superstitions, the beliefs and customs, which prevail among the unlettered, the isolated, and the young ; for these are nothing else than survivals of the mythologies, the legal usages, and sacred rites of earlier generations. It is surprising to observe how much of the past we have been able to reconstruct from this humble and long-neglected material.

“This gleaning and gathering, this collecting and storing of facts about man from all quarters of the world and all epochs of his existence, is the first and indispensable aim of anthropologic science. It is pressing and urgent, beyond all other aims, at this period of its existence as a science ; for here more than elsewhere we feel the force of the Hippocratic warning, that the time is short and the opportunity fleeting. Every day there perish priceless relics of the past ; every year the languages, the habits, and the

modes of thought of the surviving tribes, which represent the earlier condition of the whole species, are increasingly transformed and lost through the extension of civilization. It devolves on the scholars of this generation to be up and doing in these fields of research, for those of the next will find many a chance lost forever, of which we can avail ourselves.

"We have no right, indeed, to assume that there is anything universal in humanity until we have proved it. But this has been done. Its demonstration is the last and greatest triumph of ethnology; and it is so complete as to be bewildering. It has been brought about by the careful study of what are called 'ethnographic parallels,' that is, similarities or identities of laws, games, customs, myths, arts, etc., in primitive tribes located far asunder on the earth's surface. Able students, such as Bastian, Andree, Post, Steinmetz, and others, have collected so many of these parallels, often of seemingly the most artificial and capricious character, extending into such minute and apparently accidental details, from tribes almost antipodal to each other on the globe, that Dr. Post does not hesitate to say: 'Such results leave no room for doubt that the psychical faculties of the individual, as soon as they reach outward expression, fall under the control of natural laws as fixed as those of inorganic nature.'

"As the endless variety of arts and events in the culture history of different tribes in different places, or of the same tribe at different epochs, illustrates the variables in anthropologic science, so these independent parallelisms prove beyond cavil the one and unvarying psychical nature of man, guided by the same reason, swept by the same storms of passion and emotion, directed by the same will toward the same goals, availing itself of the same means when they are within reach, finding its pleasures in the same actions, lulling its fears with the same sedatives.

"The anthropologist of to-day who, like a late distinguished scholar among ourselves, would claim that because the rather complex social system of the Iroquois had a close parallel among the Munda tribes of the Punjab, therefore the ancestors of each must have come from a common culture centre; or who, like an eminent living English ethnologist, sees a proof of Asiatic relations in American culture, because the Aztec game of patolli is like the East Indian game of parchesi, — such an ethnologist, I say, may have contributed ably to his science in the past, but he does not know where it stands to-day. Its true position on this crucial question is thus tersely and admirably stated by Dr. Steinmetz: 'The various customs, institutions, thought, etc., of different peoples are to be regarded either as the expressions of the different stadia of culture of our common humanity, or as different reactions of that common humanity under varying conditions and circumstances. The one does not exclude the other. Therefore the concordance of two peoples in a custom, etc., should be explained by borrowing or by derivation from a common source, only when there are special, known, and controlling reasons indicating this; and when these are absent, the explanation should be either because the two peoples are on the same plane of culture, or because their surroundings are similar.'

"This is true not only of the articles intended for use, to supply the

necessities of existence, as weapons and huts and boats — we might anticipate that they would be something similar, else they would not serve the purpose everywhere in view; but the analogies are, if anything, still more close and striking when we come to compare pure products of the fancy, creations of the imagination or the emotion, such as stories, myths, and motives of decorative art.

“ It has proved very difficult for the comparative mythologist or the folklorist of the old school to learn that the same stories, for instance, of the four rivers of Paradise, the flood, the ark, and the patriarch who is saved in it, arose independently in western Asia, in Mexico, and in South America, as well as in many intervening places, alike even in details, and yet neither borrowed one from another, nor yet drawn from a common source. But until he understands this, he has not caught up with the progress of ethnologic science.

“ So it is also with the motives of primitive art, be they symbolic or merely decorative. How many volumes have been written, tracing the migrations and connections of nations by the distribution of some art motive, say the *svastika*, the meander, or the cross! And how little of value is left in all such speculations by the rigid analysis of primitive arts that we see in such works as Dr. Grosse's ‘*Anfänge der Kunst*,’ or Dr. Haddon's attractive monograph on the ‘*Decorative Art of British New Guinea*,’ published last year! The latter sums up in these few and decisive words the result of such researches pursued on strictly inductive lines: ‘The same processes operate on the art of decoration, whatever the subject, whatever the country, whenever the age.’ This is equally true of the myth and the folk-tale, of the symbol and the legend, of the religious ritual and the musical scale.”

THE SACRED POLE OF THE OMAHA TRIBE. — From a report of a paper read at the same meeting, by Miss Alice C. Fletcher, we copy the following: —

“The sacred pole is of cottonwood, and bears marks of great age. Upon its head was tied a large scalp, and about three feet from the head of the pole is a piece of hide bound to it and covering a basket-work of twigs and feathers, in which were found nine scalps, and which is said to represent the body of a man. By the name given it, one would judge that the man thus symbolized was both a provider and a protector of his people. Besides the scalps, a pipe bowl of red catlinite, a stick used to clear it, a bundle of sinew cord, red paint for the pole, and a curious brush were found in the bundle. Those who visit the Peabody Museum will notice upon the upper portion of the sacred pole something that looks like pieces of bark; but it is the dried paint that remains from the numerous anointings of the pole, which was a thank-offering for successful hunts, and a prayer for future prosperity.

“According to the legend, the appointed time for the ceremony of anointing the pole was in the moon or month when the buffalo bellow, the latter part of July. Then a subdivision of the Honga gens, which had

charge of the pole, called the seven principal chiefs, who formed the oligarchy, to the sacred tent, to transact the preliminary business. When the council had agreed upon a day for the ceremony, the runners were sent out to search for a herd of buffalo; and if one was found within four days, it was accounted a sacred herd. Each chief also chose a man of valorous exploits, who went from tent to tent selecting tent-poles, which were taken to the vicinity of the sacred tent, set up and covered so as to form a semi-circular lodge open towards the centre of the tribal circle. The sacred pole was brought forward, the pipe belonging to it was smoked by the occupants of the communal tent, and the bundle of reeds brought out. Each chief, as he withdrew a reed, mentioned the name of a man who was expected to furnish and send by the hands of his children the finest and fattest piece of buffalo meat. Should he refuse to make this offering to the pole, he would surely be struck by lightning, wounded in battle, or lose a limb by a splinter running into his foot.

"Gathering the meat occupied three days, and on the morning of the fourth day the meat was spread upon the ground before the pole. The keeper of the pole and his wife then performed their rites, every new act being accompanied by songs. After the meat was gathered up and laid away, four images were made in grass and hair, and set before the pole, which represented the enemies of the tribe. Then the warriors put on their ornaments and eagle-feathered bonnets, getting their weapons in order to simulate a battle before the pole. The warriors fired on the images, and the chiefs within the tent shot back in defiance of them. Four times the charge was made before the images were captured and treated as conquered. With this stirring drama the ceremonies came to an end. On the following day a dance about a pole took place, after which the camp broke up, and each hunted as he chose.

"The legend states that the finding of the pole occurred while a council was in progress among the Cheyennes, Arickaras, Pawnees, and Omahas, when terms of peace were being agreed upon and the rules of war and hunting decided. When the council was finished, an old man told the chiefs that his son had discovered a tree which stood burning in the night. So the people agreed to run a race for the tree, and to attack it as though it were an enemy. The young men stripped and painted themselves, put on their ornaments, and set out for the tree; which was cut down, taken back by four warriors, and shaped till it was called a man, to whom offerings and requests should be brought, and who, the legend says, answered their prayers."

THE ORIGIN OF PLAYING-CARDS. — The "Springfield Republican," August 3d, contains an abstract of a paper of Mr. Stewart Culin on this subject.

"Mr. Culin stated that playing-cards may be traced directly to the practical arrows, bearing cosmical or personal marks, used by primitive man. The pack of cards in use to-day stands for the quiver of arrows with the emblems of the world quarters. The most primitive playing-cards of

Asia, the *htou-tjyen* of Corea, still bear marks indicative of their origin. These cards, which consist of narrow strips of oiled paper about eight inches in length, are uniformly ornamented on the back by a heart-shaped scroll, which is none other than a survival of the actual arrow feather. There are eighty cards in the pack, divided into eight suits of ten cards each. Each suit is numbered from one to nine, with numerals peculiar to these cards, and which, like the device on the back, are derived from arrow feathers. Mr. Cushing identified these arrow-card numerals as the cut cock feathers of the arrows in some primitive quiver. The suit marks of these cards correspond with the totemic emblems associated with the world quarters among primitive people. In America cards failed to reach the same stage as in Asia, but still exist, as in the gambling sticks of the Haidah Indians, which are the shaftments of ceremonial arrows, carved or painted with the emblems of the directions. The principal varieties of Chinese playing-cards bear evidence of having passed through the stage of the Corean *htou-tjyen*. Their actual suit marks are money emblems, but at either end the cut arrow feathers survive as numbers or indexes. Like the gambling sticks of the Haidahs, they are double-headed, so that our modern double-headed markers for whist or euchre find a striking prototype in almost the earliest culture of which we have any knowledge.

"The playing-cards of Japan, the well-known *hana-gamta*, or 'flower cards,' have a similar ancestry to those of China. One card in each of the twelve suits, which are named after flowers corresponding with the twelve months, retains a device called a *tanzaku*, with its appropriate number in the series of months. This *tanzaku* was a strip of paper corresponding with *htou-tjyen*, or primitive Corean card. The name of the Corean cards is derived from the Chinese, and is almost identical with those of arrow, and the evidence afforded by the cards themselves confirms the linguistic indication. It has not been possible as yet to connect the playing-cards of Europe with those of Asia, although the games played with them, and their general characteristics, are practically identical. As there is no reason to believe that the arrow-derived cards of Asia and America had a common origin, as the growth of each may be traced independently, so, too, it is unnecessary to assume that European playing-cards were an importation from Asia. From the general evidence afforded by the study of games, it may safely be asserted, however, that they were not a direct invention, and that they had a similar history to that of the cards I have already described. The tradition of their original purpose, which was sacred and divinitory, still hangs about them in their use as telling fortunes. This, it should be observed, was the primary object of both the Corean *htou-tjyen* and the Haidah sticks. It may be inferred that the suit marks of our cards originally referred to the four quarters of the world."

NEGRO SUPERSTITIONS IN SOUTH CAROLINA. — From an article on negro superstitions in South Carolina, by Mary A. Waring, originally printed in the "Atlanta Constitution," have already been cited paragraphs

on "Mortuary Customs and Beliefs" (vol. vii. pp. 318, 319). From the same paper we take the matter which follows:—

"A common superstition among the plantation negroes of the old régime was that pigs had the gift of seeing wind, in the form of flames of fire.

"The old mammas will tell you that if any one steps over a child playing on the floor 'its growth will be stunted.' A young infant must always be carried upstairs before it is taken downstairs, else it will never succeed in life. If it is already on the highest story, its head must be held just inside the loft, as a substitute for the upward journey.

"The darkies used to say, speaking of crows, 'If he come, he no come; if he no come, he come!' meaning by this extraordinary saying that if crows came the corn would not be allowed to grow, and if they did not arrive the crops would be all right."

"A negro will never look at the new moon through the trees; it is sure to bring bad luck. Neither will he put on his left shoe first, as he would then be unlucky all day. To kill a cat is sure to bring some dreadful misfortune upon you, and they have the usual superstition that a black cat is a witch. They must consider all sable pussies to be of the feminine persuasion. I have never heard one called a wizard.

"Their method employed to drive away 'sperrits that come knocking at the front door or window' will certainly succeed, if the olfactories of the spiritual visitants are constituted like those of human beings. The recipe is as follows: Take some old shoes, put sulphur in them, then set fire to the whole; this will drive away the 'sperrits,' mosquitoes, and everything else that has a nose."

Miss Waring mentions the superstition respecting the left hind foot of a graveyard rabbit, and adds from the same informant: "Another of Ann's injunctions is: 'My dear missus, neber leab a half o' punkin in your kitchen, 'cause ghost will come get in 'im sure, an' he will stay in de kitchen, and mek you have de worse luck bakin'.'"

NOTES AND QUERIES.

FOLK-LORE OF CANADIAN CHILDREN. — The following notes of games and rhymes of Canadian children may be of interest. The following counting-out rhymes are given in the form in which the writer heard and used them in the town of Peterborough, Ontario, some sixteen or seventeen years ago:—

I. Onery, twoery, ickery, Ann,
Fillisy, follisy, Nicholas, John,
Beaver, weaver, stingelum, steever,
O-ut spells, "out."

II. Eeny, meeny, dippery, Dick,
Deelia, dollia, Dominick,

Hypa potcha dominotcha,
Tee, taw, tick.

- III. One, two, Buckle my shoe;
Three, four, Knock at the door;
Five, six, Pick up sticks;
Seven, eight, Lay them straight;
Nine, ten, A good fat hen;
Eleven, twelve, Puss is in the well;
Thirteen, fourteen, You're a-courtin';
Fifteen, sixteen, Polly's in the kitchen;
Seventeen, eighteen, We're a-waitin';
Nineteen, twenty, My belly's empty.

The first two differ in the third line from those recorded by Mr. Newell ("Games and Songs," pp. 197, 198), while the third is a more regular form of that recorded by Mr. Babcock, as current in Washington, D. C. (Amer. Anthropol. i. p. 272.)

The following singing games are recorded by a reporter of the Toronto "Telegram," as being in practice on Dominion Day (July 1) 1888:—

"Favorite among the little children's plays seem to be the singing games, some of which philologists have traced back to the days of the infant-world, for your real true Conservative is a child.

"Here is a Catherine-wheel of little girls, and this is the song they sing:—

Go round and round the valley,
Go round and round the valley,
Go round and round the valley,
For we are all so gay.

"Another popular singing game is:—

Here comes our king arriving
To my Nancy Tancy Tisabyo;
To my Nancy Tancy Tee.

"Perhaps none of the children's melodies is prettier than this:—



NUTS IN MAY.

Here we come gath'ring nuts in May,
Nuts in May, nuts in May;
Here we come gath'ring nuts in May
On a cold and frosty morning."

The first of these "ring-songs" differs from the same as recorded by Mr. Babcock (p. 255) merely by having *for* in the third line, instead of *as*. The second appears to be a variant of Mr. Babcock's:—

Here comes one duke a riding,
A riding, a riding,

Here comes one duke a riding,
Sir Ransom Tansom Tiddy Bo Teek.

The correspondences "arriving" = "a riding," "Ransom Tansom Tiddy Bo Teek" = "Nancy Tancy Tisabyo," are worthy of note.

The game noted by Mr. Babcock as "Little Sally Waters," was practised in Peterborough in 1880, but the more common form of the rhyme (still in use in Toronto) is:—

Choose to the east, and choose to the west,
Choose the one that you love best,
If she 's [he 's] not here to take your part,
Choose the next one to your heart.

Of the "Sally Waters" rhyme the writer remembers but two lines:—

Little Sally Waters sitting in the Sand [or Sun]
.

Rise, Sally, rise, wipe the tears from your eyes.

The following version of "Green Gravel" was heard in Toronto in the summer of 1893:—

Green Gravel, Green Gravel,
The grass grows so green,
The fairest of ladies
Is fit to be seen,
(*Var.* Is fit to be Queen.)

Dear —, dear —,
Your true love is dead;
He sent you a letter
To turn round your head.

This rhyme exhibits quite a variation in the third and fourth lines from the form given by Mr. Newell (p. 71). At the same time and place a version of "Highery O Valerio" was obtained which rhymes thus:—

Highery O Valerio!
The farmer in his den,
The farmer in his den,
Highery O Valerio!
The farmer in his den.

The farmer takes his wife,
The farmer takes his wife,
Highery O Valerio!
The farmer takes his wife.

The wife takes the child,
The wife takes the child,
Highery O Valerio!
The wife takes the child.

The child takes the nurse,
The child takes the nurse,

Highery O Valerio!
The child takes the nurse.

The nurse takes the dog,
The nurse takes the dog,
Highery O Valerio!
The nurse takes the dog.

The dog takes the cat,
The dog takes the cat,
Highery O Valerio!
The dog takes the cat.

The cat takes the rat,
The cat takes the rat,
Highery O Valerio!
The cat takes the rat.

The rat takes the cheese,
The rat takes the cheese,
Highery O Valerio!
The rat takes the cheese.

The cheese stands still,
The cheese stands still,
Highery O Valerio!
The cheese stands still.

This is a curious variant of Mr. Newell's (p. 129) "The Farmer in the Dell," of which the refrain is "Heigh ho! for Rowley O!"

A. F. Chamberlain.

WORCESTER, MASS.

VARIANTS OF COUNTING-OUT RHYMES.—The following may be worth printing as variations of familiar counting-out rhymes:—

1. Hana dana tina das,
Catta, pheela, phila, phas,
Hant pan, mister Dan,
Tiklum, taklum, twenty-one.
(County Cork, Ireland.)
2. Ena, deena, dinah, dust,
Caule, wheeler, wiler, wust,
Spit-spot, must be done,
Twiddle um, twoodlum, twenty-one,
O-U-T spells out.
(Roxbury, Mass.)
3. As I went under an apple-tree,
All the apples fell on me,
Make a pudding, make a pie,
Just you stand by.
(Bathurst, N. B.)

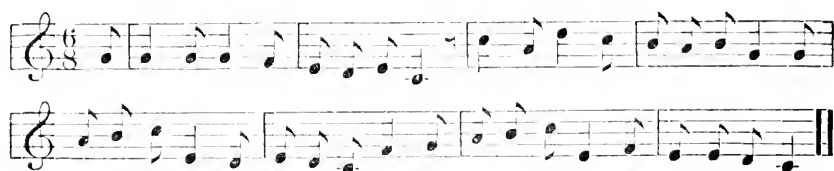
4. Onery, twoery, dickery, seven,
Haclow bone, crack a bone, tenery eleven,
Disco Mango, Merican Times,
Humble, bumble, two, nine.

5. Onery, twoery, ickery Ann,
Threery, fourery, quick as you can,
O-U-T spells out.

(Providence, R. I.)

Alice Leon.

THE BALLAD OF BOLD DICKIE.



As I walked out one morning in May,
Just before the break of day,
I heard two brothers making their moan,
And I listened a while to what they did say.
(Chorus : repeat last two lines.)

"We have a brother in prison," said they ;
"Oh ! in prison lieth he.
If we had ten men just like ourselves,
The prisoner we should soon set free."

"Oh, no ! no !" bold Dickie said he ;
"Oh, no ! no ! that never could be ;
For forty men is full little enough,
And I for to ride in their companie."

"Ten to hold the horses in,
Ten to guard the city about,
And ten for to stand at the prison door,
And ten to fetch poor Archer out."

They mounted their horses, and so rode they,—
Who but they so merrilie.
They rode till they came to a broad river-side,
And there they alighted so manfullie.

They mounted their horses, and so swam they,—
Who but they so manfullie.
They swam till they came to the other side,
And there they alighted so drippinglie.

They mounted their horses, and so rode they,—
Who but they so gallantlie.

They rode till they came to that prison door,
And there they alighted so manfullie.

"Poor Archer! poor Archer!" bold Dickie says he;
"Oh! look you not so mournfullie;
For I've forty men in my companie,
And I have come to set you free."

"Oh, no! no! no!" poor Archer says he;
"Oh, no! no! no! that never can be;
For I have forty weight of good Spanish iron
Betwixt my ankle and my knee."

Bold Dickie broke lock, bold Dickie broke key;
Bold Dickie broke everything he could see:
He took poor Archer under one arm,
And he carried him out so manfullie.

They mounted their horses, and so rode they, —
Who but they so merrilie.
They rode till they came to that broad river,
And there they alighted so manfullie.

"Bold Dickie! bold Dickie!" poor Archer says he;
"Take my love home to my wife and children three;
For my horse grows lame, he cannot swim,
And here I see that I must dee!"

They shifted their horses, and so swam they,—
Who but they so daringlie.
They swam till they came to the other side,
And there they alighted so shiveringlie.

"Bold Dickie! bold Dickie!" poor Archer says he;
"Look you yonder there and see;
For the High Sheriff he is a-coming,
With an hundred men in his companie."

"Bold Dickie! bold Dickie!" High Sheriff says he,—
"You are the worst rascal that ever I see;
Go bring me back the iron you stole,
And I will set the prisoner free!"

"Oh, no! no! no!" bold Dickie says he;
"Oh, no! no! no! that never can be;
For the iron will do to shoe the horses,—
The blacksmith rides in our companie."

"Bold Dickie! bold Dickie!" High Sheriff says he,—
"You are the worst scoundrel that I ever see."
"I thank you for nothing," bold Dickie says he,—
"And you are a big fool for following me!"

Written from memory by *J. M. Watson* of Clark's Island, Mass. Com-
municated by *Miss Mary P. Frye*.

To the Editor of the Journal of American Folk-Lore:—

I inclose a quotation pertaining to the wide-spread belief (since and before the days of Romulus) in the occasional rearing of infants by wild beasts. I give in full the title of the curious book.

I will add that I have lately met a lady who has lived in India, where she met the prototype of the wolf-nursling mentioned by Rudyard Kipling. She believed in the truth of the incident.

G. P. BRADLEY.

MAKE ISLAND, CAL.

“*Evangelium Medici: seu Medicina Mystica; De Suspensis Naturæ Legibus, sive de Miraculis; Reliquisque ἐν τοῖς βιβλίοις Memoratis, quæ Medicæ indagini subjici possunt. Ubi perpendis prius Corporis Naturâ, sano et morbosio Corporis Humani Statu, nec non Motûs Legibus, Rerum Status super Naturam, præcipuè qui Corpus Humanum et Animam spectant, juxta Medicinæ Principia explicantur. A Bernardo Connor, M. D. é Regiâ Societate Londinensi, nec non è Regali Medicorum Londinensium Collegio. Amstelardami, Apud Joannem Wolters, 1699.*”

Page 133: “Cum nuper Anno 1694, Varsaviæ in aula Johannis Sobiesci defuncti jam Regis Poloniæ aliquandiu versatus fuero, in nemoribus ad Lithuaniam et Russiæ confinia sitis à venantibus Sylviculis captus fuit inter gregem ursorum juvenis Sylvaticus. decem circiter annos natus, aspectu horridus, et pilis hirsutus; qui neque rationis, neque loquelæ, imo neque vocis humanæ usu gaudebat; pedibus et manibus instar quadrupedis incedebat: nihil cum homine commune habebat præter externam nudî corporis figuram. Cum autem vultu saltem hominem imitaretur, lavacri fonte fuit initiatus; et à fratorum grege semotus, humanæ societatis ipsum primò tædere videbatur; inquietus enim, anxius, et ad fugam propensus erat, quasi in carcere se ipsum detineri crediderit; donec, levatis contra murum manibus, pedibus tandem stare, uti infantes vel catuli solent, edocuit, et dapibus humanis paulatim assuefactus, post longum tempus cicuratur; et verba quædam raucâ et inhumanâ voce proferre incepit. Interrogatus autem de Sylvestris vitæ cursu non magis recordatus erat, quam nos meminimus eorum, quæ acta sunt, quando in incunabulis vagiorimus. Rex ipse, Plurimi Senatores, et multi horum locorum fide digni indigenæ, mihi certo asseruerunt, et publica est et indubitata fama in tota Polonia quod nonnunquam infantes ab ursis aluntur. Dicunt enim quod si infans ante fores, vel prope sepem, vel in agro ab incautis parentibus relictus à famelico urso in vicinia pascua sumente corripere, in frustula statim discerptus devoratur; si verò à lactante ursa captatus fuerit, ad ursile vehitur, et inter ursulos, tanquam inter, germanos fraterculos, materno quodam amore correctis uberibus nutritur; et post aliquot annos à venantibus rusticis aliquando capitur; uti anno 1669, casus alter huic nostro similis contigit, quem tunc temporis Varsaviæ se vidisse mihi hic Londini jam asserit Excellentissimus Vir Joannes Petrus van den Brande, Dominus de Cleverskerk ad Aulam nostram nunc Legatus Batavus. Quem casum fusius describam in tractatu de Regimine Regni Poloniæ quem brevi in lucem sum in vernaculo nostro sermone editurus.”

THE BLACK STRING. — Mr. Edward W. Gilbert of New York city has prepared at my request the following notes on the love-charm known as the "Black String," and the extraordinary superstitions associated with it. He obtained the information partly from the owner, "Andy M.," and partly from conversations with the patriarchs of the now extinct "Cork Row," on Cherry Street, New York, a neighborhood where Gaelic was spoken in every-day life.

"The Black String is a most powerful love-charm. It is composed of a strip of the skin from the body of a man who has committed suicide for love; it must be 'peeled from the head to the heel and back without crack or split,' and prepared for use by peculiar ceremonies which my informants steadfastly refused to disclose.

"Persons owning the Black String have the power of securing the love of any one so long as they have the string in their possession. In order to have the charm work, it must be obtained by theft: if it is given to you, bought, or found, it wills till act as a charm, but will bring the owner all kinds of ill luck. If the owner loses it he forfeits at the same moment the power of compelling love from others. Any one who dies with the string in his possession goes direct to perdition, and no power on earth or in heaven can save him. The only way to escape this fate is to have the thing stolen from you; if it is bought, given, or lost, while the owner loses the privileges conferred by the charm, he does not escape the penalty conditional on ownership. As far as I understand it, unless the charm is stolen, the property remains with the right owner, and the ill luck pursuing the man who gets it by purchase, gift, or otherwise is due to the fact that 'it wants to get back to its master.' It cannot be destroyed, for it is believed that if any one owning was to destroy it, he would die at the same time.

"The charm which I saw and handled," says Mr. Gilbert, "was covered with red silk, much worn and stained; it was in the form of a necklace, that is, the ends joined, and was large enough to pass over a man's head, when doubled. It was owned by a young man of Irish-American descent; his family were well-to-do, middle-class people, and he had received a public school education, and, I think, had attended some college. He was well read, and above the average intelligence. His faith in this thing was strong, and seemed to be borne out by facts. Whether through the charm or not, he certainly had an extraordinary and dangerous power of fascination for most women. He told me that he got it from a woman whom he met at Saratoga in 1879, who showed it to him and told him of its properties, and from whom he stole it. She had got it from a racing man. Before the death of Andy M. he was greatly troubled by his possession of the thing, believing as he did that he was lost forever if he died owning it, and would have been glad if any of his friends would have secured it; but owing to the unpleasant penalty attached to it none of the men he knew would make any effort to get it. One of his friends told a woman of his acquaintance about it, and she got him to take her to see the owner, and stole it from him; I am told that it was stolen from her by a well-known actress who had heard of it, and who has it now.

"The owner of this love-charm believed in it implicitly ; at the same time he wore also a scapular, an emblem of Christian faith. He kept the latter on his person continually, and only removed it in his last illness, which occurred in 1884."

H. Carrington Bolton.

LOCAL MEETINGS AND OTHER NOTICES.

ANNUAL MEETING. — Members of the American Folk-Lore Society are reminded that the Annual Meeting for 1895 will be held at Philadelphia, at the end of December. Particulars of the intended meeting, together with a programme, will hereafter be furnished.

BALTIMORE. — Since the birth of the Baltimore Folk-Lore Society on February 23, 1895, there have been seven meetings, at all of which great interest has been manifested in the subject of folk-lore, its study and preservation. A president, vice-president, secretary, and a council of eight have been elected.

Though still in its infancy, moving slowly but carefully and surely, that the most satisfactory work may in the end be accomplished, the Society has already been fortunate in securing valuable and interesting papers. Twice have both Dr. Washington Matthews and Dr. J. H. McCormick, of Washington, read papers ; the one on Navajo myths, the other on negro tales and superstitions. Among other papers read at the different meetings were the following : One by Miss Mary W. Minor, giving the origin of Jack O' My Lantern, as told by the negroes in her father's kitchen ; one by Mrs. Albert Soussa, giving a negro sermon on the text, "Hist de window, Noah, an' let de dove come in," in the course of which Eve was described as having "a good black skin." A conjure bag and its contents were described by Miss Smith. Mr. John McLaren McBryde read a paper, in which he gave, having taken it down phonetically, a negro debate on "De Pen an' de Swode ;" also, in the same way, a play he had witnessed in eastern Virginia among the negroes, representing the visit of the Queen of Sheba to King Solomon. This showed a strong resemblance to the old miracle-plays.

Another paper of interest was read by Dr. Milton S. Vail, of Tōkyō, and dealt with those Japanese superstitions particularly connected with the fox. In connection with it, a folk-tale of the fox was given. Mrs. Thomas Hill read a paper, giving an account of some religious rites practiced by the Iroquois Indians at Rochester in 1813, as described by an eye-witness.

The Society is indebted to Mrs. John D. Early, 711 Park Avenue, and to Miss Etta Leigh, 18 East Franklin Street, for their courtesy in tendering the use of their parlors for its meetings.

Annie Weston Whitney, Secretary.

WASHINGTON. — The notice of the three meetings jointly conducted by members of the Anthropological Society of Washington and of the Woman's Anthropological Society, contained in the last number of this Journal (p. 165), was unhappily erroneous in several particulars. The following corrections are to be made in regard to papers offered, and names of authors : —

First Meeting, April 9. "Reminiscences of the Plantation," by Miss Elizabeth Bryant Johnston.

Second Meeting, April 23. "Plant-Lore," by Mrs. Marianna P. Seaman.

Third Meeting, May 7. "Legends of the Dragon (Chinese)," by Miss Mercy S. Sinsabaugh ; "Bells and their Legends," by Mrs. Ellen Cunningham.

AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE. — The Forty-fourth Annual Meeting was held in Springfield, Mass., August 28–September 4. Dr. Daniel G. Brinton, the retiring president, being personally unable to attend, communicated an address on "The Aims of the Science of Anthropology." From this address extracts have been printed on preceding pages.

Some account may be given of papers offered in Section H (the section of Anthropology), which were concerned with folk-lore. The address of Frank H. Cushing, vice-president of the section, was entitled "The Dynasty of the Arrow." Mr. Cushing described the manner in which, by means of experiments beginning with boyhood, he had been able to demonstrate the ease with which flint arrow-heads could be produced by a process of flaking through edgewise strokes, the flint being trimmed with an implement of bone or horn. In this manner an obsidian arrow-point had been made by him in less than two minutes. A corollary, to his mind, was that palæolithic man could not long have existed in that primary status of art, supposed to consist in rudely breaking stones by direct blows of other stones. On the contrary, he must have speedily learned to do all sorts of cutting, scraping, and scratching with the hard fragments, shells, and bones. He must also have learned the advantage of arming a digging stick with the stone blade thus obtained, and so developed the fore-shafted spear; afterwards, by adding a string to tie the knife, was developed a harpoon. For convenience, a dart-flinger might be used; hence he derived the throwing-slat, which he had studied experimentally. From the spear-flinger, again, was finally obtained the bow, the Zuñi name of which means a stringed slat. The bow and arrow being thus devised, took an important part in culture, and hence in symbolism and rite. If a member of the clan cast a ballot, this would be represented by an arrow; and in prayer the staff or arrow stands for the man. Plumed prayer-sticks he thought essentially arrows. In divination, questions were decided and auguries obtained by the hitting or missing of an arrow. In preparing for a battle, the issue would be predicted by a mimic contest, in which the contestants were divided into parties according to the cardinal directions. He particularly described a Zuñi amusement, in which, out of the shaft

of an arrow which had been used in battle, was made a set of staves, employed in a divination game. From the basis of the arrow he would explain chess, dice, and cards, and suggested that cuneiform writing also might have the same foundation. He concluded: "Thus in this study of the arrow I hope I have vindicated the claim of my opening paragraphs on its antiquity, on its unequalled influence in the affairs of men; an influence so great, that a less hasty story of its development from a mere sharpened stick for digging the coarse substance of life from the ground, to a message staff, setting forth its own record, and a plumed stylus for revealing the secret thoughts of the human soul, would furnish an epitome and analysis of the whole history of mankind."

Mr. Stewart Culin read a paper on "The Origin of Playing-Cards," of which an account has been printed on another page. This paper gave part of the results obtained by Mr. Culin in studies in which he has been associated with Mr. Cushing, and which are to be included in his forthcoming work on Korean games. He also gave a paper on "The Origin of Money in China," finding a resemblance between the coin and the pierced disk of jade which was the badge of the fifth rank of nobles.

Capt. John G. Bourke read a paper on "Some Arabic Survivals in the Language and Folk Usages of the Rio Grande." This paper will appear in the *Journal of American Folk-Lore*.

Miss Alice C. Fletcher described "The Sacred Pole of the Omaha Tribe." This pole and the pack belonging to it were deposited, in 1888, in the Peabody Museum of Harvard University, where articles belonging to the sacred tent of war had already been placed; an account of the legend and ritual was obtained from the chief of the tribe, Joseph La Flesche. Extracts from this paper have been printed above.

Mr. W. W. Tooker read a paper on "The Mystery of the Name Pamunkey," making it appear that in the name, originally an Indian phrase misunderstood by white ears, is contained a reference to the mysteries of the tribe, as denoting a place where priestly ceremonies were performed.

Mr. R. G. Haliburton read a paper on "The Year of the Pleiades of Prehistoric Star-Lore." In this article he set forth the claims of this constellation to determining the year and the time of ancient festivals. [See No. xxix. p. 162.]

Rev. W. M. Beauchamp described "An Iroquois Condolence" as conducted at the present day. This paper will appear in a future number of this *Journal*.

Professor Putnam read a letter from Mr. George Leith, setting forth the existence of true Bushmen in the Transvaal, from whom it may still be possible to obtain information as to language and customs.

Rev. S. D. Peet read abstracts of papers on "Village Life among the Cliff-Dwellers," and on "The Different Races described by Early Discoverers and Explorers." These papers will appear in full in the "*American Antiquarian*."

Miss Alice C. Fletcher, in a paper on "Indian Songs and Music," pointed out that every important act and every ceremony have their characteristic

music, and that a collection of the songs would exemplify the emotional life of the people. It is a mistake to suppose that songs are improvised; on the contrary, they are guarded with care, and sacred songs never heard in public. New songs, however, arise from time to time. It has been asserted that there exist no Indian love-songs; this is an error. Songs are sung in unison. Miss Fletcher described the result of her studies, pursued in concert with Professor Fillmore, whose view of Indian music and its relation to the usual scale has been explained by himself in articles printed in this Journal.

Of certain other papers on the programme the titles are as follows:—

“A Vigil of the Gods,” Washington Matthews.

“The Spider Goddess and the Demon Snare,” F. H. Cushing.

“The Influence of Prehistoric Races on Early Calendars and Cults, with Notes on Dwarf Survivals,” R. G. Haliburton.

“The Palæolithic Cult, its Characteristic Variations and Tokens,” S. D. Peet.

“A Mélange of Micmac Notes,” S. Hager.

“The Cosmogonic Gods of the Iroquois,” J. N. B. Hewitt.

“Kootenay Indian Personal Names,” A. F. Chamberlain.

A paper which must not be passed over, although more immediately connected with archæology than with folk-lore, was that of Prof. F. W. Putnam and C. C. Willoughby, entitled “Some Symbolic Carvings from the Mounds of Ohio.” This paper, as containing the results of the study of years, and presenting conclusions of importance to students of American aboriginal life, will attract general attention. Professor Putnam controverted the familiar contention that the ancient earthworks of the Ohio valley and southward are of comparatively recent origin, and assignable to immediate ancestors of the Indian race living in that region three centuries ago. The incised art and symbolism of the older people of the Ohio valley he presented in a series of drawings, and pointed out its close resemblance to that of the carvings obtained in the southwest, and even in Central America, while attention was called to remarkable correspondences with the similar work of the Haidahs of the northwest coast.

The objects were arranged in three groups; namely, the famous Cincinnati tablet found in 1841, the specimens from the Turner group explored by Professor Putnam, and those from the Hopewell group, or, as named by Squier and Davis, the Clark works. The incised figures at first failed to exhibit any intelligible pattern, but on examination resolved themselves into human and animal faces, curiously interwoven and combined with symbolic designs. Thus, on a portion of a human female femur had been incised intricate figures, made up of elaborate masks and combined headdresses, among them the serpent and sun symbols, which appear also in copper carvings from the same mound. A similar carving, with different designs, on the arm-bone of a man, had been obtained from the Turner group: on this are several conventionalized animal heads, interwoven and combined in a curious manner; and over each head are represented the symbolic designs, circles, and ovals common to all the carvings. Here the lines are

cut with extraordinary skill and ingenuity, in such manner that parts of one head form portions of another above and below, and on reversing the figure still other heads are discernible. In a carving from the Hopewell group, the principal designs are the conventionalized serpent and bear totem represented by the five claws. Professor Putnam, in delivering the paper, dwelt on the Cincinnati tablet, which he showed to be unquestionably genuine, as the figures, in the light of the comparison now possible, are partially intelligible, several being of the conventionalized serpent form, identical with that found in other mounds of Ohio, and essentially agreeing with the representation of the serpent head in the sculptures of Central America. The modification of the plumed serpent in ancient art was shown, from Ohio through the pueblo regions to Mexico and Central America; the peculiar representation of the eye was exhibited, this being symbolic of the serpent itself. Several objects from the mounds are simply these symbolic serpent eyes, and attention was called to the persistence of this symbol from Ohio to Central America. While the art thus exhibited corresponds to that of the short-headed peoples of the southwest, it is totally distinct from anything existing among the long-headed tribes of the north, and belongs to an essentially separate culture.

The paper could be rendered fully comprehensible only by means of illustrations. The ethnologic conclusion drawn by Professor Putnam is, that the race and culture of the southwest extended to the Ohio valley, but was subsequently overwhelmed by the invasion of distinct race proceeding eastward.

In discussion, Mr. F. G. Cushing identified an element of the carvings, representing the five claws of the bear, with the bear symbol still in use in Zuñi.

JOHN O'NEILL.—In a previous number of this Journal mention has been made of the death of this worthy student of folk-lore, by which a devoted literary career has been suddenly broken off. Of Mr. O'Neill's interesting work, "The Night of the Gods," only the first volume had been printed; but the author, a few days before his death, had completed the second volume and the index. His widow being left without means for publishing this additional part, a committee has been formed in England for the purpose of such publication, the intention being to issue the two volumes by private subscription. The committee appeal for assistance to all persons interested in researches of this sort. It is the intention to issue the two volumes to subscribers at £1 16s. cash, with order, or £2 12s. payable on publication, and to offer the second volume separately to subscribers at £1 1s. cash, with order. The Hon. Secretary of the Committee is Edward Rowe, 241 Barry Road, Lordship Lane, Dulwich, S. E., London, England. It is to be hoped that the endeavor of the committee will render possible the publication of an interesting work, of which the first volume has been reviewed in this Journal. American subscribers may forward their names through W. W. Newell, Cambridge, Mass.

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THE ORAIBI FLUTE ALTAR.

THE reader will find in the following pages a few notes on two of the most instructive ceremonies of the Tusayan villages. Notwithstanding the accumulation of facts in the last few years on the ceremoniology of this interesting people, much still remains to be discovered, and it is hoped that this article may be a valuable contribution to the subject. The studies which have furnished the material for these notes were made by me while in charge of an expedition intrusted to my lead, by the Smithsonian Institution, to explore the cliff-dwellings and other ruins of the southwestern territories.

No Tusayan village has more persistently resisted efforts of ethnologists to penetrate into the secrets of its priests than Oraibi, and as a result less is known of the ceremoniology of this pueblo than of any other. This isolation has no doubt led to a survival at Oraibi of the original ritual in a less modified form than in the other pueblos, while the comparatively large size of the place would lead us to expect in it a much greater elaboration in celebrations of a religious nature.

At the present time the people of this pueblo are about equally divided into two factions, one of which is friendly to the whites, the other hostile. There is little doubt but that the numbers of the former party are steadily increasing, and that in a few years the ethnologist will be as readily and heartily received into the secret ceremonies at Oraibi as he has been for several years in Walpi and the other pueblos of the East Mesa. The harvest which awaits him promises to be large, but it must be gathered immediately, for the changes which are taking place year by year are very great.¹

¹ Every year, as I revisit Tusayan, I can easily note improvements and modifications for the better in the life of the people. In 1891, when I first saw Oraibi, there was not a house in the plain below it, but now a day school, a mission, and a cluster of Indian dwellings, with their red roofs, which are far from picturesque,

At the close of my archæological field work for the Smithsonian Institution at the Tusayan ruin Sikyatki, I visited Oraibi to obtain comparative material for my report, more especially to examine a collection of ancient pottery belonging to Mr. Voth,¹ a missionary at that pueblo. This visit gave me an opportunity incidentally to enter the rooms of both the Cakwaleña and Macileña, the blue and the drab Flute societies, which were then engaged in their secret rites.

As so little is known of Oraibi ceremoniology, it is with pleasure that I give at the end of this article a representation of the altar of the Flute priests, copied from a sketch made by me on that visit. The hurried nature of my examination rendered it impossible, much as I had wished to do so,² to study the Oraibi Flute ceremony; but as the Flute altar at this pueblo is one of the most elaborate and instructive which I have ever seen, I feel justified in devoting a plate and a few pages of description to it.

The most prominent figurine of the Oraibi Flute tiponi altar is a representation of the god Cotokinuñwa, Heart of all the Sky, or Star god (2), which stands with outstretched arms before the reredos, directly behind the Flute tiponi (1).

The height of this figure is nearly four feet. The image is of wood, and painted in dull colors, having every appearance of antiquity. One of the marked symbolic features of Cotokinuñwa is the conical head, which is well shown in the image; but we miss another almost universal symbol of this god, the equal-armed cross, which as far as I know is wanting here, although found in the cross, the so-called tokpela, of the Walpi Flute tiponi altar.

The neck is surrounded by many shell and turquoise necklaces, which hang over the shoulders, supporting a beautiful shell (halotis) pendant.

The remarkable thing about the image is the great length of the legs and the total absence of a body. These legs are straight, slightly have been erected at the foot of the mesa, showing that the Oraibis are beginning to leave their inaccessible pueblo habitation which was so necessary for protection in old times. When the pueblo Indian is separated from his old communal life his improvement from our standpoint is assured. It is to be hoped his real improvement will be the result.

¹ I wish here to express my indebtedness to this zealous ethnologist and missionary for numerous kindnesses during my hurried visit to Oraibi. Mr. Voth, having made his home near Oraibi, wisely began his studies with the Hopi language as a preliminary to his work among these people. As far as I know, he is the only living white man who may be said to speak the Hopi language fluently.

² It must be borne in mind that ethnology was but a secondary object of my work at Tusayan last summer. The primary purport was the collection of archæological material, which so occupied my energy and time that I could devote but little attention to Tusayan ceremoniology.

divergent below, and have the lightning symbols depicted along their whole length. No attempt is made to represent knees or feet, but the arms are better carved than the lower extremities, having elbows which are apparently jointed.

The prominence given to the Heart of the Sky god in the Oraibi Flute altar adds interest to the suggestion that this deity is a foreign one in Hopi mythology, or due to Christian teachings. The balance of evidence thus far gathered would seem to indicate that it is a truly aboriginal conception, represented on altars either by an image or symbols in all Tusayan pueblos where the Flute ceremony is performed.

The upright framework or reredos is formed of two vertical parts united above by a crossbar, the whole when taken together having the form of a head tablet of the Humis Katsina helmet. The vertical portions are composed of conical bodies, each with flaring ends, piled in rows one above the other. Fifteen vertical rows of these objects, composed of four horizontal members on the right and three on the left side, were counted. The upper or connecting portion of the reredos was ornamented with six semicircular figures symbolic of the rain-clouds, their colors red, yellow, and green, corresponding to the world-quarters. The apical semicircle was both white and black, the former inclosing the latter. Four zigzag figures representing lightnings were depicted extending from the symbolic figures of clouds, and there were representations of birds drawn on the same crosspiece. At the four angles sprigs of some species of grass were attached.

The floor in front of the upright frame was covered by a picture (12) similar in symbolism to the reredos, but made on a sand or meal bed, representing a cloud with parallel lines symbolic of falling rain. Although outlined with a narrow band of black, and made on sand or meal, the greater portion of the design was filled in with grains of maize¹ of two colors, yellow on the right, blue on the left side. The parallel lines representing rain falling from the symbolic rain-cloud on the floor extended on the ridge of sand (14) which supported the upright objects of the altar.

The Flute tiponi (1) stood on a small mound of sand in the semicircle back of the corn picture in front of the image of the Heart of the Sky god. Between it and the ridge of sand (14) there was a small earthen vessel of unknown significance. A wooden figure (3), much smaller than that of the Heart of the Sky god, stood on each side of the uprights of the altar. Nothing distinctly symbolic was observed depicted on these images, but their position was

¹ We have here, in other words, a corn picture or maize mosaic, a novelty in my studies of Tusayan altars.

the same relatively to the altar as in the Cipaulovi Flute (Pl. II.). The necks of these idols were profusely adorned with shell and turquoise necklaces, and numberless cotton strings with attached feathers hung about their waists. One of these idols is male, the other female, as in the Cipaulovi and Walpi Flute altars; they are possibly cultus heroes of the fraternity.

In front of each image there was a small mound of sand (4) covered with meal and corn pollen, from or near which was a rod with brilliantly colored conical wooden objects called flowers. Similar mounds, with the same objects inserted in them as pins in a cushion, have been described in my account of the Flute altar of Cipaulovi.¹

The bird effigies (7), instead of being six in number and arranged in a row on the floor in front of the altar, as at Cipaulovi,² were grouped in two clusters, one on each side of the corn picture. Nine of these were counted on the right, and several on the left-hand side of the poñya. They were rudely carved, of various sizes, and all had short wooden pins for legs. The presence of bird effigies appears to be an essential feature of the Tusayan Lelenti or Flute altars in all the pueblos where these rites are observed.

Of the several objects between the uprights of the altar back of the large image of the Star god, two round wooden bodies (5) are conspicuous. These are almost identical with similar objects on the altar of the Niman Katsina, and are said to be symbols of ears of corn. The smaller sticks—of which there are several, all planted in the same ridge of sand—were variously interpreted by different informants.

There seems to be a unanimity of opinion that the two wooden slats, one on each side of the legs of the large image, and which are decorated with rain-cloud and falling rain symbols, are symbolic of rain gods or Omowûh.

The significance of the objects (10) on the extreme right and left of the corn picture is unknown to me. They resemble bags with projecting rows of tubes, and differ from any ceremonial paraphernalia with which I am familiar.

¹ In an article on the dolls of the Tusayan Indians I was unable to figure that of the so-called Flute Katsina, which is one of the common forms of these figurines. A distinguishing feature of the doll of this personage is the presence on its head of wooden objects similar to those found in the small mounds above mentioned. These objects are of different colors, but are always present on the head of the doll. The mouth is triangular, the eyes rectangular and of two colors, and a number of parallel lines connected at one end are painted obliquely across each cheek. In the celebration of the Flute dance the actors wear sunflowers in their hair, and these conical bodies may likewise be regarded as artificial flowers.

² *Four. Amer. Eth. and Arch.* vol. ii. p. 116.

Standards or Natci. — I have already in former publications called attention to the fact that the two small sticks (natci) which are placed in a conspicuous place on the roof, to indicate to the public that the Flute organization of Cipaulovi and Walpi are engaged in their rites, were tied to one of the ladder posts of the Flute chamber.¹ A similar standard was also used at Oraibi, where it was tied to the left-hand ladder-post in one, and to a vertical rod in the other, as a ladder was not convenient. This standard resembles the prescribed Flute paho in having a face cut on one of the component sticks. Flute pahos also have an incised ferule about midway in their length, but otherwise they resemble the Antelope paho.² The larger standard, which corresponds to the awatanatci, a bow and arrows, with horse-hair, of the Snake and Antelope kivas, stood on the floor in the Oraibi Flute near the six directions' altar, on the opposite side from the tiponi altar. It consisted of an upright rod about the size of a broom-handle, set in a pedestal of wood, in which were also stuck many similar but shorter sticks. At its point of insertion in the pedestal a Flute paho was tied. The opposite extremity of this natci bore feathers, skins, and red horse-hair, much the same as the larger standard of the Flute societies of other pueblos. Side by side with this larger natci at Oraibi there was an upright rod of smaller size, set in a pedestal of clay, bearing at its top a fascis of aspergills, with feathers projecting upwards. Each of the component aspergills resembled one of those which were laid by the side of the ear of corn at the end of the meal line in the six directions' altar.

Six Directions' Altar. — This altar,³ a constant feature in all great Tusayan ceremonials, differs in no essential respects from the same at the East Mesa. It consisted of a central charm-liquid bowl (naküyi tcakapta), radiating from which are six lines of prayer meal drawn on a mound of sand. These lines correspond to the six chief or cardinal world-quarters, northwest, southwest, southeast, and northeast, above and below. At the extremities of these lines were ears of maize, one at the end of each line of meal, by the sides of which were aspergills as elsewhere described. The altar was made in front of the tiponi altar, a little to the left side in the Cakwaleña and within the inclosure formed by rows of feathers in the Macileña.

Ceremony at the Six Directions' Altar. — At the time we entered

¹ The secret exercises of the Flute Society in all the Tusayan pueblos are performed in a living room of the Flute family, and not in a kiva.

² *Four. Amer. Eth. and Arch.* vol. iv. p. 27.

³ The definitions of a tiponi altar and a six directions' altar were given in my account of the Tusayan New Fire Ceremony. *Proc. Bos. Soc. Nat. Hist.*, 1894.

the room where the poñya was seen, the Flute priests were engaged in rites about the six directions' altar. Eight men and four women — the latter as spectators — were present. Four of the eight men were chiefs and sat about the charm-liquid bowl, and four stood a little one side accompanying the singers with their flutes. One of these last mentioned performers stood apart from the remainder, and was the only one who wore a ceremonial kilt. The priests about the bowl squatted on the floor, with hair hanging down their backs.

The songs were sung by the four chiefs about the charm liquid, during which the Flute chief and two others beat time with paayas or moisture rattles, curved sticks, to the crooks of which were tied dangling shells that rattled against each other. The remaining chief, who sat opposite the Flute chief, beat time with a feather which ever and anon he dipped into the charm liquid and asperged to the world-quarters in sinistral circuit. This man also performed the part of pipe-lighter. The music was effective, and the flutes sounded in harmony with the songs so loudly that they were heard some distance from the room, where a considerable audience composed of women, boys, and girls had gathered outside the room to listen to the melodies.

The events which occurred during the rites about the charm-liquid were identical with those which I have often mentioned in Tusayan ceremonials of a similar nature on the East Mesa, and consisted of —

1. Ceremonial smoke.
2. Prayers.
3. Songs with accompanying flutes.
 - a. Meal and pollen dropped into the liquid.
 - b. Tobacco smoke puffed into the liquid.
 - c. Whistling with the bird whistle.
 - d. Ears of corn dipped in sequence.
4. Prayers.
5. Ceremonial smoke.

Altar of the Macileñya or Drab Flute. — The chief of the other Flute house at Oraibi belonged to the faction which is hostile to white men, for which reason I was urged not to make notes or sketches of their altar. Although my visit to them was of short duration, I am able from memory to record a few facts about their altar. The back wall of the room was painted white, on which a short distance above the floor was depicted in black the well-known symbols of the rain-clouds, surmounted by a triangular figure. On each side of the rain-cloud symbol there was painted a vertical black band, flaring at the top. Parallel with each of these was a

second line, also long and narrow, terminating above in a representation of a feather.

The altar itself was rectangular in form, placed on the floor a short distance from the middle of the room, and surrounded on three sides, one of which was towards the painted wall, by a ridge of sand in which long black eagle feathers stood upright. Inclosed by these rows of feathers were the medicine bowls (*naküyi tcaakpta*) and ears of maize arranged in the form of a six directions' altar. The three priests who were present gave me a quasi-cordial greeting, without, however, expressing a desire to prolong my visit. I noticed many familiar ceremonial objects about the room, but was urged to hasten my departure by Mr. Voth, who told me this was the first time he had been permitted to enter the room or *kiva* of any of the "hostiles" since he had been among them. On my return from Oraibi to the East Mesa I camped the next evening under the ruin of *Payüпки*, and learning that the *Lelenti* "was on" at *Cipaulovi*, I could not resist inspecting the *Cakwaleñya* altar at that pueblo, especially as I had already been initiated into the Flute Society at that place. Moreover, my observations on the *Oraibi Leñtiponi* altar had whetted my desire to compare the two, after verifying my studies of three years ago (1892). I found on inspection that it was unnecessary to make any important corrections in my account of the Flute altar; but although the standard of the *Macileñya* was in position on the housetop at the south end of the town, it was not over the room where I had previously seen the accompanying altar, and I found that no priests of this division had gathered to perform the elaborate rites which I had described. I was told that the altar was not made this year, and by some of the priests that it would never be made again. This astonished me, and if it is true, as I suspect, that the *Cipaulovi* drab Flute has been given up, my description must always remain the only account of a part of the ceremony which has been abandoned in the last years — a more rapid extinction or modification of *Tusayan* rites than I had expected has probably occurred.

The description which I have already given elsewhere of the *Cipaulovi Cakwaleñya* altar was found to be accurate,¹ and may be relied upon in comparative studies. But before we can go very far in comparisons, we ought to have more data regarding the Flute altars of *Cuñopavi* and *Micoñinov*; the other *Tusayan* pueblos which still retain this ceremony.

¹ The poverty of the *Cipaulovi* altar in paraphernalia may readily be explained when attention is called to the fact that this pueblo is one of the smallest in *Tusayan*. *Oraibi*, on the contrary, is the largest.

From a comparison of the plates¹ representing the Oraibi and Cipaulovi Flute tiponi altars (Compare Pls. I. and II.) it will be seen that in arrangement and detail the objects upon them differ considerably, yet in general character they are the same. Incidentally the divergence shows how much difference we may expect in the same altars among peoples of different stock.

The plate (Pl. II.) representing the Flute altar at Cipaulovi shows that it is of simpler construction than that of the same fraternity at Oraibi, but that they are strictly homologous in all parts.

The four wooden slats (T), cut in the form of serpents and colored with the colors of the four world-quarters, represent the Heart of the Sky god, of which they are symbolic. In the Walpi Flute altar we have a corresponding symbol of the same deity in the horizontal wooden cross (tokpela), the emblem of the same god. As far as the reredos of the Oraibi and Cipaulovi altars are concerned, we find the omnipresent cloud symbols on each. The two figurines, the mounds with inserted artificial flowers, are identical in the two, but in the Cipaulovi altar the Flute birds are arranged in a row; in the Oraibi in two groups. While the Oraibi Flute chief had but one tiponi, the Cipaulovi had two which he placed on his altar. There are two unknown objects (10) on the Oraibi altar which are not found on the Cipaulovi.

Although these two altars differ slightly in their accessories, their likeness is close enough to show that they are derived from a common source, and are not independent evolutions. If we grant, as I think we must, that the Flute altars in these two pueblos could not have originated independently, we can pass to a comparison of such similar altars as those of the Sia and Walpi Antelope-Snake priests without fear of error. I venture to say the differences between the Antelope-Snake altar at Sia and that at Walpi are even less than those between the Oraibi and Walpi Flute altars. This resemblance has led me to the belief that the Sia and Tusayan Antelope-Snake altars have not originated independently, but show derivation, and I have yet to see valid objections to the cogency of my resultant reasoning.

¹ For descriptions of the Cipaulovi altar see the following articles:—

"A Suggestion as to the Meaning of the Moki Snake Dance." *Journal of American Folk-Lore*, vol. iv. No. xiii.

"A Study of Summer Ceremonials at Zuñi and Moqui Pueblos." *Bull. Essex Inst.* vol. xxii. Nos. 7, 8, 9.

"A Few Summer Ceremonials at the Tusayan Pueblos." *Jour. Amer. Eth. and Arch.* vol. ii. No. i. pp. 108-150. 1892.

"The Walpi Flute Observance; A Study of Primitive Dramatization." *Journal of American Folk-Lore*, vol. vii. No. xxvi. 1894.

THE WALPI SNAKE DANCE OF 1895.

The Snake Dance at Walpi is no longer a subject upon which a casual visitor to the pueblos can add much to what is known, but has passed into the range of scientific research, and we must look to specialists for further advances in our knowledge of its intricacies. In other words, a visit to the pueblos on the day of the dance can hardly be expected to shed much new light on our knowledge of the ceremony, for the obscure rites connected with it can be witnessed only by the initiated, and initiation means an acquaintance of long duration with the Indians.

While, therefore, the several published accounts of the 1895 dance which have appeared in newspapers are valuable in calling public attention to this interesting survival, very little has been added by these articles to the knowledge which we have of this strange ceremony. No white man except the author was permitted in 1895 to see the kiva rites, where most of the obscure parts of the ritual are to be expected, with the exception of Mr. G. Sykes, who witnessed the sixteen songs ceremony of the Antelopes.¹

For reasons elsewhere stated, it was impossible for me to devote much time to the study of the 1895 Snake observance, but I am able in the following pages to notice certain modifications in the ceremony since 1893, due to the death of prominent Antelope priests, and to put on record one or two novel details of minor rites which were but imperfectly known when my memoir was published.

Since the 1893 presentation of the Walpi Snake Dance two important members of the Antelope Society have died,—Nasyuñweve² and Hahawe, the latter, pipe-lighter and asperger. The place of the former was filled by Katci, and that of the latter by Wikyatiwa. Both of these men were already Antelope priests, and the duties of the deceased were simply transferred to fellow-priests. The new man, named Pontima, who took no part in the 1891 and 1893 observances, was given an important position, and participated in the for-

¹ In 1891 both the Antelope and Snake priests were shadowed by Mr. Stephen, Mr. Owens, and myself for nine consecutive days and nights, and their chiefs, were not out of our sight during all that time. We slept in or on the kivas, followed the celebrants down breakneck trails at midnight, and at the close of the dance I for one was about exhausted physically. While I would gladly, if necessary, go through the same experiences again, the possible results did not seem to demand it in the present year.

² Nasyuñweve belonged to the Woods (fuel) people, and his totem was a picture of the head of Masauwüh, the Fire god. Hahawe was the best singer of the Antelopes, and sang for me the sixteen songs on phonographic cylinders which I now have. He belonged to the Ala (Horn) people, and his totem was a picture of a deer.

mal smoke, when chiefs only were admitted, on the night before Hoñyi, speaker chief, made the formal announcement.¹

Hahawe in the sixteen songs ceremony of 1891 and 1893, as I have already shown, performed the offices of pipe-lighter and asperger for a small boy who had not yet arrived at years to justify his undertaking this duty. In taking Hahawe's place Wikiyatiwa, as he distinctly informed me, did not perform these duties for himself and had not become a smoker chief, but accepted the future task of the same small boy. All other members of the Antelope Society were alive, and performed their respective duties as outlined in my account of the Snake Dance. No chief of the Snake priests had died, although one or two of the other members were no longer among the living.

*The Smoke Talk and Announcement.*²—The simple ceremonies when Hoñyi, the speaker chief, is commissioned to announce the Snake Dance, and his acts at that time, are briefly referred to in my Snake Memoir, but this year I was able to obtain a few additional details. The method of determining the date when the smoke talk shall occur was not investigated, but it is said to be fixed upon by the sun's position on the horizon, as I have elsewhere explained in my account of the Tusayan ritual.

At about nine o'clock P. M. on August 1st there assembled at the old³ Snake house (ancient home of the Snake people) the following chiefs:—

Wiki, Tcübmoñwi, Antelope chief; Kopeli, Tcūmoñwi, Snake chief; Katci; Supela, Kopeli's father; Kakapti, sand chief and courier; Hoñyi, speaker chief; and Pontima. Kwaa ought to have attended, and was repeatedly asked for, but failed to appear.

The chiefs squatted about a basket tray of sacred meal near the fireplace, Wiki sitting at the right of the same. The chiefs first smoked ceremonially, during which terms of relationship were exchanged as the pipe was passed from one man to another. Wiki

¹ Incidentally I learned that the present Snake chief, Kopeli, succeeded his uncle, Natchiwa, who was his mother's eldest brother. It will thus be seen that the matriachal system of descent of chieftaincy prevailed in Kopeli's succession. When Wiki dies his nephew, Hoñyi, will succeed him, showing that the same law is in force in this priesthood.

² The winter assembly of the Antelope-Snake Society is a subject about which little is known, but would repay searching examination. I have a few notes, too incomplete for publication, about it, but have never witnessed its celebration. The winter assembly of the Flute, which has certain points in common with that of the Antelope-Snake, I have elsewhere described.

³ Supela and his wife Saliko, senior members of the Snake family, had moved from their ancestral home, but true to that conservatism which is everywhere characteristic of Hopi ceremoniology, the smoke talk took place, not in the Snake chief's present home, but in the old traditional maternal homestead.

then made several nakwakwoci, and deposited them on the meal in the tray. After all had smoked they prayed in the following sequence: Wiki, Kopeli, Katei, Pontima, and Hoñyi; as each one prayed the others responded, antei, right, or amen.

At the close of this simple rite Wiki gave the prayer-strings (nakwakwoci) to Hoñyi, instructing him to announce the Snake Dance on the following morning at sunrise. The chiefs then left the room. Having requested Hoñyi to arouse me when he made the announcement, I laid down in my blanket on sheepskins which he kindly brought me.

Long before dawn Hoñyi awakened me, and I found him standing near by, with his tray of meal in one hand. He beckoned me to follow, and we went without a word down the ladder, past the "antelope rock," to the narrow place in the mesa where the trail enters Walpi. There, as in many other places on the mesa, the trail has been worn a few inches into the solid rock by the constant passers, and in that groove Hoñyi extended a long string with feathers tied at the end, sprinkling a line of meal over it. This is called the pühtabi or roadway. We then continued eastward to the shrine midway between Walpi and Sitcomovi, on the south side of the mesa, where there is a trail which descends to the terrace below the pueblos. Just east of this shrine, on the very edge of the cliff, facing the point of sunrise, Hoñyi deposited a handful of meal, and on it laid a second nakwakwoci, throwing a pinch of meal to the east and muttering inaudible words. We then retraced our steps back to the house, mounted to the roof, and in a little crypt at the northwest corner Hoñyi placed more sacred meal and another string with attached feather.

He then sat on the edge of the roof, muffled himself in his blanket, for it was quite cold, and watched for the appearance of the sun.

As soon as the sun's disk appeared above the horizon, Hoñyi dropped a handful of meal at his feet before him, placed a nakwakwoci upon it, slowly rose, drew his blanket about him, and shouted the announcement in a loud voice. Portions of the announcement I could not get, but the purport was that the Snake-Antelope priests would assemble and pray for rain, adding an invocation to the cloud deities to send the welcome rain in obedience to their needs. The intention of the words is not so much an announcement to the public that the ceremony was to begin as to the gods of the six directions (nananivo monmowitû) that the people sorely needed rain, and the chiefs were about to assemble to pray for it.¹

¹ The general character of the official announcement may be gathered by a consultation of my article on the Walpi Flute Ceremony, where a free translation is given of the crier's words at that time.

The altars of both Antelope and Snake men were the same as in 1891 and 1893, but with this addition. On my visit to the priests in 1893 I presented the Antelope chief Wiki with a specimen of *Limulus Polyphemus*, the horseshoe crab of the east coast of the United States. This was pronounced to be the Wupopavikya, or "The Giant Tadpole," and was deposited back of the Antelope poñya, with prayers. In the 1895 altar "The Giant Tadpole" was placed in the same position and treated with the same reverence as a fetish. A fragment of water-worn wood which I had likewise given Wiki in 1893 was also deposited on the altar. With the exception of numerous mytelus shells which I had given Kopeli in 1893, the objects on the Snake altar were the same as in the two preceding presentations of the Snake Dance. I added to Kopeli's fetishes the shell of a large green turtle for his altar, and later observers may notice this powerful rain-bringer on subsequent Snake altars. I also gave both Antelope and Snake priests numerous haliotis shells, which were used in their personal adornment during the public dance.

The Antelope paho, called the cakwapaho, was the same as in 1893, identical with my figure of it (p. 27) in the Snake memoir. I noticed that the tiponi of the Snake chief this year (1895) had small bluebird feathers tied to the extremities of the longer feathers, as already pointed out as characteristic of the Snake whip and the bundles of red feathers which the Snake priests wear on their heads. The presence of bluebird feathers on the tiponi is not, I believe, an innovation, but escaped our searching studies of two years ago.¹

The following ceremonials of the 1895 Snake Dance were witnessed by me and found to be the same as in 1891 and 1893:—

1. Sixteen songs and dramatization.²
2. Initiation ceremonials, in which the bear and puma were personified.
3. Preparation of the Snake charm liquid.
4. Snake washing.

To these may be added the Snake and Antelope foot-races, and of course the Antelope and Snake Dances on the plaza.

During my conversations, in the kivas and outside, with the Snake and Antelope priests, I have been told by several of them that por-

¹ The two sticks which are tied together are exactly alike, and neither has a facet cut on it in representation of a face.

² During the singing of these songs, two of these implements were used by Wikyatiwa. While I had noticed the use of two whizzers by Hahawe in 1891 and 1893, I neglected to state that fact. Before use in the kiva and on the roof, one end of these objects were dipped in the charm liquid, but on the plaza this preliminary was not deemed necessary.

tions of the Snake ceremonials still survive at Acoma, which would not be surprising in view of the fact that we know from Espejo that a similar dance was celebrated there in his time (1583). Repeated questioning from those who have a knowledge of Acoma ritual has failed, however, to give me any information of its survival there, but I should not be surprised if future investigators reported its existence in a modified form.¹

The public Snake Dance took place August 21 in 1891, August 14 in 1893, and August 18 in 1895; the limits of the dates in these three performances were therefore seven days apart, from which we learn that the time of its celebration varies somewhat in different years. The remarkable thing is that the Sun priests can determine so accurately the date to celebrate it, especially as they are wholly ignorant of our calendars or almanacs. The public Snake Dance at Micoñinovi took place in 1895, as in 1893, on the day before the Walpi Snake Dance.

Of the dates of the Snake Dance prior to 1891 I can get little reliable information. In 1881 it was seen by Bourke,² and in 1887 and 1889 by Stephen, Messenger, and others.

Our camp on the day of the Snake hunt at the east was at Sikyatki, a prehistoric ruin three miles away, and all day long the Snake priests hunted reptiles in that vicinity. We were then engaged in packing our collections, but I was especially urged by Kopeli not to work on the ruins or allow any one to stir out of camp on that day; the reason assigned being that any one who did so would "swell up and burst." The Snake priests on this hunt had their dinner at the spring Kanelba, sheep-water, and the Indian boy who ordinarily brought our drinking water from this spring could not be prevailed upon to visit it between sunrise and sunset. The taboo of all work in the world-quarter where the Snake priests are hunting is religiously observed by all Hopi and Tewa.

Notwithstanding I called Kopeli's attention to a hole in which, on previous days, I had observed a rattlesnake, he would not dig it out in my presence, so carefully do they preserve this one feature of the ceremony, the capture of the reptile in the open. The number of serpents taken in the several hunts in 1895 was larger than in

¹ The rattlesnake was held in enough reverence at Sikyatki to lead some one there to deposit its rattle in the grave of one of their number, as my excavations last summer prove. Sikyatki was undoubtedly destroyed before the advent of the Spaniards, from which it may be concluded that the rattlesnake was used as a symbol at a very early date in Tusayan. A rattlesnake rattle, according to Mrs. Stevenson, is placed on the altar of the Sia Snake Society.

² The account by Captain Bourke was the first adequate one which we have of the Snake Dance, and from it dates a scientific interest in this ceremonial, as well as a valuable knowledge of its character.

either 1891 or 1893. It is impossible to do more than estimate the exact number, but more than eighty were used this year. Not all of these were rattlesnakes, but there were certainly fifty of these venomous creatures. The rattlesnake is especially sought, and is called "chief," because it is most efficacious in bringing rain.

My inquiries of Kopeli, "Why do you carry the snake in the mouth?" elicited no satisfactory answer. "Because he is a rain-bringer; because he carries the rattle as we, when personating Kactinas, carry the rattle in our hands," he replied. He spoke of lightning as a rain-cloud snake.¹

The Public Snake Dance.—The exercises on the plaza, although the same as in 1891 and 1893, showed some variation on account of the deaths already recorded. The most important of these changes were as follows: The part of the warrior (Kalektaka) was taken by Wikiyatiwa instead of Tawa, whose personation of the warrior chief was rather undignified in 1893. The Kalektaka was the priest who followed the line of Antelopes as they entered the plaza, and who stood at the extreme left of the platoon while the reptiles were being carried by the Snake priests. He bore the Antelope standard (awatanatei), and the bow and quiver of the warrior, and likewise twirled the whizzer at important times during the ceremony.

The bodies of the Snake priests were covered with a wash of black pigment, and were not stained as red as Scott's painting of a group of Snake priests in my memoir would lead one to believe.

When the snakes were borne about the plaza in the mouths of the participants, the carriers were noticed to drop them always at a certain point, where they were captured by the gatherers. No attempt was made to try to capture a reptile when he was coiled, but he was coaxed to uncoil with the snake whips, and as soon as the rattlesnake moved from the coiled posture he was quickly picked up by the priests, who grasped the reptile by the neck. My attention was called in the kiva, when the reptiles were free on the floor, to a rattlesnake which was very sluggish in his movements. Two of the priests were handling it, catching hold of the tail and trying to shake the rattles. I thought the reptile was wounded, but was assured that he was feeble from age. They called him a wüktaka, or old man snake, and notwithstanding repeated handling this sluggish reptile did not coil, nor could the articulations of his rattles, of which he had many, be made to emit any noise.

¹ During my archæological work this summer I came to know the Snake chief better than ever before. He was with me during the whole of my investigations, and I found him a trustworthy, honest, and, as he looks at things, a deeply religious man. In my many talks with him I have been impressed with his modesty, gentleness, and courage, which have won the respect of his fellow Hopi, and this feeling was shared by all the white men in my camp.

During the public Snake Dance the southern edge of the plaza was lined, as on previous presentations, with rows of spectators, who stood on the very edge. A step behind them was a sheer descent of possibly a hundred feet. It has always been a surprise to me that in the stirring events of the dance some one did not step back and lose his balance, especially as the reptiles sometimes make their way from their captors into this crowd. No accident has, however, taken place here in the last three dances, although a snake of considerable size in the 1895 celebration "took a header" over this precipice.

In the short time in which I have worked in Tusayan I know of two accidents which have happened to Indians falling from the mesa. One was a Navajo who had visited the Alkiva in a night ceremony. When he emerged on the roof of the kiva, somewhat dazed, he turned the wrong way, and stepped off the edge. He died where he fell. In 1895, shortly before the Snake Dance, a child fell from the mesa on the north side, opposite the court which leads to the dance plaza, breaking his collar-bone, but not losing his life. At the edge of the mesa where the accident occurred the members of the family placed a small twig, to which was fastened *nakwakwoci*, or strings with attached feathers. This was a votive or thank-offering possibly to some god. A similar offering of a propitiatory nature was placed in the trenches of the cemetery of Sikyatki every evening after work by the Indians. In this case it was an offering to the dread god of death, *Masauwûh*, for disturbing the graves of the defunct.¹

Snake Priests bitten by Reptiles.—On each celebration of the Snake Dance it is reported that several priests were bitten, and some accounts have gone so far as to say "that men were seen going about the plaza with snakes hanging by the fangs from their cheeks." It is important to have these statements critically examined, for if true they are most important in the discussion of the possible antidote. While I have personally never seen a priest bitten, I endeavored this summer to specially watch for such a mishap, and asked one or two of my friends to do the same. I had not the misfortune to see any one bitten, but two cases were reported, one of whom was an unknown, said to have been struck in the cheek; the other my friend, *Supela*, bitten in the back of the hand. After the dance, when the priests were drinking the emetic, before they had bathed, I went among them, and asked to see the one bitten in the face. I could not find any one who had blood on his face or who claimed to have been bitten there. *Supela*, however, showed me

¹ The Hopi, like many other Indians, will not touch human bones, but showed no serious objection to excavating in the ancient cemeteries.

blood on the back of one hand, and I asked him if he had been bitten. He replied that he had, and I examined the wound. There was certainly much blood upon it, and from the effusion of blood there was no doubt that he was wounded. It is necessary, however, to know, even supposing the wound was from a snake bite, that the bite was that of a rattlesnake, as other non-venomous reptiles were used. I asked Supela if he had been bitten by *tcüa* (rattler), and he said, Yes! Here, then, we have a specific case: a man bitten, as he said, and as my friends declared, by a rattlesnake, but that bite bleeding profusely. While it would have been more conclusive to me if I had seen the snake strike him, I must rest the evidence as I have given it. As far as I know, Supela's wound was not fatal, nor did his hand swell up, as ordinarily happens a few hours after such a mishap. As far as my examination of the question whether the priests are ever bitten is concerned, I have to answer that Supela's case affords strong, possibly conclusive, evidence that they sometimes are, and his statement that the wound was inflicted by a rattlesnake is thus far in evidence.

Since the publication of my Snake memoir,¹ several accounts of the Snake Ceremony at Oraibi, by Mr. Politzer,² have appeared, and a description of the same at Cuñopavi or Cipaulovi by Mr. R. H. Baxter,³ none of which deal with kiva ceremonials.

From Mr. Politzer's account and his kodak photographs it would seem that the presentation of the Snake Dance at Oraibi in 1894 was celebrated by a small number of priests. Relying on these evidences, I was inclined to the belief that the Snake order is small in that pueblo. From what I learned during my visit in 1895 it is probable that many of the priests absented themselves on account of the division of the pueblo into friendly and hostile parties. It is claimed by Mr. Voth that the friendly party did not join their fellow-priests, and that the order is large; and it remains to be seen whether in 1896, when the Snake drama at Oraibi is next presented, reconciliation will be effected, or those who withdraw will set up an altar of their own.⁴

¹ "Snake Ceremonials at Walpi," *Jour. Amer. Eth. and Arch.* vol. iv.

² "Snake Dance of the Moquis," *New York Herald*, Nov. 11, 1894; "Mouthfuls of Rattlesnakes," *San Francisco Examiner*, Oct. 21, 1894; "The Moqui Serpent Dance," *St. Louis Republican*, Nov. 7, 1894; "Among the Moquis," *Boston Daily Traveler*, Nov. 7, 1894. In addition to these, some of which are more or less garbled, Mr. Politzer has sent me his MSS. of the Oraibi dance.

³ "The Moqui Snake Dance," *Amer. Antiquarian*, vol. xvii. No. 4, 1895. Mr. Baxter's article is very vague and unsatisfactory.

⁴ Possibly the present division of the pueblo will lead to rapid changes in the ritual, and destruction of some of the ceremonials. It is to be hoped, from an ethnological point of view, that immediate studies of Oraibi ceremoniology will be made, for the use of future students of aboriginal American religions.

The attendance of white spectators at the 1895 dance at Walpi was larger¹ than on either of the two previous presentations, and many of the visitors came from a considerable distance. The fame of the Snake Dance has spread far and wide, and the audiences steadily increase with each successive performance. They are no longer composed of persons from Holbrook, Winslow, Flagstaff, and neighboring army posts, but includes journalists, artists, public lecturers, and ethnologists from distant cities. Some of the newspapers of New York and Chicago sent reporters to describe for their readers the details of the dance, and several professional photographers² were likewise present.

What will be the influence on the character of the presentation as the numbers of white visitors increase? Thus far their presence has not changed the religious intent and character of the dance, and the priests have not allowed strangers to enter their kivas. Each year, at the request of the chiefs, I have posted placards³ on the kiva ladders, warning whites not to enter or intrude, and these warnings have not been violated. The advent of so many visitors has been a source of pecuniary profit to the Hopi, furnishing a limited market for their pottery, baskets, dolls, rental of rooms, and services. It has been a means of acquainting the Hopi with Americans, who visit the pueblo in larger numbers at that time than in all the remaining months of the year. These advantages seem to me to be lost sight of by those zealous persons who would suppress it. The presence of fifty or more Americans at each dance must have an influence in familiarizing the two races with each other.⁴ If these strange rites were destroyed, a much smaller number of whites would visit Walpi than at present, and if force were used to make them abandon the dance, as some have suggested, a considerable number would become hostile or at least suspicious of the whites, and nothing would be given in its place to draw the biennial visitors, who leave more or less money with them.

I have little to add to what I have already written in regard to the

¹ Fully seventy white persons witnessed the 1895 Snake Dance at Walpi.

² From most of the photographers who were present I obtained copies of their work, and I also have several new kodak views of my own taking, but none of them are satisfactory for reasons elsewhere assigned.

³ The placards for the 1895 dance were beautifully illustrated by Mr. Sykes with pictures of the Antelope and Snake sand paintings copied from my memoir. The chiefs, however, would not allow these to be put up until the illustrations had been cut out, so carefully do they strive to keep all that pertains to their altars from the ken of the inquisitive.

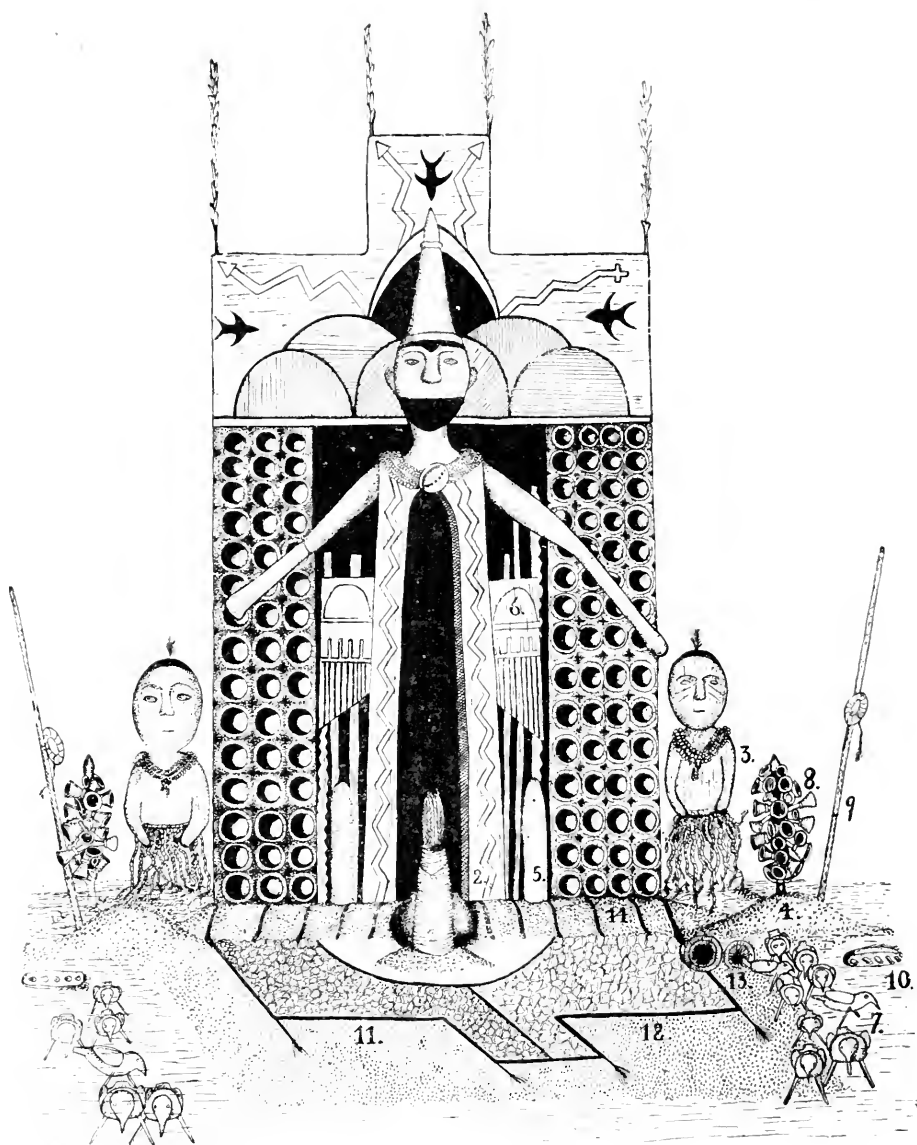
⁴ Although the Snake Dance is but one of many great ceremonials of the Hopi, probably it has done more to disseminate a knowledge of this interesting people than anything else connected with them.

meaning of the Snake Dance, and the explanation that it is a rain ceremony is supported by later studies. I am inclined more and more to believe that marked elements of sun-worship will be found to be present in this mysterious observance, as the association of the serpent with sun-worship is a common feature in American religions; it has been shrewdly suggested that it is a summer solstitial ceremony highly modified.¹ The date of its occurrence is somewhat tardy for a solstice ceremony, but the whole Tusayan ritual has more or less well-developed solar rites in its composition, and we can hardly fail to find traces of it in this important observance.

The most important general result of my studies of the 1895 Snake Dance is a verification of what I have elsewhere stated, that the ceremony in successive presentations is performed in exactly the same way, and no intentional modifications are introduced even when, by the death of older members of the fraternities, new men succeed those who have died. The differences in statement of fact which we detect in the many accounts of the Snake Dance resolve themselves into poor or incomplete observations on the part of those who have written the articles, and not, as some would have us think, in capricious changes in the ceremony itself. The discovery of the permanency of the rite even in details gives the ethnologist new hopes that the ancient character of the Snake Dance can be reasonably made out by a study of the presentation of the survivals at the present day, and adds a greater certainty to speculations as to its origin, built on the character of its present observance.

J. Walter Fewkes.

¹ I do not, however, follow some other writers in calling the Pueblos "sun-worshippers" more than "rain-worshippers" or "earth-worshippers." If any cult is preëminent in the Tusayan region, it is the worship of the rain-cloud deities.



THE ORAIBI FLUTE ALTAR

EXPLANATION OF THE PLATES.

PLATE I.

Altar of one of the Oraibi Flute societies; called the Leñtiponi poñya or Flute tiponi altar, from the fact that the most important object upon it is the Flute tiponi.

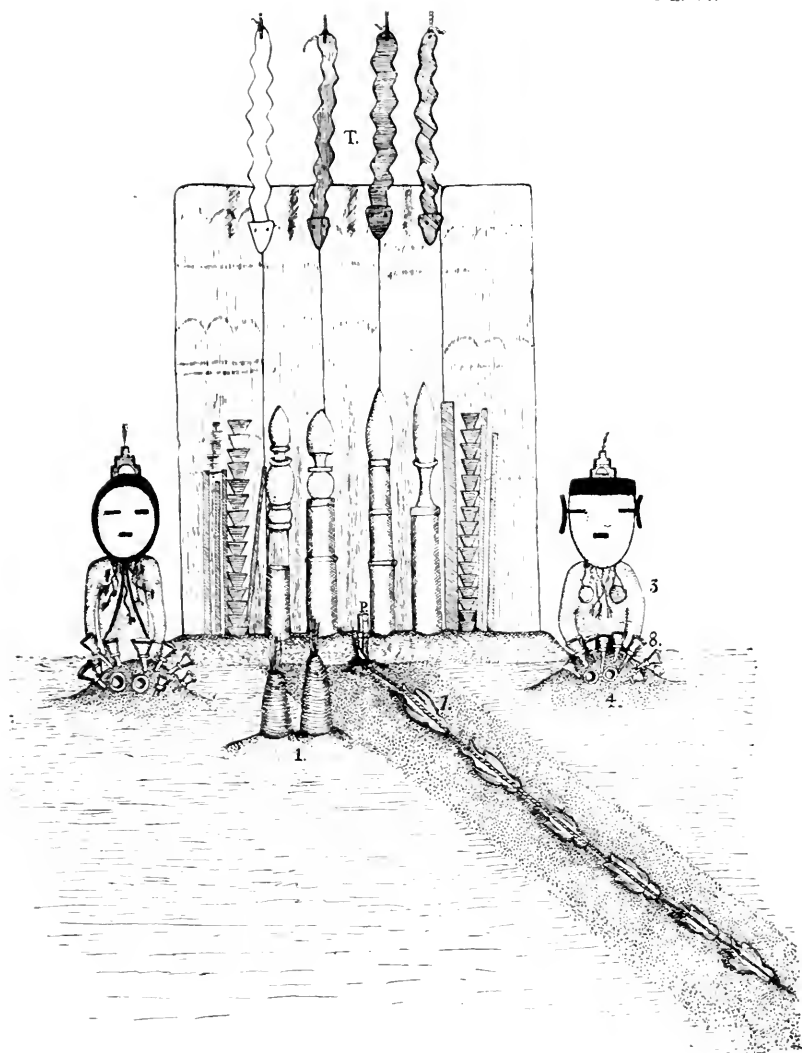
1. Leñtiponi. 2. Effigy of the god Cotokinuñwa, or Heart of all the Sky. 3. Leñtiyo or male cultus hero of the Flutes, whose complemental female is on the other side of the poñya (altar). 4. Talactcomo or Pollen Mound. 5. Symbolic ear of corn. 6. Rain-cloud symbols on a flat piece of wood. 7. The Flute birds. 8. A collection of artificial flowers (or flutes), arranged as a plant. 9. Stick and amulet carried by the girls who engage in the public ceremony. 10. Unknown object. 11. Half of the corn painting, made of blue kernels of maize. 12. Complemental half of the same, made of yellow kernels of maize. 13. Artificial flowers. 14. The ridge of sand by which the altar objects are supported.

The rain-cloud semicircles shaded with vertical lines are colored red; those with horizontal, green; and those with slanting, yellow. The field upon which the zigzag lightning and black birds are depicted is a dingy yellow, and none of the colors are very brilliant. The background of the central figure is intensified to bring out more prominently the altar figures.

PLATE II.

Flute altar at Cipaulovi. 1. Tiponis. 3. Leñya (flute) mana (maid). 4. Talac (talasi, corn pollen) tcomo (mound). 7. Row of six directions' birds, bearing on their backs a long string, pühtabi (pühû, road), way of blessings, which extends from a Flute pahô, P, to the end of a broad pollen-meal trail. T. Four talawipiki (lightning) symbols in the form of serpent effigies hanging from the roof.

The symbolism of the five boards which form the upright of the altar is obscure, but rain-clouds were evidently depicted upon them.



THE CIPAULVI FLUTE ALTAR



NOTES ON THE FOLK-LORE OF NEWFOUNDLAND.

I HAD not the opportunity of collecting much of the folk-lore of the people of Newfoundland, but from the manner in which they have lived so long in a measure secluded from the outside world, I am persuaded that it must be extensive and interesting. The only part of it to which I directed my attention was their superstitions, which as might be expected from their circumstances I found to be varied and extensive. From various sources, but particularly from Judge Bennett of Harbor Grace, I have obtained the following examples.

I. *Luck*. They believe in things lucky and unlucky. A woman crossing a hunter's path on his setting out will sometimes be sufficient to make him relinquish his expedition for that day. It is also unlucky when going deer hunting to meet a red-haired man, or for a hare to cross one's path. Above all, a mare-browed man, one whose eyebrows meet and extend continuously across his forehead, is unlucky and is supposed to have the power of casting a spell upon a person. Hence he is always dreaded in the community, and believes as firmly as his neighbors in his power to cast a spell or cause ill luck.

Walking under a ladder is considered very unlucky. In the outposts girls will climb the rockiest cliffs to avoid such a contingency. On one occasion in St. John's where a ladder extended across the sidewalk, of one hundred and twenty-seven girls who came along, only six ventured under it, the rest going along the gutter in mud ankle deep.

Meeting a tame pigeon is unlucky. If a single pigeon cross a lady's pathway she may anticipate sorrow as near, but two together is a sign of coming joy, three promise a wedding and four a birth.

The new moon is of special importance in this regard. One must be careful to try and see it over the right shoulder, in which event he will be lucky for the coming month. But if it first be seen over the left it betokens ill luck and misfortune for the same period.

As with the superstitious generally, Friday is a very unlucky day. Housekeepers will prefer paying a quarter's rent extra to going into a house on that day. It is of course most unlucky to be married on it. Wednesday is the day considered most favorable for the purpose.

II. *Divination*. As is common, also, with the superstitious, they have many processes for learning the future. One is placing an egg in a tumbler on St. John's Day. The tumbler being half filled with water, an egg is broken into it at early dawn, and it is placed in the window, where it remains untouched till sundown. At that time

the broken egg is supposed to have assumed a special shape, in which the ingenious maiden sees dimly outlined the form of her future lord or some emblem of his calling.

The following is said to be much in vogue in Trinity and Catalina bays at Halloween. Shortly before midnight a pure white bowl is procured, that has never been touched by any lips save those of a new-born infant. If it is a woman whose fortune is to be tried (and it generally is), the child must be a male. The bowl is filled with water from a spring well, after which twenty-six pieces of white paper about an inch square, on each of which must be written one letter of the alphabet, are placed in the bowl with the letters turned downward. These must be dropped in as the clock strikes midnight, or all will fail. All being ready, the maiden interested repeats the lines, —

Kind fortune tell me where is he who my future lord shall be;
From this bowl all that I claim is to know my lover's name.

The bowl is then securely locked away and must not be disturbed till sunrise the following morning, when she is placed before it blind-folded. She then picks out the same number of letters as there are in her own name. After these are all out the bandage is removed from her eyes, and the paper letters spread out before her. She manages them so as to spell a man's name as best she can, with the letters at her disposal. The name thus found will be that of her future husband.

But the most powerful charm is a piece of printed paper called "the letter of Jesus Christ." This, in addition to the well-known letter of Lentulus to the Senate, contains many absurd superstitions, such as the promise of safe delivery in child-bed and freedom from bodily hurt to those who may possess a copy of it.

III. *Charms.* Practically, however, their superstition appears more frequently in the *charms* by which they endeavor to avert or cure various maladies. Thus a potato will be carried in the pocket to cure rheumatism. This is not peculiar to Newfoundland, for I have seen in the museum in Halifax a potato very much dried that had been used for the same purpose. Sores are supposed to be healed by the touch of certain persons. A clergyman told me of a recent case in his congregation, of a man who having for some time had a sore leg at length applied to a man possessed of such powers, who having gone through incantations told him to apply some oatmeal and vinegar. The patient declared that he got more good from this man's performances than from all the doctors he had consulted. Then the toothache is charmed away by muttering certain words, while applying the finger to the spot, or by tying so many knots on

a fishing line. But the most effectual cure for this is a written charm inclosed and sealed up, the contents of which must be concealed from the party afflicted, and worn round the neck. Judge Bennett has favored me with the following copy of one of these.

I've seed it written, a feller was sitten
On marvel (marble) stone and our Lord came by
And he said to him, what 's the matter with thee my man
And he said, got the toothache marster
And he saith follow me and thee shall have no more toothache.

Among the modes of cure adopted are the following: Hanging earth-worms round the neck to cure intestinal worms; passing a child under a jackass for the cure of shingles (a child was lately brought to St. John's for the purpose); applying the blood of a black cat to cure a spavined horse; writing an individual's name on the forehead to cure nose-bleeding; making a cross with spittle on the shoe to drive away a cramp or sleepiness felt in that part of the foot. If a fish-hook pierces the hand, it should be stuck three times into wood, in the name of the Trinity, to prevent festering or other evil consequences to the wound.

They believe, also, in witches and witchcraft, but I have received no special illustration of their superstition in this respect.

IV. *Ghosts.* Every village, too, has its ghost story. Of these a lady supplies me with the following: —

“An old fisherman told me of a locality which was formerly inhabited by Frenchmen. There is a good beach for landing, but no boat will remain tied on it. Fasten the painter as you will, ghostly hands untie the knots again and again. (By the by, most of the ghosts are supposed to be Frenchmen.) That old man has had some other strange experiences. He saw a mermaid sitting on a rock as plainly as he ever saw anything, and was within a couple of boat's lengths of her when she dived to her crystal caves below and was lost to sight.

“A headless man is the *habitué* of one of the stages at —, and one of the men at the house where I boarded met him one night. His family told me that he got home nearly fainting, and that he would not go out after dark for weeks after. This ghost, also, is a Frenchman.

“The old lay-reader and former schoolmaster at — must be gifted with second sight, for his ‘manifestations’ have been numerous, and he really has had some wonderful experiences, if all he says is true. Once he was walking to —, and some distance in front of him by the side of the road he saw a pile of firewood with a dog and sled beside it. (I forget whether there was a man too.) As he got near he could not help noticing how beautifully even the wood was

arranged, and wondered who had taken so much trouble. Presently the wood, dog, and sled disappeared, and when he reached the spot where they had been, there was not a mark on the snow.

“An old Irish woman told me that once on her way to mass she was overtaken by a man who walked some miles with her, and entered the chapel. The curious part of the story is that the man was invisible to every one save herself and the priest. It was only when his reverence told her after service he had seen the ghost beside her, that she discovered the nature of her companion.

“At Bonavista, somewhere down the Cape Shore, there is an immense treasure, hidden long years ago by pirates. These pirates, after concealing their booty, sailed away in search of further plunder, leaving one of their number to guard the spot, first binding him by a solemn oath to remain till they returned. Years passed away, the unfortunate watchman shuffled off this mortal coil, and nothing but his spirit was left to watch the place. His friends have doubtless long ago departed this life also, and the ghost is so tired of his job that he makes this splendid offer: If any one will go alone at midnight and shed blood at the spot (any animal will do to kill), that ceremony releases him from his obligation, and the person performing the kindly office can have the treasure. One of the most intelligent men in Bonavista told me that the story was told him by a man to whom the late pirate had volunteered the information. No one has yet been brave enough to venture.”

One fact, however, is to be noted, whether for weal or woe, born in the daytime you will never see ghosts.

V. *Spells.* They are firm believers in spells. Judge Bennett has given the following account of a case of this kind.

“On landing at a cove I met skipper Kish at his doorstep, with his right hand in a sling. After a cordial greeting, I inquired what ailed his arm. He replied, ‘Well, sir, last week I bought this ’ere gun from Jan Leck, an gid him varty shilluns for un. Fish was scarce, so day afore yisday I thought I’d go over the hills and try un on a hare or partridge. I tooked her and the powder-harn and shot-bag and starts up yander through the droke. You know the little pond at the top of the hill. When I cumed in sigh’ o’ un, the first thing I see is a loo’ (loon) sitting about the middle uv un. “A queer place for a loo’ to be,” says I, “for the pond is n’t more’n sixty yards across, and no trouble to get in gunshot o’ he.” I drawed down to the tuckamores aside the pond and got twict thirty and varty yards from un. I lets drive and the loo’ dove. The gun kicked pow’ful an’ I loads her agen, a light load not more’n six fingers. The loo’ comes up in the same place, and I loaded an fired twenty-eight shots at un, and he dove every time. I had n’t a grain

of shot left. At the last shot the loo' disappeared, then I seed I'd been vuled (fooled).'

" 'What became of the loon,' said I.

" 'T wa' n't no loo' at all, sir.'

" 'What was it then?'

" 'T was a spell on me and the gun, and I knowed then that that blankety blank Jan Baker put it on.'

" 'Nonsense,' said I 'you should not believe such things.'

" 'Well, lookie here, sir,' opening his shirt, and showing his shoulders as black as my hat, 'I've vired too many guns not to know I would n't be served like that if there war n't a spell on her.'

" I replied, 'Oh, Kish, you are mistaken. She is an old army musket warranted to kick like a mule.'

" 'Mistaken, sir? I got proof, I got proof I'm right. Shortly after I cumed out to the harbor, Jan Baker, he cumed in from vishing, and I says to un, "Skipper Jan, I thinks there's a spell on my gun." "Let me look at her," says he. I gid her to un, an' he looks along the bar'l. "Yes," says he, "skipper Kish, there is a spell on her; I can see it. It looks just like a vish's float" (fish's air float or air bladder). I ses, "Can't take it off, skipper Jan?" He says, "No, I can't." "Well I can," says I, "fur I knows the blankety blank that put it there."

" 'So yistday marnin' when Jan Baker an' the rest went out vishen, I gets a piece of paper and cuts out the shape uv a man's heart, an' I writ Jan Baker's name on it and stuck it up on that picket, six foot in front of the door. I puts a small charge in the gun and cuts off a piece uv silver the size uv a shot, and puts it in with the shot. I stood here in the doorway and vired; and I hope that I may never live another day, sir, if I'm tellen ye a lie — every shot cumed flying back in the house among the crockery on the dresser, and rattlin' on the floor. I looked at the paper heart. Not a shot had passed through it, but I seed a small piece chipped out of the edge, and I knowed the silver had done it, and the spell was off my gun.

" 'In the evenin' when Jan Baker cumed, he says, "Skipper Kish, did it take the spell off your gun?" And I says, "Yes I did, skipper Jan." And he says, "I knowed it, skipper Kish, fur when I was out on the fishin' ground, I felt a drop of blood leave my heart, an' I says to myself, skipper Kish is takin' the spell off his gun."

" 'Now, sir, did n't I tell that I had proof that 't wa' n't no loo' at all, only a spell on my gun?'

The judge tells another good story illustrative of their superstition. Being at one of the outposts, a woman came to him complaining that some person had stolen a pair of blankets, which she had washed and put out to dry, and wishing him to turn the key on the Bible to

discover the thief. He refused, assuring her that he had no such power. But as she continued to urge him, he proposed another plan. He asked if she had a good crowing bird. She said, No, but her neighbor, Mrs. — had. She of course had a large iron pot. He then directed her to summon all the men at home in the neighborhood to come to the house at dark. This was done, the rooster was caught and placed under the pot. When the men assembled the lamp was extinguished, and they were sent outside. One man, whom the judge suspected as the guilty party, protested strongly against the proceeding, declaring his disbelief in any such idea as it involved. However, they were required in turn to go in and touch the pot, the understanding being that when the guilty should do so the cock would crow. Each man went in and returned without the expected sign, and the man who had protested against the proceeding now appealed to the fact to show the folly of it. The judge, however, called them into the house, and the lamp being relit he remarked on the strangeness of the affair, and then called on all to hold up their hands, when it was found that this man's hands were clean, showing that he had never touched the pot at all. He at first attempted to deny his guilt, but on being threatened with being sent to jail he gave up his plunder.

The superstitions and stories above recorded are given only as examples of the extent of the field open to collectors in this Province.

George Patterson.

NEW GLASGOW, NOVA SCOTIA.

STRAW.

WHEN Noble the King of beasts pardons the Fox in Caxton's *Reynart* (of 1481) he does so with a formality of very ancient origin; primitive indeed, it would appear among mankind.

"The Kynge toke up a *straw* fro the ground, and pardoned and forgaþ the Foxe all the mysdedes and trespasses of his father and of him also." But there is in Caxton's version (which was made direct from the Low German) an omission of much import. At least two centuries earlier the Old French *Roman de Renart* (line 11. 179) said he broke the straw and so pardoned them: "Il ront le festu si lor pardone." This grace was granted for a false consideration. The wily fox had held out to the covetous King the promise of revealing to him his father's pretended treasure "of the moste plente of silver and of golde;" and when he had received his pardon, and was thus "quyte of alle his enemyes," he in his turn transferred the treasure to his leonine majesty in this wise: "Thenne toke the Fox up a *straw*, and profred it to the Kynge, and saide: 'My moste dere lord, plese it you to receyve hie the ryche tresoure whiche Kynge Ermeryk hadde, for I gyne it unto you *wyth a fre wyll*, and *knowleche* it openly.' The Kynge receyuid the *straw*, and threwe it meryly fro him with a ioyous visage, and thanked moche the Foxe."

It is clear here that the form gone through — the taking up and the giving and the acceptance of the straw — was symbolic of the gift of something else; that this form of act or deed accompanied the form of words long before writings were or could be employed, and that the picking up and holding out of the straw was a token of "free will" and was publicly made to "acknowledge openly" the gift conveyed, whether it were a pardon from the sovereign, or a proffer of service from a vassal. Note, too, that an old formula survived into our own days on signing and sealing a legal document, of saying, "I deliver this as my act and deed." Of course calling a written paper or parchment a "deed" or an "act" is absurd and unaccountable in itself, until the previous real act or deed is taken into consideration.

The fact that these straws were taken up from the ground indicates that the ground or floor of the audience hall was strewn with straw or rushes, in accordance with general custom.

We can detect a remnant of these straw-contracts in Anderson's "Cumberland Ballads," when a farm servant goes to hire himself out at Carlisle (locally Carrel, as Carlyle's name was pronounced Cairl at home): "At Carrel I stuid wi a *strae* i my mouth." The straw

may have earlier been so carried to have it ready for the hiring-bargain; then it would have become a mere signal. Horses offered for sale have straw plaited into their manes. "She has a straw in her ear," which seems to have been said in some places of a widow on the lookout for "a better man" to mend her condition, and would indicate another way of carrying the Carlisle straw. The poor writer still puts his pen behind his ear or in his mouth as sordid habit wills it.

On the other hand, a bargain was cancelled by *breaking* a straw, — it broke the bond asunder, — as in the case of Reynart's pardon, and as in the French and Norman feudal usage generally, where to break a straw, *rompre le fétu* or *la paille*, was a mode of signifying as between suzerain and vassal the renunciation of mutual service. The vassal, for example, in such case, broke a straw publicly in his lord's presence when he took back his homage. This act is related of William the Norman, Count of Flanders, in an early Latin chronicle, the expression being "*exfestucare fidem*," to withdraw fealty by a straw; where *festuca*, the origin of the French *fétu*, meant "a stalk." Our expression "to break faith" with any one ought to have this custom for a starting-point. "For oaths are straws, men's faiths are wafer-cakes," says Ancient Pistol. In the "Romance of Alexander" (twelfth or thirteenth century) an Indian King Porus tells the conqueror to go home, for the straw is broken: "*Va t'en en ta contree, rompus est li festus.*"

Molière used the metaphor correctly, but came to grief over the explanation of it in "*Le Dépit Amoureux*" (iv. 4). Gros-Neuë says to Marinette, in their lovers' quarrel: —

Pour couper tout chemin à nous rapatrier,
Il faut rompre la paille. Une paille rompue
Rend, entre gens d'honneur, une affaire conclue.

The business, indeed, was concluded in one sense; it was *broken off*.¹

In the fourteenth novel of the "*Heptaméron*" is a metaphorical phrase which no one has explained, so far as I can discover. A dame wants to bar the way to an unwelcome suitor, and the figurative expression used is that she desired once for all to put the straw before him, and stop him: "*Elle lui voulut soudain mettre la paille au devant et l'arrester.*" It really, as I believe, refers to what is now the widespread European custom of stopping a path to cattle, sheep grazers, or commoners by putting a stalk with a small wisp of straw dangling from its top. The correct old name of this bunch of straw was a *brandon* or brand, and it denoted in the ancient legal customs

¹ Might not the very expression "broken off" be a survival of this ancient custom?

of all the northern half of France a seizure or *arrest* — just the word used above — of the growing crop by the limbs of the law. It was also employed when the feudal lord seized, as of right, the heritage of a dead vassal: of course this term *brandon* for a wisp explains itself as having meant originally a wisp used for fire-kindling. Even the verb *brandonner* meant to seize (legally).

Long before, it was with this same *festuca*, stalk, or straw, that the Roman master or patronus touched the slave he desired to free on the head or cheek. Then he took him by the hand, turned him around himself,—an actual manumission,—and said, “I will this man to be free.” Here we must have something like the forerunner of the tipstaff; just as in the straw broken when renouncing vassalships, we may see the great chamberlain’s wand or staff broken on the death of a king — when he used to cry, “Le roi est mort; vive le roi!”

[To show that it has not been out of sight, let it be just mentioned here that the connection of the word and thing “stipulation” and the Latin *stipulor*, to bargain, with *stipula*, a stalk, and *stips*, a gift, has not been proven, although it looks such an absolute identity.]

Let us here just pose — but not answer — the question: how came a straw to be used for the plighting of troth, and consequently for its subsequent rupture? And then let us pass on to another branch of the subject.

I am fond of going to Japan for illustrations: its legends seem to be so steadily disregarded by most mythologists. There a straw-rope or *shime* is fastened across over the house-door or before houses and temples at the New Year, the belief being that nothing evil can pass such a slender barrier. It taboos a house to the spirit of sickness. The full name of this tie was the shime-nawa or shutting-rope, where the verb *shimu* means “to shut” and *nawu* “to twist.” There is a legend that one of the early gods, Susa-no-Wo, imparted the secret of a cholera-belt of twisted grass to a poor cottier in return for a night’s generous shelter. Such a rope or straw twist was, in an eclipse-of-the-sun myth, stretched across the mouth of the celestial cave, to shut off the sun-goddess from going any farther into the cave, and so being lost to the world forever. These most primitive of ropes are still religiously made of rice plants, plucked up root and all, and the roots consequently stick out from the twist here and there like tassels.

Such a rope is with great flower-festivities stretched every spring and autumn (February and October) from the top of the rocky precipice of the goddess Izana Mi at Kinomoto down to the trunk of a pine-tree below; and the same taboo ropes are quite commonly

stretched in a "magic" circle round sacred trees all over Japan. A very unexpected parallel to this is met with in the folk-lore of northern France, where L. de Baecker has collected the belief that "a tree tied round with a straw-rope will bear better fruit." In Dahomey they put around the house a coarse rope of grass, tasselled with big dead leaves, as a charm against fire. This notion of straw taboo seems to be at the root of the widespread legal French custom of brandons already mentioned. In archaic Rome a subordinate priest, the pontifex minor, at a certain part of the ceremonies of the holy sacrifice, when ordered by the Pontifex, made twisted ropes of straw (*stramen*). The name for these ropes, *napurac*, was so extremely old that only one instance of it is (I believe) known in all Latinity, and that was taken by the grammarian Festus from what he called a Commentary on Sacred Matters. (It is a funny coincidence that the oldest form of the above Japanese word is *nap*.) Let us ask again, and again not wait for an answer: What can have been the source of the sacredness of straw in these customs? The facile answer that it was handy for twisting ropes with will not suffice.

The ropes in Japan are, so far as can be made certain, purely Japanese, but in a Buddhist temple there—the chief one of a wholly Japanese Buddhist sect—wisps of straw are sold at the gate to the devout, who dip them in water and brush the idol with them. It seems a native Japanese observance; the priests of the order are unable to explain it, and it is confined to the humblest classes. But so general and popular is it that the idol is always kept wet. At midnight on the fifteenth of the seventh month at the close of the festival of the dead, a number of substantial straw boats laden with offerings of food are launched from the head of the Nagasaki harbor, and the departed spirits are then supposed to be returning to their abode.

In County Down, near Belfast, boys go or used to go about on New Year's day with small twists of straw which they threw into houses and offered to passers-by, expecting something in return. In Aberdeenshire at Christmas they gather what is called "Yule Straw." Lightly twisted wisps of straw are burnt and flourished about at midsummer in some parts of France. And on some ancient pagan festival—probably one of spring purification or cleaning—lighted wisps of straw were carried about, in the dusk and dark of course. There was even a furious follow-my-leader kind of chase called the "danse des brandons" or wisp-dance, in which the people ran about the country on this and other feasts carrying these blazing wisps. This pagan festival at length got anchored to the first Sunday in Lent, still called in France *Brandon* Sunday. Here undoubtedly we have an acceptable explanation of the term will-o'-the-wisp.

The ancient sacred books of China, the *Li Ki* and *Chow Li*, record that in the time of Confucius, and before, straw dummies or lay figures of men were buried with the dead. These were substitutes for the terrible earlier practice—which obtained both in China and Japan—of burying retainers, servants, and concubines alive with the deceased ruler, Confucius, in order that they might become “followers of the dead.”

Witch-fires must have been lit with wisps of straw, and that is the only point that can be seen in what Prince Edward says of his own mother, Queen Margaret, in Henry VI. (Part III. ii. 2, 144):—

A wisp of straw were worth a thousand crowns,
To make this shameless callet know herself.

Nares said that such a wisp of straw was “applied as a mark of opprobrium” to a scold, and showing one to any woman was thus a grievous affront; but this gloss has n’t legs enough. It wants the crackling of the fire to set it going. “It smells of the fagot” is still the cheerful gibe applied to theology that is not quite orthodox.

It is a Japanese folk-custom for a slighted girl to make a rude straw image to represent her faithless young man, and nail it up to one of the sacred trees above mentioned, and so implore the help or vengeance of the local god who approves of these men of straw while condemning wooden dummies.

A closely similar practice to the early Chinese one is notorious enough as to ancient Rome. There, every month of May, human effigies made of rushes or straw were with great ceremonies by priests and priestesses thrown into the Tiber from the Sublician bridge. This was an undoubted commutation for previous human sacrifices carried out in the same manner. In Burgundy straw-man-ikins are still set fire to at the Carnival and thrown from a bridge into the river. The expression, “a man of straw,” common enough in French as “un homme de paille,” must come from these once sacred customs.

Cæsar, to whom the Roman imitations must have been familiar, wrote that the Gauls had immense images of osier-work in which they inclosed living men, and burnt them sacrificially. The biggest crimes and follies of men are religious. In Douai, until at least 1770, they promenaded a wicker giant in the month of June; and in Paris, down to 1789, they burnt a similar giant every third of July in the Rue aux Ours.

In Swabia, on the Moselle, in Lorraine, and in Poitou, wheels made of straw or else wrapped in straw were until recently burnt at the summer solstice. These wheels were either symbols of the revolution of the Universe, or of the Sun; and as to the straw, it is

easy to quote Shakespeare and say, "those that with haste will make a mighty fire begin it with weak straws."

The terrible freebooting incendiaries of the twelfth and neighboring centuries in France were called *paillers* from the wisps or bottles of straw, *paillc*, they carried about on their horses, ready to set fire to the villages as they passed. The nickname taken by one of our own mob-leaders in Wat Tyler's rising of 1381, Jack Straw, had of course some similar ugly sanction. But this folk-name evidently had yet another signification, for an ordinance of Henry VIII. as late as 1517 regulating Christmas mumming laid it down "that Jack Straw and all his adherents should be henceforth utterly banisht, and no more be used in this house," upon pain to forfeit for every time £5, to be levied on every fellow happening to offend against this rule. This Jack Straw must have been a merry Christmas relative of the Jack-in-the-green of the merry month of May. We find him still all alive O! in this chorus:—

With my whim wham whaddle O!
Jack Straw straddle O!
Pretty boy bubble O!
Under a broom.

The merely fire-kindling explanation will not suffice for that wheel-burning. We want, and must get at some sacred, supreme sanction for all this. In the north of France (for another example), and in Belgium, the people announce a death by putting in the front of the house a cross trussed up of straw, and on the day of the funeral the church is littered with straw. Rushes were of course also used commonly in England for this purpose, as a quantity of local rush-lore still proves. In the common sayings, "Not worth a straw," and "I don't care a straw," the word rush is frequently heard instead of straw. Local vegetation always settles these questions without asking any; and straw, rushes, and osiers are sufficiently resemblant forms of sproutage turned too indifferently to industrial uses in beehive, chair, mat, bag, budget, and basket. In ancient Egypt, the roll of papyrus containing the Resurrection texts, which was coffined with each mummy, was tied with a simple straw cord.

When little Victor Hugo was four years old (1807) he travelled with his father in Italy, and they used to hang a cross made of straw out of the carriage-window, at sight of which the peasants would sign themselves with the cross. Littré, however, explains the vulgar saying, "*Croix de paille!*"—equivalent to our "Not if I know it"—by the illicit nature of a cross of straw. If this be so, it would imply that a pre-Christian use of the straw in pagan ritual had rendered straw impious for the purpose, and as for the Italian

instance, we know that the number of pagan superstitions that still live on among the folk there is unlimited.

But it is quite time to try and give some sort of answer to the question above posited as to the origin of all this sacredness and customary use of straw; and to pick up at last the straw that shall serve to show us from what quarter the wind blew it. Else will the reader, and justly, view much of this as mere catching at straws.

The holy sacrificial grass of Vedic Indian times was used as a covering for the altar and altar-place, and its Sanskrit name, *barhis*, shows that it was pulled up by the roots — just as we have seen it in Japan — for the verb *barh* meant “to pull out.” The grass-plant used was generally the *Kusa* (*Poa cynosuroides*), but the name which prevailed ritually was “the plucked-up” *barhis*. It was upon this grass that the offerings were placed, and it was doubtless the forerunner of the linen altar-cloth. On it, too, in innumerable sacred hymns, the gods were supposed to descend and sit at the time of sacrifice. The *barhis* was deified; and the word also came to be used for the sacrifice itself. Of course, this grass was or soon became dry, was straw in point of fact; and now we begin to see how the sacredness of straw arose.

The *barhis*, having had its roots cut off, — which is a difference from the Japanese custom, — is spread on the altar or altar-place and sprinkled with ghee, that is, liquid butter. There was in the ancient sacred books a special priest told off for this duty, and called the *barhis*-trimmer. Even one single tuft or *darbha* of this grass — like the turf in a lark's cage — is sufficient to form a homely little altar for the formal sacrifice or thank-offering at the devout Hindu's meals. The grass is also strewn over the floor of the chamber where worship is put up, just as we saw the church strewn with straw at funerals in northern France.

But the imagery and symbolism must be carried much farther. The altar was so supremely holy and significant that in the Vedas and Brâhmanas it is not alone the essence and the omphalos of the Earth, but is taken symbolically to be as vast as the Earth, to be the Earth itself in fact. Of course it might be said, from the utilitarian point of view, that the grass was put on the altar and altar-place merely as kindling-stuff for the burnt sacrifice; but I believe there is no authority for this view so far as Indian sacred literature shows. But there is another view. In the Vedas the Firegod Agni is said, when excited by the wind, to traverse the forests shearing the hairs of the earth. This Indian idea is also native Japanese, the word *he* meaning archaically and now, hair, fur, down, herbage, growing rice, and trees. It is a very natural physical parallel, cognate to another Vedic metaphor which calls the rain the dropping

perspiration of the storm gods. Thus, placing the grass on the altar, which (as above) stood for the Earth, completed its resemblance to that earth, and this seems to give us its *raison d'être*.

Thus it may be deduced that a straw from the altar would have been a holy thing to pledge an oath or word of fealty on; and it has been shown elsewhere ("Night of the Gods") that in patriarchal times everywhere, the father of the family being also the priest, the central domestic hearth was an omphalos and an altar, and thus the holy straw could have been picked up readily in every house, which is in relatively very late times, and when all the religious sanction had gone out of it, what we have seen Reynart and the King both doing. The connection of pardon, too, with a divine source and a holy ceremony seems close enough, when we reflect upon all that is familiar as to the subject in religions that admit of sin-pardon. All the other ritualistic employments of straw seem to admit of an analogous tracing back to its altar-holiness.

It is to be hoped that this theory is not too straw-colored; it is the best exposition of all the superstitions about straw which has offered itself in the course of a lengthened investigation, but doubtless there are many antiquarians who would disagree, and quarrel about a straw upon this (or any other) subject. If it be not of sufficient interest to induce some to spurn less enviously at straws in future, it is in any event better than passing time — and half crowns — at pulling straws out of a stack. Further this exponent saith not; it is the last straw.

John O'Neill.

SELLING BY FAVERSHAM, ENGLAND, 1895.

FORTUNE-TELLING IN AMERICA TO-DAY.¹

A STUDY OF ADVERTISEMENTS.

THAT fortune-tellers, clairvoyants, and astrologers, so-called, should succeed in earning a livelihood in this eminently practical country, and in these enlightened days, is a matter of surprise to those who fail to take into consideration the efforts which all classes of people are now making to penetrate the supernatural. The intelligent and cultivated become students of psychology, hypnotism, and psychical phenomena, while the unlettered and credulous dabble in cheiromancy, clairvoyance, and astrology. Still a third class of persons, who can hardly be called intelligent and who would scornfully repudiate an accusation of ignorance, engage seriously in studying the mysteries of the Kabbala, discourse learnedly on theosophy, and investigate the phenomena of spiritualism.

Notwithstanding the high average of intelligence in these United States, quite a number of fortune-tellers ply their trade with certain success in most of our larger cities; the daily press teems with the advertisements of these charlatans, who style themselves "clairvoyants," "spiritualists," and "test-mediums," but more commonly "astrologers;" and under the latter heading their advertisements are usually grouped by the editors who have in charge the make-up of the papers. These announcements set forth their boasted powers in extravagant terms, and a study of them gives us an insight into the claims and business methods of their authors.

These advertisements used to be far more numerous in the daily papers of our Eastern cities than at present, and their decrease in number probably denotes increase in intelligence; on the other hand, San Francisco newspapers are especially rich in these curiosities of literature, a fact indicating that superstition goes hand-in-hand with the adventurous spirit of the rough characters who first settle in newly-opened lands.

Here, as in Europe, women seem to succeed better than men in the business of fortune-telling, for the advertisements of the "Madames" far outnumber those of the "Professors;" indeed, clairvoyance might be included in the list of occupations open to women. Like their gypsy cousins, they are generally of a migratory disposition, not however conducting their wanderings in a house-wagon, but moving from town to town by railway and steamboat. After engaging for a few weeks a "parlor" in a suitable neighborhood, not too expensively aristocratic and not too deep in the slums,

¹ Read to the Baltimore Branch of the American Folk-Lore Society, December 12, 1895.

they announce their arrival in printer's ink, either through the daily press or by circulars which are distributed broadcast throughout the place; circulars are used chiefly in the smaller villages.

Fortune-tellers are not all migratory, however, for some "Professors" find their business so steadily profitable that they boast of having been many years established at a given address.

The more wealthy and aristocratic of these shrewd speculators in human weakness are not content with two rooms in a lodging-house, but reside in comparative affluence in houses of fair dimensions; the successful also employ assistants, who, acting as doorkeepers and acolytes, add dignity to the establishment, and aid in throwing a veil of awful mystery over the presiding genius of the inner sanctum. These latter-day, well-fed, richly-apparelled, comfortably-housed fortune-tellers present a great contrast to PINCH:—

A hungry, lean-faced villain,
A mere anatomy, a mountebank,
A thread-bare juggler, and a fortune-teller;
A needy, hollow-eyed, sharp-looking wretch,
A living dead-man.

The well-to-do fortune-tellers are, however, few in number; the majority earn precarious livelihoods; the times have changed since astrologers secured the patronage of crowned heads; there is no Rudolph II. in the New World to support them at court in idle luxury, nor are there opportunities to repeat the career of the famous Mlle. Lenormant who was so prominent a figure in the days of Napoleon I.

Some of the less pretentious fortune-tellers add to their ordinary business "magnetic healing," promise "wonderful cures," and advertise themselves as "medical clairvoyants;" one woman, with unwonted thrift, offers to act as "a first-class manicure," and to sell a "preparation for speedily restoring lost hair." Bodily presence is by no means essential to success in the treatment of ailments by these medical clairvoyants; one person offers "absent treatments \$5 per month, send stamp for diagnosis." Surely this ungrammatical proposal infers the climax of credulity! but has the apparent merit of economy. Some of the advertisers receive "ladies only" in their parlors, and nearly all of them show favoritism to the gentler sex by a lower charge, a common phrase being, "ladies, 50 cts.; gents, \$1." The fees demanded run from 25 cents to \$2 and upwards, the higher sums being proportioned to the superstitious faith and apparent financial ability of clients, as ascertained during the interviews. For attention to correspondence, the usual charge seems to be \$2, which shows that clairvoyants find letter-writing more exhausting than the trance.

To attract the attention of the unlettered, and to mystify them, certain high-sounding expressions are introduced into the printed announcements: one male advertiser claims to be an "astral seer," another a "planet-reader;" the women are "charm-workers," "gifted with second sight;" they act as "palmists," "gypsy life-readers," or "trance mediums." Some offer to give "clairvoyant sittings," "spiritual tests," and to form "developing circles."

A great variety of methods of divination is offered adapted to please all tastes. You can visit an "astrologer," who will "cast horoscopes," or a "card-reader," whose simple, time-honored methods are well known; or you can consult in your emergency a "slate-writer," whose clever sleight-of-hand will puzzle the most observant unbeliever. If, however, you shrink from personal contact with the "medium," it will be quite sufficient to send him (or her) by mail "a sample of your handwriting," or "locks of hair, with stamps," to obtain a revelation of your past life, with a prophecy as to your future, and plenty of advice as to your conduct in love-affairs, all quite as accurate and valuable as if received from the lips of the great clairvoyant herself, and having the enormous advantage of ready reference.

If none of these methods appeal to you, there are Professors who will seek indications of the future with the aid of a "genuine Hindoo talisman," or in "eggs," "crystals," "beryls," and "mirrors." Of this latter phase of mental hallucination I have given some account in "A Modern Oracle and its Prototypes." (Jour. Amer. Folk-Lore, 1893.) Some offer to teach these and other methods of divination; a Chicago woman advertises "mediums properly developed." Besides these glittering attractions, you can secure, for a consideration, "magic charms," "love-tokens," and "talismans," though some of the latter are far too precious to part with, since they endow the possessor with the magical powers necessary to conduct the business.

Advice is offered on the greatest variety of topics, and promises are made of "sure help," "healing troubles," "reuniting lovers," "removing bad habits," "restoring lost love by sympathy," "true pictures of future wives and husbands," and of "lucky numbers" for those who play policy and speculate in lotteries. A Chicago clairvoyant advertises "race tips;" a New Orleans advertiser offers to "locate buried treasures." A most important item is the offer to "give points in law and on all business transactions," thus making expensive lawyers superfluous and assuring financial success. Add to these enticing proposals the fact that the advertisers "guarantee satisfaction," for "mistake [is] impossible" and "nothing [is] excepted" from their vision, and one really has to exert conscientious

self-control to keep away from these fortunate beings of magnificent promises.

To add to the mystery which is supposed to surround the lives of these gifted mortals, they claim to be of Egyptian ancestry, "gypsy queens," "born with cauls," and the "seventh daughter of a seventh daughter," a happy domestic accident supposed to confer miraculous powers upon the younger woman. And to still further excite curiosity and to stimulate superstitious belief, the advertisers adopt fanciful names, often indicative of foreign birth; thus we find the following startling and obviously fictitious combinations: "Madame Exodius," "Yamena, the Turkish Fortune-Teller," "Madame Don," "Carmelos," "Augusta Leola," "Madame Castella," and "Sentinella Guzhdo, the great Egyptian Prophetess," whose captivating circular will be given entire later on. The men seem to scorn this trickery, and generally use commonplace names, sometimes with the prefix "Professor," a greatly abused privilege much practised by charlatans in every walk of life. A Chicago "medium" uses the name "Sir Russell Easton," a bold claim of knighthood.

The business hours of these hard-working people are generally very long: "9 to 9" is a very common statement; but others are more specific, and announce "circles Mondays and Fridays, 8 p. m.," besides "sittings daily 10 to 2," hours which must sadly interfere with sound digestion. One conscientious, or perhaps pleasure-loving man advertises, "Sundays excepted." Mrs. Seal, of San Francisco, offers "test circles on Wednesday evenings and developing circles on Thursday evenings," which indicates that she has well-trained spirits under perfect control.

This partial analysis of the ninety advertisements¹ and circulars I have collected (the number could easily be increased tenfold), prepares the way for the presentation of characteristic specimens. The following from a paper published at Washington, D. C., is a typical one, embracing many common features in a condensed form; it is classed under "Personals:" —

Prof. Clay, wonderful clairvoyant and medium, tells your life from cradle to grave; every hidden mystery revealed; tells the business that will bring you greatest success; in love affairs he never fails; unites separated; recovers losses; causes speedy marriages; removes evil influences; foretells with a certainty all commercial and business transactions; twelve years established Ladies and gentlemen, 50 cents each. Hours 9 to 9; open Sunday.

This and all succeeding advertisements are transcribed verbatim, and the names are not altered; the addresses only are omitted as unimportant.

¹ From papers published in New York, Washington, Chicago, San Francisco, New Orleans, and Atlanta.

Briefer, and therefore cheaper, are the five following from a San Francisco journal : —

Great Clairvoyant : Mme. Stewart, from Boston ; the seventh daughter of the seventh daughter : has read cards since 11 years of age ; life revealed — past, present, future ; ladies or gents. 50c. ; beautiful parlors.

Gypsy Queen ; Planet Reader ; life mystery revealed ; gives lucky numbers ; helps you with the lucky star ; she has a natural powerful gift.

Mrs. Ethel Gray, palmist, life reader, magnetic healer. 108 6th, parlors 1-2.

Mme. Porter. Card Reader. Ladies, 50c. ; gents, \$1 ; palmistry and clairvoyant sittings, \$1.50.

Mme. Lenemar ; fortunes told by planet ; predicted in 1874 passengers of overdue steamer on island.

In the last advertisement cited indubitable proof is given of the lady's prophetic ability ; the same idea has occurred to an astrologer of Kansas City, Mo., who quotes the language of a former client : —

" Had I followed your advice given three years ago, I would have been happy to-day." — S. E. Dobbs, Springtown, Tex. Thousands testify that I correctly read the past and foretell the future ; send date of birth and 10 cents for a sketch of your life. L. Thomson, astrologer, Kansas City, Mo.

Claims to supernatural power conferred by talismans are found in the following : —

Augusta Leola, Fortune-Teller ; magic charms, love tokens, true picture of future wife and husband : teaches fortune-telling ; develops clairvoyance, slate-writing, etc. : has the seven holy seals and the Palestine wonder charm ; fee, \$1 and upward.

The next is characteristic : —

Mme. Dr. Thomas, Scientific Revealer by eggs and cards ; tells entire life, past, present, future ; consultations on all affairs, nothing excepted ; names given good advice, sure help ; restores lost love by sympathy ; mistake impossible ; fee \$1 ; letter \$2.

A New Orleans clairvoyant advertises thus : —

A wish obtained without voodooism ; please call on Mme. Genevieve. A wish obtained by mail.

A certain " Professor Walter," of San Francisco, is very lavish in the use of printers' ink, the three principal papers of that city containing on the same date long advertisements, one of which we copy entire : —

Attention ! Professor Walter is in the city, at 303 Jones Street. Satisfaction absolutely guaranteed. Health, wealth, and happiness by consulting the professor. He is the greatest clairvoyant of the Nineteenth century. Don't miss the opportunity to consult him, for there may be something in the future which will be beneficial to you. Thousands of people have been made happy by his aid and advice. The professor has been pronounced by all his patrons as

the most powerful clairvoyant and test medium of the age. being successful in all cases where others have often failed. You will find the professor a perfect gentleman and very honest in his business. He will be pleased to see all who have a desire to consult him. The professor possesses powers of marvellous character, unsurpassed by any so-called mediums or future readers. His success in the past proves his superior ability to help you now. Interview him and you will say that he is the greatest wonder of the age. The professor challenges the world as a clairvoyant. He overcomes your enemies, removes family troubles, restores lost affections, causes happy marriage with the one you love, removes all influences, bad habits, gives correct information in lawsuits, divorces, lost friends, etc.; valuable advice to ladies and gentlemen on love, courtships and marriages, and how to choose a wife or husband for future happiness; what business best adapted to, and where to go for success and speedy riches; tells if the one you love is true or false; stock speculations a specialty. The professor does not require to return to such a method as charms or such trash, and does not wish to be classed with card readers, etc., but a life reader from the laws of science, which is clairvoyancy and spiritual mediumship. Those who have been humbugged by false pretenders must not give up in despair, but consult the Professor at once. You will find him reasonable in prices, and all business strictly confidential. Office hours, 9 to 9. Sundays, 9 to 5.

This advertiser certainly does not suffer from modesty; his pretentious claims are probably found by experience to attract business to himself, an expedient as old as Cagliostro. His bold effrontery is equalled, however, by a man doing business in Chicago, whose claim to knighthood I have mentioned:—

Sir Russell Easton is unquestionably the most successful medium before the public. His power excites the wonder and the admiration of even the most sceptical. He gives advice on business, speculation, courtship, marriage, divorce, little lovers' quarrels, reunites the separated, and causes speedy and happy marriage with the one of your choice. As a charm worker he has no equal. The troubled and unfortunate should seek his aid and counsel. All persons unsuccessful in business who seem lucky should call on Sir Russell Easton and start aright. Young people contemplating marriage and those unhappily united should call at once and obtain knowledge that is invaluable. Sir Russell Easton is so sure of his powers he guarantees his work as unfailing. All patrons who visit his parlors take pleasure in recommending him as a medium of real worth and rare merit. His readings are always satisfactory or fee refunded. He excels in the following phases of mediumistic power: Reuniting the separated, imparting magnetic power through psychic force, looking up heirships and old estates, causing marriage with the one of your choice, adjusting lovers' quarrels, overcoming your enemies, removing bad influences, looking up safe and good paying investments on commission, giving sound and sensible advice in lawsuits. Sir Russell Easton is consulted by letter from all portions of the earth wherever the English language is spoken, and is the only medium capable of giving assistance at a distance as well as by personal interviews. He is permanently located in parlor formerly occupied by Professor J. Jefferson. All matters are strictly confidential and sacred. Letter containing stamp promptly answered. Sittings for ladies, \$1; gents, \$2. Office hours from 9.30 a. m. to 8 p. m. Sundays, 10.30 a. m. to 5 p. m. Address Sir Russell Easton.

The large German population of New York city is appealed to

through German newspapers, which contain advertisements of *Wahrsagerinnen* similar to those of their English-speaking rivals : —

Die Zukunft enthüllt, und Rath in allen Sachen, Krankheiten, Geschäft, Heirath, Liebe, Freyß, Handlungen von Freund und Feind, u. s. w. Mrs. J. Schaefer, berühmte Prophetin, [address follows.]

The French residents of New York are also favored with similar notices : —

CONSULTEZ L'ASTROLOGUE. Connaissez votre destinée, les années a venir favorables ou contraires, chances de fortune, mariage, santé, etc. Envoyer un dollar, date de naissance et sexe à E. Archer —. Faveur gratuite; les dames a marier, qui en feront la demande, verront apparaître le portrait magique de leur futur époux sur une place blanche de leur horoscope, d'un dollar. Consultations verbales l'après midi et le soir. A titre d'essai et preuve de savoir occulte à toute personne envoyant 25 cents, en argent, date de naissance, etc., il sera dit quelques particularités frappantes de sa vie, passée ou présente.

The probable income of these impostors can only be conjectured, though some estimate may be formed of the value of the business in Washington city if the following advertiser tells the truth : —

Mme. Castella, Clairvoyant, who will shortly leave for San Francisco, desires to sell her entire business and furnished house to clairvoyant; guarantee \$100 a month can be made.

The circulars distributed by hand in small towns do not differ essentially from the newspaper "ads.," but are generally longer, and their form admits of display and heavy types. During a recent sojourn in Lakewood, N. J., two circulars fell into my hands, which are striking specimens of this literature. In one of these "Mrs. Dr. Edwards" announces she will spend one week in Lakewood, place and dates given, and then proceeds as follows : —

Mrs. Dr. Edwards, the greatest and the most celebrated clairvoyant in the world, and is known in this country from Maine to Mexico. She was born with the wonderful gift of second sight, and with a veil. She is the seventh daughter of the seventh daughter. She reveals every mystery; tells you if the one you love is true or false. She removes every grief, settles lovers' troubles, and causes speedy love marriages. She gives reliable information to gentlemen in all business transactions, and informs them how to make profitable investments and acquire speedy riches. She tells lucky lottery numbers. She has an Osiris Egyptian Talisman, which is noted all the world over as a specific charm for the unlucky. All who are in trouble or sick should call without delay. Ladies, 50c. to \$1.00. Gentlemen, \$1.00. Office hours from 9 A. M. to 9 P. M.

The second circular is most craftily worded, and well calculated to attract believers in the supernatural.

THE GREAT EGYPTIAN PROPHETESS, SENTINELLA GUZHDO, whose astounding revelations and miraculous cures have been agitating Europe and puzzling the philosophic minds of the age, is a lineal descendant of Zindello, king of one of the most ancient tribes of Egypt. Her parents were born near Cairo, on

the Nile. Her father, *Mrascha Guzhdo*, was the seventh son, and her mother, *Feleschine Sikercaul*, the seventh daughter. SENTINELLA, their offspring, from her infancy was looked upon as a prodigy. Being the seventh daughter and born with a caul on her face, she was looked upon and held in the highest veneration by all who saw her.

She possesses rare gifts as a fortune-teller, removes spells, and cures diseases by charms which have been carefully preserved in her tribe for generations back. She makes a nominal charge merely to defray travelling expenses, her only object being to benefit mankind. She tells the future as well as the past in the life of all, from birth upwards. All disclosures strictly confidential. Ask at — House for SENTINELLA GUZHDO.

I can easily imagine that the innocent and unwary who trust themselves to this accomplished Egyptian Prophetess, after being fleeced by her, might be inclined to exclaim with Antony :—

[Cleopatra]. like a right gypsy, hath at fast and loose,
Beguiled me to the very heart of loss.

Contrasting strangely with these pretentious circulars is the following advertisement, in which the candid disavowals are quite refreshing. It is from Washington, D. C. :—

I am not a countess nor a gypsy queen; am not a seventh daughter; was not born with a caul; am not something new and just arrived, but am Mme. Francis, one of the oldest-established mediums, and am here to stay. Am not indorsed by the clergy, but am indorsed by some of the most learned and influential people of our city and many others; am here to help all those that are in trouble. Life given from cradle to grave. Cards, 25; trances, 50. Hours, 9 to 9. Those that are in trouble call and be convinced.

In conclusion, the thought suggests itself, how can such charlatans flourish, and what class of persons contribute to their support? Their patrons, I conjecture, can be grouped under two heads: (1.) The superstitious who ignorantly believe that mankind has power over the supernatural. In this class fall numbers of "silly women, ever learning, never able to come to the truth." Probably a large proportion of this credulous class are of foreign birth. (2.) The curious non-believers in the pretensions of the fortune-tellers, who visit them "just for the fun of the thing." Some of this class would not openly admit a shadow of belief, yet will be more or less influenced by the mystical and rhapsodical talk of the medium; their curiosity is excited, their hope of securing benefits aroused, and the first visit is sure to be followed by others, feeling, as they say, that "there must be something in it."

The sale of magic charms probably adds materially to the uncertain income of these clever people, who live largely by their wits, for the number of persons who wear charms of one kind or another is surprisingly large. And yet not surprising, for the aristocratic merchant who carries in his pocket a horse-chestnut as a safeguard

against rheumatism, and the fond mother who hangs on her infant's neck an amber necklace to ward off the croup, are giving countenance in a genteel way to superstitions which in a grosser form they condemn, when practised by those of a lower social position.

The wealthy and learned who have become victims to the craft of the spiritualist may be alluded to, though this phase of superstition does not properly fall within the scope of this study.

Another limited class of patrons are men who visit the advertisers with a view of exposing fraud ; but such are often discomfited by the ingenuity of the fortune-tellers, who through long experience are prepared for every emergency. Indeed, these disciples of Simon Magus become very shrewd students of human nature, and learn to judge very quickly the mental capacity of their clients, as well as the probable length of their purses.

The daily press occasionally throws light on the question who supports these knaves. A man having disappeared in Bangor, Maine, his friends, after two weeks' fruitless search, consulted clairvoyants, spiritualists, and a person having "second-sight," in hopes of assistance, all of which was duly telegraphed to the Boston newspapers (October, 1895). Not long ago certain detectives on the police force of New York city persuaded the owner of lost property to consult a clairvoyant, and to pay her a round sum for her services. The New York papers of May 18, 1895, contain a remarkable story. Two men from near Rochester, having been missing for several days, the father of one of them, the Rev. Mr. Blank, drove ten miles to the house of Mrs. H., a fortune-teller, to seek her advice. Mrs. H. told the clergyman that the two victims had been murdered by men with clubs. Ages ago King Saul consulted the Witch of Endor with marked success, and perhaps the New York clergyman found in that ancient chronicle justification for his folly.

Financially and socially, these people who live by preying on credulity born of ignorance have no standing in this world, and in the next they are consigned by Dante to one of the lowest divisions of the Inferno, "Malebolge;" the poet represents them as having their heads turned around on their shoulders : —

See how he makes a bosom of his back ;
Because he wished to see too far before,
He looks behind, and backward takes his way.

Henry Carrington Bolton.

LITIZ.

EASTERN PENNSYLVANIA possesses an old village, which the writer regards with attachment founded on the unreasoning affection of childhood. Then as now, one could not but feel that here abode "sincerity, faith, and content," together with unchanging and wonderful cleanliness and comfort, in each and every household. This is Litiz, to-day spelled Lititz, one of three Moravian settlements, whose earliest characteristic was the excellent boarding-schools founded more than a century ago, and which still retain popularity.

Long since, Bethlehem surpassed Nazareth and Litiz, and became a prosperous town, in spite of the head-shakings of the other villages, more in sorrow than anger. Had not Litiz said, when thirty years before it had been proposed to establish a new industry: "No, indeed! Look at Bethlehem, with its iron-works and other mills, just ruined!" Accordingly, Litiz closed its eyes, and folded its hands, again lulled to slumber by the babbling waters of "The Spring," as it flowed through the town. The long straight linden-lined street has hardly changed, saving that a beautiful memorial chapel has been built close to the girls' boarding-school. The sun shines on the same unbroken quiet, until at half past eleven the church bell calls the village to dinner, while the same exquisite cleanness is everywhere to be found.

When "Sister Polly Penry" returned from Lancaster, whither she had gone to "learn a new stitch in embroidery" (*vide* the archives), the appearance of the village street was not very different from that which twenty years ago met the eyes of her possible descendant, in spite of the century which had elapsed. At the present time, the shadow of the trolley is over the land, and when once within its grasp, Litiz will soon be as "composite" as any other village.

The main street lies, not exactly east and west, but a little inclined to that direction, curved northward at the western end, and there imperceptibly merging into the high road which leads to Lancaster, where once sat the American Congress.

The houses stood trimly in line on both sides of the one thoroughfare, planted with lindens and weeping willows, with gardens on either side, and ample pavements in front. In accordance with an early law soon rescinded, most of the older stone houses have two front doors, one provided with facing seats; all, by the same rule, had upper floors, generally with steeply sloping roofs. None present their gables to the street, as is the case in so many New England villages, and while Litiz showed none of the small bleak frame

houses common in the former, neither did it offer any stately homes on ample grounds such as belonged to many colonial houses.

Settled in 1755, by Germans from Bohemia and Switzerland, Litiz received its name in the following year, from Count Zinzendorf, after a castle in Bohemia belonging to him. While surrounded by farms on which has been spoken "Pennsylvania Dutch," the place has never prominently possessed the dialect which aggressively crops out in villages belonging to the adjoining counties of Berks and Lebanon.¹ It exhibits, also, that independence of opinion and action, and that modest egotism, peculiar to towns whose main occupation is teaching. If other places speak of it as "dead," why — "they like it dead," — and that is "all there is to it."

You do not *there* find families who have turned the heritage of a name into English currency, as Tschantz and Zimmerman² of adjacent towns appear as Johns and Carpenter. Rather would they revert to ancestral spelling, as I hear of a Tschudy who has reverted to Tschudi, after the shock of seeing that one of the branches which settled "out west," in Ohio, having succumbed to the prejudices of their neighbors (the West is ever labor-saving), now writes their fine old name phonetically "Judy."

Here are the old-world-sounding names of Lichtenthaler, Zitzman, Bomberger, Brubaker, and the like; and a story is told of a much-loved bishop of their church, who in a neighboring city was having a purchase sent to his address. The clerk stumbled somewhat over the "De Schweinitz" and the bishop made some kindly comment as to names not common. "Oh," responded the man, "we meet far worse; only yesterday we sent goods to a lady whose name went something like this, C-z-t-s-c-h-e-r-s-c-h-k-y, and she *called* it" (with irony) "Chersky." "Ah, yes," remarked the bishop airily, with a twinkle in his eye, "my mother-in-law."

And here, too, is apparent the old German element, which makes the stronger sex not *a* man, but *the* man. Until recently the men sat on one side of the church, and women on the other (they still do so at the sacrament of Communion); and in the graveyard they rest apart. Even to-day in the one library, where books and magazines may be read under the auspices of the Y. M. C. A., women are not permitted to share its privileges.

Nor is there much change in the manner of living. "The things

¹ Although there is a certain "Moravian accent," the reverse of a "dying fall," the voice rising at the end of a question, and a gentle seesaw pervading the monotonous level of longer sentences, not unlike the hymn tunes, yet it is not nearly so marked as it was in my childhood.

² Dr. Hoffman in a recent volume of this Journal translates the latter into Cooper, which is, I think, a mistake.

they are doing their fathers have done." They bake *fahs-nachts* on *Fahs-nacht Day*, which is the "pancake-day" of England, Shrove Tuesday, a *fahs-nacht* being a light puffy doughnut boiled in lard. "One should be fed to the dog, for luck, and if you grease all the iron implements with the fat left over after *fahs-nacht* baking they will never rust," say the old wives. On Washington's Birthday, everybody has oysters for supper (I don't know why; perhaps because "an oyster cannot tell a lie"). But this is a mere modern innovation, and probably "just happens so," as lemonade reaches its zenith of favor at Fourth of July festivities wherever held; still it might be cited as the beginning of the growth of a custom.

To be a visitor meant a continuous flow of hospitable good-will and good things. To "kill a chicken and make a fuss," or "kill a chicken and fry sausage," was the unwritten law of the land "when company comes." Breakfast at six or seven o'clock was followed by "the nine o'clock piece" dear to the washerwoman's soul, and dinner at half past eleven trod closely on its heels. At three o'clock "vesspers" was spread, a meal of varied light breads, sweet cakes, and preserves, and supper at five closed a gastronomically active day. Fainting nature was further sustained until bedtime by crisp pretzels, and any other light refreshments which might come under the head of what we children called "handin's round," to say nothing of the fine ale for which the place was once noted. Litiz pretzels commercially still hold their own, but Litiz ale is no longer made. They make, too, a pleasing variety of light breads better than elsewhere; such as sugar-cake, *butter-simmler*, and *stricclers*. For the first, the baker with the biggest thumb to make the cavities, filled with butter, brown sugar, and cinnamon, turned out the most successful specimens, while the last-named was used for the Love-Feasts. And such love-feasts. The Mothers' *Fest*; the Fathers', the Sisters', the Brothers', the Children's, even the widows were not so inconsolable but their *Fest* brought them some cheer, good cheer at least. (I never heard of a widowers' *Fest*, perhaps they required stronger consolation, or preferred to get it elsewhere.) They were all alike, but we delighted in the Children's *Fest*. How trim and neat the Sisters looked in their fresh white frocks, and modest white lace caps with bows of satin ribbon, perched on their glossy hair! How daintily these white-gloved *dicners* stepped along the church aisle two by two, holding between them a capacious clothes-basket, kept for that purpose, and dealt therefrom the delicious flat sugar and cinnamon spread *stricclers*, as big as a tea-plate! And following them, six strong brethren bearing each a tray of hot steaming coffee in mugs (Moravian coffee!), rich with cream, perfection in sweetness, seeming to us nectar and ambrosia, "sugar and spice and everything nice" even when the dogstar raged.

How happily the children trilled the opening hymn, how cheerfully the choir took up the strain, whilst the children feasted in love, and how huskily the *striceler*-muffled tones ascended in returning thankful praise!

While the love-feasts were at one time open for all to partake, it is now customary to issue tickets for the service, which strangers may obtain without difficulty.

It was compulsory, besides building upon the street-line (that is, without garden or ground other than a generous width of pavement in front), to have two front doors and an upper story to every house. The one I was most familiar with was among the oldest, and in 1805 the owner put up a brick house adjoining it with communicating doors, and papered the new house with squares of eighteen inches, a pattern bought in London. A large business in chip hat and bonnet plaiting was carried on in the older stone house, the only one then in existence in America, and with a trade extending to New Orleans. As it declined somewhat, he thriftily used his materials to decorate his new home, and in several rooms made a wainscoting three feet in height, woven of brown and buff wood of a coarser fibre than the bonnet chips, and looking not unlike fancy matting. It has now all worn away, much to our regret, as the effect was exceedingly good. In the garret of the old house are many large bins handsomely made of dark polished walnut, in which was kept the grain raised for family use. I wonder if there are other old houses elsewhere built with such an arrangement. There too was the usual showing of tall bandboxes and old sea chests; seventeen of the latter we counted, and one difference from the dusty spider-webbed garrets of story-books was notable: I have spent long quiet afternoons therein, poring over the woodcuts of old bibles and through forgotten books in search of portraits, and emerged immaculate. The stone house had a wonderful capacity for concentrating cold in all seasons, and I recall the whimsical remark of my hostess, that "if the weather moderated she would show me the garret of the old house."

At a church wedding it was customary for bride, groom, and minister to sit facing the congregation, after the ceremony, while the bridesmaids and groomsmen served cake and wine, and the choir sang. As long as the exclusive family life of church and town was maintained, it was possible to endure the ordeal; but now that so many outsiders are present, few are brave enough to literally face the music and the curious gaze of alien eyes.

Easter with its procession to the graveyard hilltop to greet the rising sun, Christmas with its amazing variety of cakes, and *pfutzes* decorated with hundred-year-old Swiss toys, its Christmas Eve church services, where each held a gay lighted taper as the final

hymn was sung, were the most popular festivals. Thanksgiving Day was kept with scant ceremony, Lexington and Concord unhonored and Forefather's Day unsung; but the glorious Fourth, with its artistic illumination of the waters of "The Spring," its rival brass bands and occasional governor, brought lads and lasses in numbers that rivalled the Whit-Monday circus crowds in the county town.

At no time is the family life of the church more apparent than when death comes. Everybody, old and young, attends the services in the church. The body is never brought into the sacred edifice, but waits in the little stone "corpse-house" alongside. The thrilling music, of rich horn and trombone at the grave-side, make the last rites very impressive. The horn, trombone, flute, violin, and oboe are present on other occasions, at the daybreak Easter services, and to announce a death from the tower of the church, when the air played signifies the sex of the individual.

It used to be customary to spread very abundant tables for those who came to a funeral, but now life is more hurried and railroads shorten time and distance; hundreds of pies, hecatombs of chickens, caldrons of coffee, and whole cheeses were once provided.¹ There were always two things to be met with, raisin pie and funeral cake, the latter a very dark, moist, and sad-looking gingerbread baked in pie-plates, and rarely seen at any other time.

Until 1856, Litiz and The Church were synonymous; since that time, other denominations have come in. In outlying farms and hamlets are found Dunkards, Mennonites ("Menneests"), and Amish ("Omish"); and while all are "plain people," it would be difficult for outsiders to designate either sect from the dress, though it varies with each. Schism has again come to even the Mennonites, and I recently attended a wedding where the groom's mother, being a *New* Mennonite, as distinct from a Reformed Mennonite, and so debarred from entering any church but her own, was thus prevented from seeing her child married by Moravian ceremony, though the bride's aunt, who was simply a Mennonite, and who wore an exactly similar dress, was permitted to attend.

Charlotte C. Herr.

¹ The abundant "funeral-baked-meats" were really more characteristic of the wealthy farmer than of the Moravians proper, and Moravian "funeral-cake" was more properly called "crumb-cake."

AN IROQUOIS CONDOLENCE.

It was customary for the Indians of New York and Canada to revive their deceased warriors by having others take their names and stations, and captives were often chosen for this purpose. Among the Algonquins of Canada this involved the care of the family of the dead, and the laying aside of the former name. If the one who revived the memory of the departed took the office of a chief, the nation met to confer authority on him in the most solemn manner. Presents were made to him, and he made presents in return. All might be done without calling on any others.

With the Iroquois of New York it was somewhat different. The new chief had a new name, but it was an hereditary title, one which had been borne by a line of chiefs before him, if he was now made one of the fifty principal sachems who were successors of the first council. He might retain his former name if he chose, and commonly did so. His duties being official, he had no care for the family of his predecessor. Representing one of the Five Nations, he neither gave nor received personal presents at the time. The nation took care of these. It was the nation that mourned,—not the family; and with it mourned the brothers of its class. Grief incapacitated it for public business until the new chief was raised. If the bereavement came upon one of the Elder Brothers, the other Elder Brothers mourned with it, and the Younger Brothers came to comfort them; if the Younger Brothers mourned, the Elder Brothers became the comforters. They called the council, they took charge of the ceremonies, they instituted the new chief. As such, an Oneida could not raise an Oneida chief, nor an Onondaga an Onondaga. This must be done, not only by another nation, but by one of the opposite brotherhood. The Elder Brothers are the Mohawks, Onondagas, and Senecas; the Younger Brothers are the Cayugas and Oneidas, with the Tuscaroras added now.

I propose to give a brief account of a condolence which I recently witnessed, with its accompanying acts. A friend of mine, an old Oneida principal chief, had died, and the customary message had been sent out by the Onondagas, acting for the Elder Brothers. Properly the place of assembly should have been at the Oneida council-house, but they have none now in New York, and the Onondaga house and village were considered theirs for the occasion, that being the place where Ga-no-gwen-u-ton died. In a similar way some chiefs were lent. Rites and ceremonies seem natural to organized society, and the most barbarous nations may be the most punctilious. If the state of society continues much the same, the

rites may change little in hundreds of years, but internal progress or outside contact may affect them greatly, not so much in leading features as in minor details. The Iroquois condolence is thus like and unlike what it was nearly three centuries ago. For strings of colored sticks or quills, there is wampum; for the meeting outside the town, there is the gathering at a convenient distance from the council-house; the fire is kindled by the wayside still, but visitors and mourners sit on benches or chairs, not upon the ground. For savage dresses are substituted those of modern life; and the council-house is painted, has windows, stoves, and brick chimneys, to say nothing of other conveniences. A young man who was to replace the dead chief appeared in brand new store clothes, derby hat, and tan kid gloves.

The earliest account we have of an Iroquois condolence is of one held in 1670, after the Mohawks had lost several warriors in battle. Father Pierron called it a ceremony of the dead, but it had nothing to do with any burial, and he said he could not understand a word of the songs. It lasted several hours, but was held outside of the town, and had other features not found in the present ceremony. The condolence now always includes the raising of the new chief. In early days it did not. The separation of the mourning nations from the others seems to have been always a feature. They had no voice to speak, no voice in the council until the grave was covered, and their tears wiped away. To use their own expression, their council-fire was extinguished for the time. Usually, too, the condolence took place at the village of the mourning nation, where they awaited the comforting visit of their friends.

When chiefs of importance die, notice is sent to other nations, always by one of the opposite brotherhood, who bears purple wampum as his token of authority. This is arranged in a single string, with the ends brought together, if it is a war chief; three strings, with the ends free, if it is a principal chief. Entering the village and drawing near the chief's house, he cries *Kwā*; once for a war chief, three times for a principal chief. The same cry often announces a death in the village where it occurs, something like our old rural custom of the passing bell. To the call for a council of condolence a small tally stick is attached, the notches on which show the interval before the condolence occurs, a notch for a day.

The appointed time having come, the representatives of the nations gather for the ceremony. In old times the condoling brothers met at some distance from the town. When Sir William Johnson condoled the death of Kaghswughtioni, or Red Head, the Younger Brothers assembled a mile east of Onondaga, marching thence towards the village, singing the condoling song containing the names of the principal chiefs. In sight of the town they found

the mourning Onondagas, seated silently in a half moon across the road, beside a fire. The address was made, and the condoling song sung for another hour, when all marched forward to the town, the song being continued as the procession moved on. The full ceremony then lasted two days, but no chief was raised, nor was any installed when Conrad Weiser helped condole the death of Canassatego, at Onondaga, six years before.

In all the historic instances which have come to my notice, and in several of which I have personally known, the condoling brothers have come from the east, wherever the ceremony was performed. At this time there seemed no local reason for this, and geographically both the Senecas and Onondagas should have come to the Oneidas from the west. They did not, however, and we passed by the council-house, on our eastward way to the place of rendezvous. This seemed noteworthy to me, and I made it the subject of inquiry, but found it was not invariable. A few years before, the rendezvous had been at Aunt Cynthia Farmer's, about a mile due north. Twice afterwards it was near the public road, west of the council-house. It was a matter of convenience, no significance being attached to it, as I at first thought.

In this condolence the Onondagas and Senecas — no Mohawks being present — met by the roadside at noon, sitting on the rocks and fence in great good humor. They remained there until an Oneida runner came to find their names and number, cutting a notch on either side of a stick for each member of the two bands. This stick he bore to the Oneidas and Tuscaroras, and the procession soon moved forward, two and two, I falling into line with an Indian friend. The leaders marched with bowed heads, singing the great song containing the names of their ancient chiefs. Half way to the council-house the Younger Brothers were ranged on the east side of the wayside fire. There the songs were continued, addresses made, and the invitation wampum returned. Nearly the whole ceremony there was conducted by one Onondaga chief, speaking for each party in turn. He walked to and fro, in meandering lines, occasionally sitting down for a few moments on the one side or the other, as he represented mourners or condolers. At last the mourners moved forward, occupying the east end of the council-house. After a brief interval the condoling chiefs followed, singing as they went, and took the west end, all seating themselves except the Keeper of the Wampum, who continued the condoling song as before.

For one hundred and fifty years we have explicit mention of this song, by white men who heard it, as containing the names of the renowned ancestors of the later Iroquois. It is little more than a mere repetition of the names of the chiefs who formed the confederacy, with general words of praise and mourning, and occasional per-

sonal peculiarities. This one helped to form the Great League; that one did the same; they were brothers or cousins; and the whole song is of the simplest nature. None of the condoling songs are given precisely alike by different persons, but this one has probably changed least of all. The fact that there were always well known chiefs bearing the names contained in the song secured this from essential error, and thus we absolutely know who were those who formed the great Iroquois League three hundred years ago, what were their nations and their clans.

The prolonged sound of *Hi-e-e-e*, and *Ha-e-e-e*, dying out, was conspicuous in this song, which was long enough to occupy the brief march and half an hour's time in the council-house. It seems once to have been much longer. The chief sat down, and another rose and gave some orders. A cord was stretched from door to door across the house, and on this three quilts were hung for a curtain. A cane was laid across the benches of the Onondagas, and seven small bunches of wampum were hung upon this. The Onondagas faced each other, singing a solo and chorus, really fine but partly funny. The solo had much of the prolonged cadence of the great song of the names, and there was a little of this in the chorus, which was partly "*Hai! hi-he-he-e-e-e. Wa-hah-ha-hě. O-yě!*" with an odd and abrupt termination of "*O-yes-o-dah-do-dah, O-ye-e-e — yě!*" As yet the mourners were hid from view.

The curtain was then removed, and the Keeper of the Wampum began another long song. Others followed from La Fort, the wampum being carried to the Oneidas, a bunch at a time, and hung on a cane as before. The curtain was hung again, the Oneidas answering by proxy in the customary songs. The curtain was once more removed, and with speeches and songs the wampum was returned. Then the new chief was presented, his name announced, and his duties described.

For these official charges wampum is used, the details of the condolence varying. My deceased friend, Ga-haeh-da-seah, the Whirlwind, had a fine assortment of wampum, both official and private. Most of it was purple, suitable for mourning councils, but he had other appropriate strings. Ten long strings of white wampum embodied the pure moral law. Six long strings, united at one end, represented the Six Nations. When laid on a table, the ends meeting, these opened the council. Addresses were made to the nations on their appropriate strings; some had the name of the new chief; others mourned the old. The wampum belts do not appear at a condolence. It is also remarkable in this, that the turtle-shell rattles are not there used. It is not a religious ceremony, but an installation, the new chief taking only the official name.

W. M. Beauchamp.

RECORD OF AMERICAN FOLK-LORE.

ALGONKIAN. — *Arapaho*. In "Am Ur-Quell" (VI. Bd., S. 105-107), Mr. James Mooney has an article, "The Origin of the Pleiades: an Arapaho Myth." The Arapaho, like the Cherokees and the Kiowa, reckon the Pleiades as originally seven in number. Their name for the group is Bānikuth, "The Sitting Group." They are considered to be six brothers and a sister, who were carried up by the growth of a tree which they had climbed until they reached the skies. At the end of the myth is the tag: "People must not tell these stories in the daytime, or they will go blind."

Micmac. In the "American Anthropologist" (vol. viii. pp. 31-42), Mr. S. Hager has an article on "Micmac Customs and Traditions." Descriptions of the dice-game of *wölttstōmkwōn*, of the *choogichoo jajik*, or serpent-dance of the water-fairies, and of the culloo-bird, are given.

Under the title "Fra i Micmac" ("Among the Micmacs"), Professor Mantegazza contributes to the "Archivio per l'Antropologia," Florence (vol. xxiv. pp. 313-325), a lengthy recension of Dr. Rand's volume reviewed in the Journal of American Folk-Lore (vol. vii. p. 163).

Onomatology. Mr. W. W. Tooker has, during the year, published several of his acute and discriminating analyses of Algonkian folk and land names: "Some Indian Fishing-stations upon Long Island" ("Brooklyn Daily Eagle Almanac," 1895, pp. 54-57), a paper read before the American Association for the Advancement of Science, in August, 1894, in which more than two dozen Indian names are carefully interpreted; "The Name Chickahominy, its Origin and Etymology" ("American Anthropologist," vol. viii. pp. 257-263).

In the same volume (p. 91) Dr. A. S. Gatschet discusses the etymology of "Tecumseh's Name," which he derives from Shawnee *nīla nī tkamāthka*, "I cross the path, or way (of an animate being)." The name "belongs to a totem of one of the round-footed animals, as that of the raccoon, jaguar, panther, or wild-cat, and not to the hoofed ones, as the deer." This accounts for several of the free translations or paraphrases of his name. In the "American Antiquarian" for January, 1895, Mr. Tooker has a paper on "The Discovery of Chaunis Temoatan in 1586," which clears up a most difficult problem in Algonkian ethnography.

CALIFORNIA. — In "Anthropologie," the Parisian anthropological journal, M. L. Diguët has a "Note sur la pictographie de la Basse-Californie" (vol. vi. pp. 160-175).

CHINOOK. — The publication of the year is Dr. F. Boas' "Chinook Texts" (Washington, Government Printing Office, 278 pp., 8°). This volume, which is embellished with a portrait of Charles Cultee, from whom the texts were obtained, covers a wide field of folk-lore: Animal myths (in which the Salmon, Raven, Gull, Coyote, Crane, Crow, Skunk, Robin, Blue-jay, Panther, etc., figure); Tales, Customs, and Beliefs about the Soul, Guardian Spirits, Pregnancy, Birth, Puberty, Marriage, Death, Hunting, Whaling, Potlatch, War, etc.; Historical Tales. The Texts are recorded in phonetic transcription, with interlinear translation followed by a good rendering into ordinary English.

CHOCTAW. — To the "American Antiquarian" (vol. xvii. p. 157) Mr. H. S. Halbert contributes a note on "The Choctaw Robin Goodfellow" — *Bohpoli* ("the thrower") or *Kowi anukasha* ("the forest-dweller").

HAIDAH. — "The Hidery Story of Creation," by James Deans ("American Antiquarian," vol. xvii. pp. 61-67), is an interesting and valuable contribution to the literature of the mythology of the north-west coast. Creation, the obtaining of fresh water, the flood, are the chief topics treated. The Hidery seem to have been good evolutionists, and to have anticipated both the Greeks and Darwin, to judge by Mr. Deans' outline of their theory of human development. Another interesting essay by Mr. Deans finds place in the same volume (pp. 208-213), — "A Little-Known Civilization," in which the author treats of the sociology and mythology of the Haidahs.

KOOTENAY. — In the "American Antiquarian" (vol. xvii. pp. 68-72), Dr. A. F. Chamberlain writes of the "Mythology and Folk-Lore" of the Kootenay Indians of British Columbia, treating cosmogony, origin of sun and moon, clouds, men, animals. In the beast-tales the Coyote is the chief figure. The thunder-bird, the arrow-chain to the sky, and the origin of insects from the ashes of a witch, are noteworthy incidents in Kootenay mythology.

NAVAHO. — In the "American Anthropologist" (vol. viii. pp. 223-240), Mr. F. H. Hodge has an interesting paper on "The early Navajo and Apache," and to the same number (pp. 287-294), Capt. J. G. Bourke contributes some critical remarks on Mr. Hodge's paper, to which the author briefly replies (pp. 294, 295).

NORTHWEST COAST TRIBES. — Throughout the year Dr. F. Boas

has continued, in the "Verhandlungen der Berliner Gesellschaft für Anthropologie" (Jahrg. xxvi-xxvii. 1894-1895), his studies of the folktales of the Indians of the northwest coast, under the title, "Sagen der Indianer an der Nordwest-Küste Amerikas." The author's contributions continue still the most valuable, accurate, and extensive collection of myths from this region yet published.

Another myth from the northwest coast is given by Mr. G. C. Teal ("American Antiquarian," vol. xvii. pp. 203-204), "The Soil which made the Earth." This is the diving episode so familiar to students of Algonkian mythology. Here the loon is the successful diver, and is rewarded with the friendship of the man. When the latter died, "the loon went off alone, and to this day has not ceased to mourn for him."

The Tenth Report (B. A. A. S., Ipswich, 1895) on the Northwestern Tribes of Canada (pp. 71, 8°) consists of Dr. Boas' "Fifth Report on the Indians of British Columbia." Though mostly concerned with physical anthropology and linguistics, the report contains sociological and folk-lore notes, accounts of ceremonials, songs, etc., of the Ts'ets'ā'ut (a Tinnah tribe on Portland Inlet) and the Niská, who speak a dialect of Tsimshian. Very interesting is the creation legend of the Ts'ets'ā'ut given at page 48.

PUEBLOS. — *Tusayan*. In the "American Anthropologist" (vol. viii. pp. 118-141), Dr. J. W. Fewkes makes a detailed "Comparison of Sia [Keresan] and Tusayan Snake Ceremonials." The author discusses the influence of Christian belief on the religious life of the Pueblos Indians: "Christianity has exerted a great influence on most of the eastern Pueblos, and this belief has profoundly modified the religious life of the majority of the people," — earth-gods, sky-gods, world-quarter-gods, animals, supernatural beings, the tiponi altar, ceremonies at the altar, invocation to the rain-gods of the six world-quarters, ceremonies with living snakes. One of the conclusions at which Dr. Fewkes arrives is, that "the original Tusayan cult has kinship with that of the Keresan [to which Sia is said to belong], the oldest of the linguistic stocks of the Pueblos."

In the "Proceedings of the Boston Natural History Society" (vol. xxvi. pp. 422-458), Dr. Fewkes has a valuable paper on "The Tusayan New Fire Ceremony." The essay has been reprinted in pamphlet form (37 pp., 8°).

Walpi. Captain J. G. Bourke, in the "American Anthropologist" (vol. viii. pp. 192-196), publishes some notes on "The Snake Ceremonials at Walpi," in reference to Dr. J. W. Fewkes' study of the Snake Dance of the Moquis.

To the "American Antiquarian" (vol. xvii. pp. 205-207) Mr. R. H. Baxter contributes an account (written in 1893) of the "Moqui Snake Dance."

The "American Antiquarian" (vol. xvii. p. 160) has a note on "Prints of the Human Hand in the Ruins of the Cliff-dwellings." The fashion of making the impressions is as follows: "The left hand would be held flat against the surface of the wall, and the paint spattered on between the fingers and around the outside by the other hand. Thus, when the left hand was removed, the outline would be left upon the wall in more or less perfection."

In the "American Anthropologist" (vol. viii. pp. 142-152), Mr. F. W. Hodge writes of "the first discovered city of Cibola," awarding that distinction to the village of Hawikuh.

SALISHAN. — In the "Proceedings of the American Philosophical Society" (vol. xxxiv. pp. 31-48), Dr. Boas publishes some "Salishan Texts."

YUMA. — In the "American Anthropologist" (vol. viii. 264-267) Mr. G. R. Putnam describes "A Yuma Cremation" as witnessed by him in March, 1892.

GENERAL. — In his article on "Anthropomorphic Divinities," in the "American Antiquarian" (vol. xvii. pp. 79-100), Rev. S. D. Peet takes a general survey of anthropomorphism in the mythologies and religions of the North American Indians, giving special attention to the Navajos. Another extended study of Dr. Peet, "The Story of the Creation among the American Aborigines a Proof of Prehistoric Contact" ("American Antiquarian," vol. xvii. pp. 127-150), contains a mass of useful information gathered from many sources.

In "Am Ur-Quell" (VI. Bd., s. 82-84), Dr. A. F. Chamberlain continues his studies of "Nature and Natural Phenomena in the Myths and Folk-Lore of the American Indians," treating of the "Milky Way."

In "Sphinx" (the organ of the German Theosophical Society) Dr. L. Kuhlenbeck, of Jena, treats of "Das Dämonische der Indianer" (vol. xx. s. 295-300), and in the same volume is an article by the same author on "Die 'Medizin' des nordamerikanischen Indianers" (vol. xx. s. 380-386). Schoolcraft is the chief source of information. Dr. Kuhlenbeck contributes to vol. xxi. the following articles also: "Das Schamanentum des nordamerikanischen Indianers. Eine Ethnologische Studie" (vol. xxi. s. 35-40), — Krause on the Thlinkits is here utilized; "Das Modus Operandi des

indianischen Medizinsmanns" (s. 144-145); "Catherine Ogee Wyan Akweet Okwa, die Prophetin von Chegoimegon" (s. 146-151); here again Schoolcraft is utilized. The last article tells the story of the noted "medicine-woman" of the Odjibwas of Lake Superior.

MEXICO AND CENTRAL AMERICA. — The most important publication of the year is Dr. D. G. Brinton's "Primer of Mayan Hieroglyphics" (Boston, 1895, 3-152 pp., 8°), in which are summarized the investigations of American and foreign scholars, and which contains, besides, many of the bright thoughts and original interpretations of the author, whose contributions to the subject are so many and so valuable.

P. J. J. Valentini publishes an "Analysis of the Pictorial Text inscribed on Two Palenque Tablets" (Worcester, Mass., 24 pp., 8°), being a reprint from *Proc. Amer. Antiq. Soc.*, October, 1895.

To the "American Anthropologist" (vol. viii. pp. 205-222) Dr. J. W. Fewkes contributes a plentifully illustrated article on "The God 'D' in the Codex Cortesianus."

Prof. Cyrus Thomas' paper, "Prehistoric Contact of Americans with Oceanic Peoples," in the "American Antiquarian" (vol. xvii. pp. 101-111), trenches upon very doubtful ground of myth-comparison and word-equation. It must be confessed that no connection between Mayan and East Indian languages, culture, or mythology has yet been made out satisfactorily. The third paper of Professor Thomas (vol. xvii. pp. 191-203) does not strengthen his position. Another path somewhat dangerous to tread is entered upon by R. G. Haliburton in his essay on the "Survival of Dwarf Races in the New World" (*Proc. Am. Ass. Adv. Sci.* vol. xliii. pp. 337-344).

SOUTH AMERICA. — During the year several articles upon Peru of interest to the folk-lorist have appeared. Among these are the following: "The Huacos of Chira Valley, Peru" ("American Anthropologist," vol. viii. pp. 8-22), by S. S. Scott, who, besides describing the grave-technique of the old Peruvians, notes the fact that "At Catacaos, near Piura (the old San Miguel de Piura, the first permanent city founded by the Christians in Peru), there exists to-day a very curious community of Indians, whose manners and customs differ greatly from those of their Cholo neighbors;" "Primitive Trephining in Peru," by J. H. McCormick, in the "Journal of Practical Medicine," New York (vol. x. pp. 437-442); "The Character and Antiquity of Peruvian Civilization" (reprinted from "Denison Quarterly," Granville, O., 10 pp., 8°).

Dr. Jacopo Danielli, in the "Archivio per l' Antropologia e la Etnologia" (vol. xxiv. pp. 105-115), publishes a "Contributo allo

Studio del Tatuaggio negli antichi Peruviani." The study is based on the collection of mummies preserved in the Jardin des Plantes, Paris, and elsewhere, and is accompanied by four plates containing forty-three figures of various tattoo marks.

The "American Antiquarian" (vol. xvii. pp. 167-170) contains an article (a translation from the Spanish of Acosta) on "The Calendar System of the Chibchas."

In the "List of the Tribes in the Valley of the Amazon," by Clements R. Markham ("Journal of the Anthropological Institute," London, vol. xxiv. pp. 236-284), are included some items of folk-lore and onomatology.

To the "Viaggi d'un artista nell' America meridionale. I Caduvei (Mbayà o Guaycurù)," Rome, 1895, 339 pp., Dr. C. A. Colini contributes an interesting historico-ethnographic preface, while the author himself, Guido Boggiano, a painter, gives his *impressions de voyage* among these primitive people.

A. F. C.

FOLK-LORE SCRAP-BOOK.

TREE-PLANTING AT CHILDBIRTH. — From "The Legend of Perseus," by E. Sidney Hartland, elsewhere reviewed, we take the following paragraphs: —

"On the island of Bali, in the East Indies, a cocoa palm is simply planted. It is called the child's 'Life-plant,' and is believed to grow up equally with him. When twins are born, in some Zulu tribes, the father plants two euphorbia-trees near the door of the hut. Among the Mbengas of Western Africa, when two babes are born on the same day, two trees of the same kind are planted, and the people dance round them. The life of each of the children is believed to be bound up with one of the trees; and if the tree dies, or is thrown down, they are sure that the child will die soon. The life of a new-born child is united by some of the Papuans with that of the tree by driving a pebble into the bark. . . . This is supposed to give them complete mastery over the child's life; if the tree is cut down, the child will die. . . . According to the Babylonian Talmud it was a Hebrew practice to plant a cedar at the birth of a boy, and a pine at the birth of a girl. On the New Marquesas Islands a breadfruit-tree is set apart for the use of every infant at its birth; or, if the parents are too poor to do this, a sapling is immediately planted. The fruit of the tree is taboo to every one save the child; even the parents dare not touch it. Among several European nations it is, or has been up to recent times, the custom to plant a tree at the birth of a child. When the poet Vergil was born, his parents are said to have planted a poplar, in the hope that, as that tree overtopped all the rest, their son's greatness would outstrip all others'. Poplars are still set in the neighborhood of Turin when a girl is born; and they become in after years the maiden's dower. In Switzerland an apple-tree is set for a boy, a pear or nut for a girl; and it is believed that as the young tree flourishes, so will the child. In Aargau, in particular, it was the custom, not many years back, to plant a fruit-tree on the land of the commune for every infant that was born; and if a father was enraged with a son who was at a distance, and therefore out of his reach, he would go to the field and cut down the tree planted at his son's birth. In England we still hear sometimes of trees being planted at a birth. Count de Gubernatis, I know not on what authority, asserts that there are families in Russia, Germany, England, France, and Italy, whose practice is to plant at the birth of a child a fruit-tree, which is loved and tended with special care as the symbol of the child and of the child's fate. Only thirty years ago it was the custom of the good folk of Liège to plant a tree in the garden when a child was born; a custom which, it seems, is still continued in some parts of Belgium. In the province of Canton, in China, although we are not informed that trees are planted on the like occasions, we seem to have a relic of some such practice in the superstition requiring a child's fortune to be told, in order to ascertain the particular idol or tree to which he belongs. It is thought that a tree is planted in the spirit-world to

represent the life in this world, and that the child is as much the fruit of the tree as it is that of the womb. It is difficult to see how such a thought could have originated, unless it were connected with the planting of a tree in this world when the babe was born.

Nor is it only at a birth that the life-token is planted. Among the English-speaking population on the Eastern Shore of the Chesapeake, when one of a family leaves home, a bit of live-for-ever is stuck in the ground to indicate the fortune of the absent one. It will flourish if he prosper; otherwise it will wither or die. An Italian work, falsely attributed to Cornelius Agrippa, gives the following prescription for divining the health of a person not far distant: Gather onions on the eve of every Christmas, and put them on an altar, and under every onion write the name of one of the persons as to whom information is desired. When planted, the onion that sprouts the first will clearly announce that the person whose name it bears is well. In the northeast of Scotland, when potatoes were dug for the first time in the season, a stem was put for each member of the family, the father first, the mother next, and the rest in order of age. Omens of the prosperity of the year were drawn from the number and size of the potatoes growing from each stem. Every Roman emperor solemnly planted on the Capitol a laurel, which was said to wither when he was about to die. It was the custom, too, of a successful general at his triumph to plant in a shrubbery set by Livia a laurel, which was believed to fade away after his death.

A PUEBLO RABBIT-HUNT.—Under the signature of "J. M. S.," a writer in the "New York Evening Post," July 20, 1895, dating his letter from Albuquerque, N. M., gives an account of a rabbit-hunt in New Mexico.

"The Pueblo Indians of New Mexico have an annual rabbit-hunt, which is a great event with them. It takes place with the appearance of the new moon in September. A sacred dance precedes the hunt, for with the Pueblo Indian dancing is a form of worship as well as of amusement.

"The ceremonies of the annual rabbit drive are conducted by the *shaman* (medicine-man) of the village. Under his direction prayer-plumes are planted around the village on the day preceding the hunt. These 'prayers' are sticks, notched at one end, about a foot in length, with a tuft of feathers tied on with a corn shred. Only feathers of the brightest plumage are used, as those of the woodpecker, bluebird, or redbird. Black feathers are considered to bring bad luck. The feathers of a blackbird or of a raven are of ill omen, and if found in the possession of any one he would be taken from the village and beaten to death as a witch. These 'prayers' are planted at intervals of about fifty feet in every direction for about a mile from the village. The distributors of them are first sprinkled by the *shaman* with sacred corn-meal. The 'prayers' are first planted to the east, and then to the north, south, and west; and the myriads of plumes seen on a plain give a picturesque appearance, something like a field of vari-colored flowers, or a garden in bloom.

"In front of every Pueblo village, facing to the east, is a shrine — a four

or five-foot stone structure, with two chambers. The shrine is topped with a smooth stone. Into these chambers and around the shrine are thrown the skulls and bones of rabbits killed at the hunt. At the next annual drive new bones are placed at the shrine. Each Indian engaging in the hunt is supposed to take from the shrine a charm in the shape of a bone of one of the rabbits, but in reality he has carved from stone a fetish resembling that part of the rabbit which strikes his fancy. This is supposed to give him luck in the drive. Bundles of prayer-plumes, inclosed in sacred corn-husks, are placed in the shrine; and when the ceremonial of each Indian hunter taking his peculiar charm has ended, the shrine is closed until the next annual drive.

"Each hunter places his charm around his neck, and then they all repair to the *estufa* (church) for their worship dance. The Indian believes that this fetish gives him the cunning and swiftness that the rabbit possesses. After all have squatted upon the floor, the *shaman* gives to each a sacred cigarette, made of native tobacco, and rolled in corn-husk. All smoke in silence. This is supposed to blind the red eyes of the rabbit, so that his capture may be assured. When all have finished, the *shaman* grunts, and then pitches a tune in which all join. Strangely there are no tenor or soprano voices among the Pueblo Indians, and as every one sings in nearly the same strain, their music is discordant — if it may be classed as music.

"About sundown, while the hunters are engaged in the preliminaries, the *alguacil* (high sheriff of the village) goes through the narrow and crooked streets shouting in a nasal tone that the hunt will take place the next morning; that the *shaman* will lead, that he has selected twenty braves for the hunt, mentioning their names, and that the rabbit-hunt dance will now begin — everybody must come. Whatever effect the cigarette smoking and the sacred singing may have had in paralyzing the rabbits is certainly dispelled by the discordant yells of this town crier.

"About dark the squaws build a fire near the door of the *estufa*, and then return to their huts — women not being permitted to enter the sacred *estufa*, nor witness the ceremonies. The medicine-man furnishes the spark for the fire by briskly rubbing together two sticks. This is considered sacred fire; if furnished otherwise it would be a profanation, and, besides, they would not kill any rabbits. The Pueblos believe that the sacred fire rests in trees, and that it can be had only in this manner.

"At a signal from the *shaman*, which is a grunt, all rise and form in line facing the east — the *shaman* at the head. He first sprinkles the floor with corn-meal, and then the men file before him, each receiving a sprinkling. The line has now formed as a crescent, opening to the east. The dance begins with a song, which is supposed to have the effect of so charming the rabbits that they cannot hear the approach of the hunter on the morrow. The dance is a slow promenade in single file; with a hippety-hop step, and the chanting is equally monotonous. Two men in front carry concave gourds in their left hands, over which they draw a notched stick. Those who have heard the raspings of a Chinese fiddle can have some idea of this excruciating noise. The men are bare-footed and bare-legged,

wearing only a patchwork of rabbit-skin around the body, reaching from the shoulders to the knees and loins. The breast is bare, with the exception of a coat of red paint, describing the figures of rabbits. During the height of the music one of the dancers jumps into the middle of the room with a 'Ho! Ho!' He imitates the jumping of a rabbit, and the manner in which that animal is to be killed the next day by the successful hunters. This is received with many grunts of approval. The dance lasts till after midnight, or ends with the endurance of the dancers.

"The next morning at sunrise the hunters meet in the *estufa*, and after each has smoked a sacred cigarette, they mount their ponies and form a line facing to the east — the direction of the hunt. Each hunter has several weapons like boomerangs tied to his saddle by buckskin thongs. A grunt from the *shaman*, and they form into the shape of a crescent, opening at the east. Another grunt, and there is a race to the point designated — two, or three, or even ten miles distant. Over the broad mesas they charge, hurling their boomerangs with almost unerring aim at the fleeing rabbits; now dismounting to bag their game, and off again with the speed of the wind. They know the haunts of the animals, and divide into groups to surround the likely fields, some routing up the rabbits, while others topple them over with the boomerang.

"The hunt ends about sundown, when the hunters return to the village, each carrying upon his pony the game that he has bagged, in a sack made of rabbit-skins. Those who have not killed many have very little to say, as usual with unlucky huntsmen. As they approach the village, singing the song of the rabbit-hunt, fires are seen just without the gate and near the shrine and the chanting of women is heard. They have gathered to welcome the return of the hunters, and are reëchoing the song of the rabbit-hunt. They meekly welcome the braves, and follow them to the cacique's house, all singing. Each hunter presents to the cacique a choice rabbit, — perhaps the largest of the catch, — and after serenading him they depart to their respective huts, and each prepares his own family feast.

"So the annual rabbit-hunt is ended. The hunter eats the head of the rabbit he has killed. This is supposed to give him power to kill others. They roast the rabbits in adobe ovens, or stew them whole, with corn-meal, in earthen jars. It is considered bad luck to eat a rabbit when fried.

"In the folk-lore of the Pueblo Indians is found a pretty legend of the rabbit-hunt: There was a little maid who had no brother to hunt rabbits for her, and as her widowed mother was too decrepit, she thought she would try her own luck. When out one day the usual rain-storm blew up, and she took refuge in the hollow of a tree. While waiting for the storm to pass, a big demon, twenty feet high and about half that measure around the girth, came to the tree and invited her out to supper — that is, she was to be the supper. As he was about to crawl into the hollow of the tree she threw to him her lunch, which he swallowed, basket and all. Then she handed out the few rabbits that she had killed, and he still cried for more. She stripped off her garments, and he swallowed these. He now found that he was so swollen that he could not enter the hollow. With his axe

he began to enlarge the opening in the tree, and now the little maid began to cry and call for her mother. Three powerful spirits, who conveniently happened to be near, heard the noise of the demon's axe, and hurried to the spot. They conquered him in short order, held an autopsy on his frame, and returned to the maiden her clothing and rabbits. As she could not marry them all, she thanked them 'ever so much.' They escorted her safely home, and she told the story to her anxious mother, who weaved it into a song, and it has ever since lived in tradition, and been sung by the braves at each recurring annual rabbit-hunt."

NOTES AND QUERIES.

A NURSERY YARN. — "Bets Remington and I was gals together, and the only difference betwixt us two was, I was rich and she was poor. As I sat spinning at my little wheel, I heard some one knock at the door. Come in, Bets, says I; and who should come but Bets. Why, Bets, says I, What's the news? Well, she was going to get married. Well, says I, if you're going to get married, you'll be wanting some things. So I went up stairs and got a matrass, and a couple of pair of pillowbeds, and two old sheets, and brought 'em down, and says I, Here, Bets, and I went down stairs, and I got a pound cake, and a plum cake, and a whole cheese. And I got 'em before her, and she ate, and she ate, till I thought, my soul, she'd die. Then, said she, I must do as beggars do, eat and run. What's your hurry, Bets? says I. Can't you stay a little longer? No, says she, it's a dark night, and a lone road. So she went out, and she got into a rang horse, and a ranketty shay, and she went off singing,

'Friendship's like a spider's web, aysily broken.'

This is to be repeated with lips drawn over the teeth, as if they belonged to an old woman; the reciter may wear spectacles and cap. What a "rang" horse is, I do not know. On repeating the words to a New England woman, now living in Quincy, Illinois, she said: "Why, that's what I used to be told when I was a child. At the words, "ate, ate, ate," the hands are raised in amazement.

Mrs. F. B. Knapp.

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ELEVENTH ANNUAL REPORT OF THE BUREAU OF ETHNOLOGY to the Secretary of the Smithsonian Institution. 1889-90. By J. W. POWELL, Director. Washington: Government Printing Office. 1894. Pp. xlvii, 553.

The assertion has often been made, in the pages of this Journal, that the contributions recently made to the record of primitive tradition in America

exceed in value those contributed by all other portions of the globe, and that these are calculated so completely to revolutionize the theory of early religion and mythology, that the doctrines of text-books are already out of date, and that no valuable discussion can be offered on any related theme without attention to their lessons. These remarks are enforced and justified, in an additional degree, by every passing year. The Twelfth Annual Report of the Bureau of Ethnology will go into the hands of all students of myth; in this place it is not possible, as it will not be necessary, to offer anything more than a cursory indication of its contents.

The paper of Matilda Cox Stevenson on "The Sia" (pp. 9-157) deals with one of the pueblo peoples, by force converted to Christianity in 1692, but which has retained its ancient beliefs and observances, giving only a nominal attention to the ecclesiastical usages, which it duplicates with its hereditary rites, the infant having received tribal consecration before the priest confers baptism. A long and valuable section of the treatise is occupied with the cosmogony, in the main obviously pre-Columbian, although here and there exhibiting the influence of Christian suggestions. Next are related the rain ceremonials, and other rites of the theurgic societies. Two points we may mention: the sacred meal strewn in a line, in order to form a road for the spirits, is supposed to attract them by its use as their food; the symbolical pouring of water into a sacred vessel to produce rain. A selection is given of songs used in rites. An especially interesting chapter is that on Childbirth; here the value of a feminine collector is evident. Especially will be remarked the obviously pre-Columbian presentation of the four days old babe to the father Sun. Mortuary customs and myths conclude the paper.

Mr. Lucien M. Turner's account of the "Ethnology of the Ungava district" (Hudson's Bay Eskimo), (pp. 167-350), is mainly concerned with physical characteristics, raiment, and culture, but includes sections on religion, festivals, and folk-lore. The view is more external than that of the paper before described, as the life is harder. Particularly may be mentioned the statements regarding the doctrine of spirits (p. 273).

"A Study of Siouan Cults," by J. Owen Dorsey, cannot but cause a sigh over the lamented writer, whose loss is so irreparable. Mr. Dorsey was well aware how imperfect was the record of cult among certain tribes of this family. It was his ambition to spend a year in the field, making for the time being linguistic work secondary, and recording the ceremonials of Osages and others. The study does not present, therefore, any finality. Here will be found gathered with the author's usual exactness and conscientiousness, as much as at the time of writing was known concerning Siouan worships.

IV. IV. N.

CHINOOK TEXTS. By FRANZ BOAS. (Smithsonian Institution.) Washington: Government Printing Office. 1894. Pp. 278. (With two portraits.)

This remarkable collection is the result of an effort of the distinguished editor to gather the remains of this Salishan language; after long search

he succeeded in discovering at Bay Center, Pacific County, Washington, a single individual acquainted not only with the Chinook tongue, but also with its legendary literature, and possessed of intelligence so remarkable, as to be able to explain grammatical structure, and elucidate difficult sentences. Hence were derived the remarkable tales contained in this book. The fragment thus rescued from oblivion forces on our attention the sense of hopeless loss, and casts into a clear relief the deficiencies of scholarship.

The observations which occur to a reader of this lore are too manifold to be here even indicated. The literal translation of the texts show the difficulties in the way of the European, who tries to master a mode of expression so remote; they show how imperfect, how misleading, must necessarily be the vague reports obtained through interpreters. They explain clearly the reason why it is impossible that savage myths can have much effect on the traditions of the civilized races with whom they may chance to be in contact; they prove the complexity of what we choose to term primitive thought; they demonstrate the fallacy of scholars who imagine that what in the order of time comes early must needs be more simple and comprehensible than mental developments which succeed. While exhibiting a general resemblance to Old World myth, a similarity which the unity of human nature might lead us to expect, they indicate that any connection by way of transmission is remote, if indeed existent. In this respect they make a contrast to the lore recorded of many Indian tribes; this divergence strengthens the *a priori* likelihood that the parallelism mentioned is, in large measure, at least, simply the result of recent historical contact with Europeans. These stories give no support to the theory that the operations of human fancy are so similar, that identity of plot and phrase may reasonably be expected, without the implication of any transference of thought; on the contrary, they tend to illustrate the likelihood of independent developments being essentially divergent. Such, at least, are the impressions made by the perusal, modified by the consideration that the fragment is only a small part of a tribal whole, and also that the Chinook traditions must themselves be understood and accounted for only in the presence of the body of tradition of contiguous races, of which so little has hitherto been accessible. All these reflections go to strengthen the impression of melancholy, which has already been emphasized.

The collection includes eighteen myths, a number of paragraphs descriptive of belief and of custom, and two historical tales. If anything can explode the stupid idea that mythology is of no consequence, that human life can be studied without attention to human thought, that, to use a shallow expression, what is to be considered is not what men say, but what they do, it would be such a gleaming as that before us. As a proof may be given the substance only of one of the tales. Blue-Jay, the especial hero of these stories, the representative of intelligence and skill, is living alone with his sister Iō-f. The ghosts, however, buy Iō-f for a wife, by payment made to her family, and carry her away at night. Robin starts in

quest : in vain he consults birds and trees, until at last he finds an object which can direct him. By day he comes to the ghost town ; in general the houses seem untenanted ; from a single one arises smoke. He enters, and finds his sister : the other habitations contain only bones, but his sister lets him know that these are the ghosts. Darkness comes on, and the house is full of people, who speak in whispers. These are the relations of his brother-in-law. Blue-Jay goes fishing, and receives a guide ; his sister charges him to converse only in whispers. Forgetting himself, he speaks in a loud voice, and on a sudden it is a skeleton that is sitting in the stern of the canoe. He catches a bough, of which the leaves turn to salmon ; it is thus the ghosts fish. In the morning he goes to the beach, and sees the canoes of the ghosts ; they are moss-grown, and have holes. His acquaintances of the night before are now skeletons ; at dark the ghosts revive, but only while he refrains from loud remark. A whale is thrown up on the shore ; he shouts, and this too turns to bones. Unable to refrain from malicious pranks, in the daytime Blue-Jay unites the bones of different persons, joining a child's skull to an old man's frame ; when the persons so treated became animate, the consequences are disastrous. The ghosts get tired of these practical jokes, and send Blue-Jay home. He will meet prairie-fires (it appears that the home of the dead has flaming barriers). His sister provides him with five buckets of water (five is the sacred number in these tales), charging him on no account to exhaust his store. Signs of flame appear in the red flowers which cover the first prairie. Blue-Jay, beset by fire, does not observe his sister's warning ; the fifth prairie blazes, and his water is gone ; he is destroyed and himself becomes a ghost. His trail leads to the river (this Hades has a Styx) ; his sister launches a canoe, and carries him over. Now all is changed in his eyes ; the canoes he thought wasted and worthless seem pretty. On the other side he sees dancing, and wishes to take part ; he tries to shout, and remains voiceless ; the ghosts laugh at him, returning his former taunts. Coming before the chief, he is reminded of his injuries ; he declares that his sister speaks falsely. After five nights, he enters the dance ; his sister forgets him for a moment (we must suppose that she has hitherto acted as his protector). She looks again, and sees him dancing on his head (the ghosts have taken the opportunity to avenge themselves). Now he has died a second time ; he is really dead.

Tales of this class seem to contain internal evidence that they had belonged to ritual, and are the remnant of an extensive tribal literature and a lost tribal worship. Thus the experience, piety, superstition, fancy of a race, the legacy of a thousand years, are represented by fables lingering in the recollection of a single survivor !

The section entitled "Beliefs, customs, and tales" would furnish citations of the first importance, but our space allows no such reference.

W. W. N.

KOREAN GAMES. With Notes on the corresponding Games of China and Japan. By STEWART CULIN, Director of the Museum of Archæology and Palæontology, University of Pennsylvania, Philadelphia. University of Pennsylvania. 1895. Pp. xxxvi, 177.

The first thing that will strike the eye of every person who takes up this book is the extreme beauty of execution. The ninety-eight games here mentioned are illustrated by one hundred and thirty-five figures introduced into the text, and by twenty-two plates. Of the latter about half are colored, making not only a relief to the eye, but a pleasing exhibition of costume. These illustrations are reproductions of Korean art, the sketches being in part by an artist of Tōkyō, in part from native books, and the colored plates after drawings executed in 1886 in Korea, at the instance of an American lady. The beauty of the type and paper corresponds; that the work, which is issued to subscribers, has found welcome, we gather from the fact that our copy is numbered 494.

The games here described are for the most part played with implements of some sort, kites, windmills, lanterns, swings, fruit-seeds, dominoes, tablets, chessmen, and the like. Others are games of motion and action, as hopping, jumping, wrestling, hide-and-seek, blind-man's-buff, and so on. Some of these are peculiarly Eastern, others universal. If any one will read the paragraphs, or note the sketches, describing cat's-cradle, see-saw, battledore and shuttlecock, blindman's-buff, counting-out, jackstones, and other sports, he will find it difficult to resist the natural conclusion that the Oriental sports exhibit only a form of the same amusement practised in Western Europe. One case exhibits a more doubtful problem. Mr. Culin mentions the game of "Violet Fighting;" this consists in interlocking the stems of the flower; the child whose flower survives the pull is victor. The amusement is common in the United States, and Dr. Beauchamp has pointed out that among Onondagas, in New York, it has given a name to the violet.

Attention is called to primitive conditions of Korean life, calculated to illuminate problems of origin; thus the people are still divided into classes determined by the four cardinal points and the middle.

In the Introduction is indicated a theory, that modern games are the survival of arrow divination. This conclusion was the result of joint study with Mr. F. W. Cushing; unluckily, the latter has not been able to complete the intended commentary to the games. The doctrine must therefore be left as the statement of a hypothesis hereafter to be justified by wider collection and detailed comparison. That cards have been employed for fortune-telling is illustrated by certain modern games; and a curious example has recently fallen under our notice. In a certain university, previous to a football match, the students who were on their way to the contest played in the cars a game of cards, in order to forecast the issue. The two sides represented the combatants, and the several cards were named in such a manner as to indicate the ball-plays. It was pointed out as strange, that the result coincided with the issue of the struggle. Thus the impulse which animated primitive custom is not extinct.

The views of Mr. Culin and of Mr. Cushing have been noticed in the last number of this Journal (pp. 250, 261). Leaving the general question for future consideration, we must content ourselves with noting a single suggestion of the volume before us. Mr. Culin (pp. 4-7) considers the "tilting toy," with which children are familiar, made in the form of a grotesque human figure, loaded at the base, and therefore returning to an erect position, however it may be made to rock. In France this toy is made to represent a Chinese mandarin, and is called "Le Poussat," in Germany "Buctzenmann." In Japan it represents the idol Daruma. Mr. Culin finds an etymology for the German word in the name Buddha, directly apparent in the French term, "p'ò sât," being a term applied in China to Buddhistic idols. In the interesting volume will be found accounts of the manner of playing Korean chess, backgammon, dominoes, and lotteries.

W. W. N.

THE LEGEND OF PERSEUS. A study of Tradition in Story, Custom, and Belief: by EDWIN SIDNEY HARTLAND, F. S. A. Vol. II. The Life-Token. (Grimm Library, No. 3.) London, David Nutt. 1895. Pp. viii, 445.

This work is not a special discussion of the Greek legend; on the contrary, the latter serves as a point of departure, from which the author journeys in order to examine the vast territory of myth and custom. The first volume, already reviewed in this Journal (vol. vii. p. 329), dealt with "The Supernatural Birth;" the second is occupied with "The Life-token," that is to say, the magical object, which in certain tales of the type under discussion is made to indicate a conclusion in regard to the welfare or misfortune of an absent friend. For example, a tree, by its blossoming or withering, may give token of the condition of the person with whom its health is connected. Examining this trait of the tales, Mr. Hartland shows that a parallel custom is extensively prevalent; passages of his chapter on this subject will be found above printed, and will indicate the scope and method of his book. Seeking a psychologic cause of such phenomena, the author finds this in the theory of "sympathetic magic." In two chapters, he examines the innumerable varieties of the belief that portions of a person's body, his hair or excrements, his footprints, his garb, even his proper name, must be kept from becoming common property, inasmuch as they constitute means by which a witch may achieve his ruin. Popular imagination does not make a distinction between these appendages of personality, even though removable, and that personality itself; after separation, the parts still participate in the being of the whole, share its diseases, and by their own state affect the condition of the patient. Hence the superstition preserved in America, as in European folk-lore, by which the hair must not be abandoned to the chances of discovery by a foe; hence the care taken not to let anything connected with the individual be interred with the dead, or with corrupted matter; hence the concealment of the proper name, the practice of changing appellations, the idea that injury done to matter in the possession of the conjurer will occasion the destruction of

the latter, the cures that depend on the Doctrine of Sympathy, as for instance the remedial practice of making waste away something that has touched a wart, in order that the latter may also disappear. Proceeding to consider sacred wells and trees. Mr. Hartland inquires into the world-wide practice which leaves at holy wells rags or bits of apparel; here analogy, he conceives, would lead to the supposition that originally entire garments were offered; yet the object is not the presentation of precious objects in order to placate the power of the spring, for the offerings seem never to have had value. The idea, thinks Mr. Hartland, is to bring into connection the holy influence with the wearer of the gift, who remains under its agency so long as the fragment waves from the tree. The same method of reasoning may be applied to the thrusting of pins into images or sacred trees; here an explanation has been sought, either in the injury done to the demon, who is thus under a threat which forces him to obey the admonition, or else in the stimulation of his memory, inasmuch as he is not likely to forget the suitor so long as a sharp point penetrates his substance. Mr. Hartland favors a more general view. It may here be remarked that this practice has a survival in the United States, and among the most educated young women in the city of New York, so the reviewer has been informed, pins found in the path are to be stuck in a tree for luck; the luck lasts as long as the pin remains. This is not merely an amusement, but a very serious superstition, the non-observance of which creates a degree of terror. Yet in this case there is no definite consciousness of any reason for the usage. The other explanations mentioned are quite in the line of primitive conceptions: one would like to get at the notions in the mind of the savages who use the custom; in this, as in other cases, it is impossible to hope for a complete unravelling without additional information. It is also to be observed that the mental states existing in all stages, down to the expiring survival in civilized lands, are equally worthy of record and examination, as indicating the continued evolution of intellectual processes. The latter part of the volume is devoted to the idea of kinship unity, as appearing in totemic, funeral, and marriage rites. Particularly to be noticed is the doctrine presented with regard to the *couvade*, or lying-in of the husband, as usual over a great part of the world. That the custom should not be recorded among certain tribes presumed to be the lowest may be easily explicable from the absence of the paternal relation; yet in America it is not found that mother-right is a bar to the habit. Rejecting the usual theory, that the husband's suffering is supposed sympathetically to benefit the wife, Mr. Hartland seeks a new explanation in the view that the object is to preserve the husband from the numerous dangers to which he would be exposed in the violation of complicated taboos, and which would react on the life of the child, who is united with him by unity of blood, and consequently of fate. The suggestion must be left for future decision.

The work of Mr. Hartland will be generally welcomed, as one of the general treatises, all too few, in which the great underlying and human conception of folk-lore are set forth. The perusal will give its readers a

lively sense of the narrowmindedness and insufficiency of old-fashioned classical scholarship, which supposed that it was possible to comprehend the ancient history of particular races without the slightest attention to that human whole of which any single development is but a branch. Happily, thanks to anthropologists and students of folk-lore, this misleading view, promotive only of misconception and error fatal in proportion to self-sufficiency, is slowly giving way to more reasonable conceptions. The work of Mr. Hartland should be included in the purchasing list of every considerable library.

W. W. N.

THE VOYAGE OF BRAN, SON OF FEBAL, TO THE LAND OF THE LIVING.

An Old Irish Saga, now first edited, with Translation, Notes, and Glossary, by KUNO MEYER. With an Essay upon the Irish Vision of the Happy Underworld and the Celtic Doctrine of Rebirth; by ALFRED NUTT. Section I. The Happy Underworld. (Grimm Library, Vol. IV.) London: David Nutt. 1895. Pp. xvii, 331.

The Voyage of Bran belongs to the class of folk-tales of which America has furnished a modernized example in the story of Rip Van Winkle. While Bran is walking in the neighborhood of his dun, he hears sweet music, and falls asleep. On awakening, he finds beside him a silver apple-branch, with white blossoms, also of silver. He enters his hall, and a woman mysteriously enters, who in the presence of his people sings stanzas setting forth the charms of a fairy land beyond the waves, free from disease and death, and inhabited by women. Bran, accompanied by thrice nine comrades, sails in quest of the Land of Women; after a long voyage, he reaches the island, and is drawn ashore by means of a ball of thread held in the hand of the queen. He finds a house, with a number of beds corresponding to the reckoning of his crew, and is served with delightful food. Here he remains for a year; after that time, one of the company is taken with homesickness, and they resolve to return, but are cautioned not to touch the soil of Ireland. On the Irish coast, they see folk who ask their names; Bran reveals himself; the strangers do not know him, but there is such a person mentioned in ancient histories. Nechran, for whose sake the travellers had left the Land of Women, leaps ashore, and immediately changes to ashes. Bran continues his wanderings.

This interesting narrative presents an old form of a widely diffused tale in the many variants of which the hero, after visiting a fairy habitation, on his return, finds his world altered, and discovers that he has been away three hundred years; the same time is given as the period of Bran's absence (the translation does not retain this number). It is clear that the theme is not peculiarly Celtic. As to the antiquity of the present version, the editor is of opinion that the Voyage (a literary composition) of Bran was written in the seventh century, a copy having been made in the tenth, whence comes the printed form. Without pretending to offer any critical opinion, it may be remarked that this conclusion cannot require implicit acceptance; it remains to be proved that verses like those contained in the

tale could not have been written in the tenth century; the character of the rhyme seems to indicate a time much later than that given for the authorship. As to the lapse of time, the suggestion may be ventured that the idea is derived from Psalms xc. 4: "A thousand years in thy sight are but as yesterday when it is past." (See also 2 Peter iii. 8.) At all events, such is the idea embodied in the narration.

In the second part of the volume, Mr. Alfred Nutt, writing not as an expert in Irish literature, but under the guidance of scholars such as H. Zimmer, W. Stokes, and others, undertakes to discuss the general subject of the stories relating to an island Elysium. He recites parallel Irish legends relating to the heroes Connla, Cuchulainn, and others, refers to the accounts of the voyages of St. Brendan and of Maelduin, to Irish visions of the Christian heaven, and considers the general relations of Irish heathen and Christian literature. Two types of Irish fairy tales are examined, in which the Sidhe, or fairies, are declared to dwell in a blessed isle, and where they are supposed to inhabit hills contiguous to human dwellings. Finally, the writer offers some discussion of early Jewish, Greek, Roman, Scandinavian, Iranian, and Hindu relations concerning their respective Elysiums. He concludes by attempting to present a chronological scheme for such literature. The essay, covering a wide territory, will be found suggestive to students of mythology.

A word of protest may here be permitted, intended to apply, not so much to the title of the present volume, as to the habit of students of Celtic tongues and their literatures. The term Celtic stands on a level with the term Aryan. There are Celtic languages, as Aryan languages, but it is not at all certain that there exist either Celtic or Aryan legends. Let us talk of Irish, Welsh, and Bretons, but not of Celts. The condition of Celtic studies is only retarded by such unwarranted generalization. Let the eponymic Celt, who is obliged to father so many children dubious or illegitimate, repose with Brute the Trojan, the eponymic founder of the two Britains.

W. W. A.

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15. *Revue des Traditions Populaires*. (Paris.) Vol. X. No. 4, April. Les métiers et les professions. LX. (Continued in Nos. 5-10.) — Le conte de Rampsinite. A. HAROU. — Rites et usages funéraires. XIX. Les abeilles en deuil. G. DE RIALLE. — Le Tabac. VII. R. BASSET. — Notes sur l'île de Batz. IV. Proverbes. G. MILIN. — Le corps humain. A. DE COCK. — No. 5, May. Les chansons populaires de l'Annam. P. D'ENJOY. — Coutumes de mariage. XXIV., XXV. F. FERTIAULT. — Pèlerins et pèlerinages. XIX., XX. G. DE RIALLE. — No. 6, June. La bergère et le loup. T. DE PUYMAIGRE. — Le droit coutumier des éleveurs d'abeilles en Samogitie. V. BUGIEL. — Légendes et contes de l'extrême Orient. XXXIV., XXXV. R. BASSET. — Les villes englouties. CLI. V. YASTREBOV. — Traditions et usages picards vers 1840. L. COLLOT. — No. 7, July. Contes du pays de Gaza (Southeast Africa). E. JACOTTET. (Continued in No. 10.) — Les montagnes. I.-VIII. A. HAROU. — Folklore polonais. — Théogonie et cosmograpie du peuple ukrainien. M. DE ZMIGRODZKI. — No. 8, August. Contes arabes et orientaux. X. PUTLIBAI WADIA. — Contes poitevins. R.-M. LACUVE. — Nos. 9, 10. September-October. Quelques traditions et croyances du Bas-Armagnac. A. DE LAZARQUE. — Les empreintes merveilleuses. LXXXII.-XCIX. R. BASSET. — L'habillement des statues. VI. L. MORIN.

16. *Bulletin de Folklore*. (Liège.) Vol. IV. No. 6, April-June, 1895. Contes I.: L'os qui chante. — Analyse des variantes. (Continued.) A. DE COCK and J. KARLOWICZ. — IV. Contes IV.: Les questions. — Contes V.: Les musiciens de Brême. — Contes VII.: Les deus bossus et les nains. — Contes IX.: Le bonhomme misère. — Coutumes. I.: Les noces (continued). A. HAROU; E. MONSEUR. — Béotiana. H. C. BOCLINVILLE. — Êtres merveilleux. II. Les changements. — Revue des livres.

17. *Ons Volksleben*. (Brecht.) Vol. VII. No. 4, 1895. De Processien. A. HAROU and J. CORNELISSEN. — Volksgeloof in Klein-Brabant. — Volksgebruiken en gewoonten in Noord-Brabant. P. N. PANKEN. (Continued in Nos. 5, 6. — Het Manneken in de Maan. J. CORNELISSEN. (Continued in No. 5.) — Iepersche sagen. A. HAROU. — No. 5. Kabyllische vertellingen. FR. PETERS. — Spotnamen op steden en dorpen. J. F. VINCX. — Kempische sagen. F. ZAND. (Continued in No. 6.) — No. 6. Volksgebruiken in Klein-Brabant.

18. *Wallonia*. (Liège.) Vol. III. No. 5, May, 1895. Risettes. I. Amusettes du Toucher. C. COLSON. (Continued in No. 10.) — Les Nains. — No. 6,

June. Les amoureux. — No. 8, August. Les marionnettes. Tristan et Isault, a Liège. C. DEMBLON. La fête paroissiale. — No. 9, September. Notes d'ethnographie sur Veviers au début de ce siècle. — Vieilles danses populaires au pays de Chimay. — No. 10, October. Le beau laurier chantant, conte. — Le Toussaint et le jour des âmes. — Légendes.

19. **Revista delle Tradizioni Popolari Italiane.** (Roma.) Vol. II. No. 6, May, 1895. Tradizioni popolari di Nuoro (Sardegna). (Concluded.) G. DELEDDA. — Credenze e superstizioni medioevali. L. CALLARI. — Leggende. — Canti popolari. — Credenzi e superstizioni popolari. — Usi e costumi popolari. — Giochi popolari. (With this number concluded the publication of this review, the Society of which it has been the organ having ceased to exist.)

20. **Alemannia.** (Bonn.) Vol. XXIII. No. 1, 1895. Schabach und seine Bewohner. J. J. HOFFMANN. — Zur Tannhäuserage. K. AMERSBACH. — No. 2. Bastlöserreime aus der Gegend von Heidelberg. O. HEILIG.

21. **Altpreuussische Monatsschrift.** (Königsberg.) Vol. XXXII. No. 5-6, 1895. Volksthümliche aus der Pflanzenwelt, besonders für Westpreussen. A. TREICHEL.

22. **Am Ur-Quell.** (Edited by F. S. KRAUSS, Vienna.) Vol. VI. No. 667. Menschenopfer in Serbien. F. S. KRAUSS. — Bienensegen und Bienenzauber. A. WIEDEMANN. — Quälgeister im Volksglauben der Rumänen. H. v. WLISLOCKI. — Das Kind in Glaube und Brauch der Pommern. A. HAAS. — Jüdendeutsche Sprichwörter aus Mähren, Böhmen, und Ungarn. E. KULKE. — Das oldenburger Trinkhorn und das "Glück von Edenhall." R. SPRENGER.

23. **Ethnologisches Notizblatt.** (Herausgegeben von der Direktion des Königl. Museum für Völkerkunde in Berlin; No. 2, 1895.) Notizen über Indisches. — Der Weltberg Meru nach einem japanischen Bilde. — Sammlung chinesische Volksgötter aus Amoy. — Anthropologisches Stiftungsfest. — Jahresberichte des Ethnologischen Bureaus in Washington.

24. **Mittheilungen der anthropologischen Gesellschaft in Wien.** (Vienna. Vol. XXV. No. 1, 1895. Über die Entwicklung der Indologie in Europa und ihre Beziehungen zur allgemeinen Völkerkunde. L. v. SCHROEDER. — Die Lappenbäume im magyarischen Volksglauben. H. v. WLISLOCKI. — Literaturberichte. — Sitzungsberichte. — Animismus im Judenthum. M. HABERLANDT. — Fest-Sitzung am 12 Februar 1895 zur Feier des fünfundzwanzigjährigen Bestehens. F. v. ANDRIAN-WERBURG. — Nos. 2-3. Studien zur germanischen Volkskunde. III. Das Hausrath des oberdeutschen Hauses. R. MERINGER. — Literaturberichte.

25. **Mittheilungen der schlesischen Gesellschaft für Volkskunde.** (Breslau: ed. by F. Vogt and O. Jiriczek.) Vol. I. No. 1. Über schlesischen Volksglauben. F. VOGT. — No. 2. Slavische Niederschläge im schlesischen Deutsch. W. NEHRING. — No. 3. Seelenglauben und Namengebung. O. JIRIZEK. — No. 4. Die Beziehungen des Brahmanismus zur indischen Volksreligion. A. HILLEBRANDT. — No. 5. Die Festtage im Glauben und Brauch des schlesischen Volkes. (Continued in Vol. II. No. 1.) — Vol. II. No. 1, 1895. Orientalische Einflüsse auf die deutsche Sprache. S. FRÄNKEL. — Schlesische Ostergebräuche. P. DITTRICH. — No. 2. Einladen zum Stiftungsfeste. — Griechische Märchen. W. KROLL. — Streifzüge durch die schlesischen Volkskunde. I. DRECHSLER. — Der Tod im schlesischen Kinderliede und die Interjection hunne. F. VOGT.

26. **Wiener Zeitschrift für die Kunde des Morgenlandes.** (Vienna.) Vol. IX. No. 3, 1895. Bemerkungen zu H. Oldenberg's Religion des Veda. (Concluded.) L. v. SCHROEDER.

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THE GROWTH OF INDIAN MYTHOLOGIES.

A STUDY BASED UPON THE GROWTH OF THE MYTHOLOGIES OF THE
NORTH PACIFIC COAST.¹

IN a collection of Indian traditions recently published (*"Indi-
nische Sagen von der Nord-Pacifischen Küste Nordamerikas,"*
Berlin, A. Asher & Co.), I have discussed the development of the
mythologies of the Indians of the North Pacific coast. I will, in
the following paper, briefly sum up the results at which I arrived in
my investigation, and try to formulate a number of principles which,
it seems to me, may be derived from it, and which, I believe, ought
to be observed in all work on mythologies and customs of primi-
tive people.

The region with which I deal, the North Pacific coast of our conti-
nent, is inhabited by people diverse in language but alike in culture.

The arts of the tribes of a large portion of the territory are so
uniform that it is almost impossible to discover the origin of even
the most specialized forms of their productions inside of a wide
expanse of territory. Acculturation of the various tribes has had
the effect that the plane and the character of the culture of most of
them is the same; in consequence of this we find also that myths
have travelled from tribe to tribe, and that a large body of legends
belongs to many in common.

As we depart from the area where the peculiar culture of the North
Pacific coast has reached its highest development, a gradual change
in arts and customs takes place, and, together with it, we find a
gradual diminution in the number of myths which the distant tribe
has in common with the people of the North Pacific coast. At the
same time, a gradual change in the incidents and general character
of the legends takes place.

¹ Paper read at the Seventh Annual Meeting of the American Folk-Lore Soci-
ety, Philadelphia, December 27, 1895.

We can in this manner trace what we might call a dwindling down of an elaborate cyclis of myths to mere adventures, or even to incidents of adventures, and we can follow the process step by step. Wherever this distribution can be traced, we have a clear and undoubted example of the gradual dissemination of a myth over neighboring tribes. The phenomena of distribution can be explained only by the theory that the tales have been carried from one tribe to its neighbors, and by the tribe which has newly acquired them in turn to its own neighbors. It is not necessary that this dissemination should always follow one direction; it may have proceeded either way. In this manner a complex tale may dwindle down by gradual dissemination, but also new elements may be embodied in it.

It may be well to give an example of this phenomenon. The most popular tradition of the North Pacific coast is that of the raven. Its most characteristic form is found among the Tlingit, Tsimshian, and Haida. As we go southward, the connection between the adventurers becomes looser and their number less. It appears that the traditions are preserved quite fully as far south as the north end of Vancouver Island. Farther south the number of tales which are known to the Indians diminishes very much. At Newetsee, near the north point of Vancouver Island, thirteen tales out of a whole of eighteen exist. The Comox have only eight, the Nootka six, and the Coast Salish only three. Furthermore, the traditions are found at Newetsee in the same connection as farther north, while farther south they are very much modified. The tale of the origin of daylight, which was liberated by the raven, may serve as an instance. He had taken the shape of the spike of a cedar, was swallowed by the daughter of the owner of the daylight, and then born again; afterwards he broke the box in which the daylight was kept. Among the Nootka, only the transformation into the spike of a cedar, which is swallowed by a girl and then born again, remains. Among the Coast Salish the more important passages survive, telling how the raven by a ruse compelled the owner of the daylight to let it out of the box in which he kept it. The same story is found as far south as Grey's Harbor in Washington. The adventure of the pitch, which the raven kills by exposing it to the sunshine, intending to use it for caulking his canoe, is found far south, but in an entirely new connection, embodied in the tradition of the origin of sun and moon.

But there are also certain adventures embodied in the raven myths of the north which probably had their origin in other parts of America. Among these I mention the tale how the raven was invited and reciprocated. The seal puts his hands near the fire, and grease drips out of them into a dish which he gives to the raven. Then

the latter tries to imitate him, but burns his hands, etc. This tale is found, in one or the other form, all over North America, and there is no proof that it originally belonged to the raven myth of Alaska. For other examples I refer to my book.

I believe the proposition that dissemination has taken place among neighboring tribes will not encounter any opposition. Starting from this point, we will make the following considerations : —

If we have a full collection of the tales and myths of all the tribes of a certain region, and then tabulate the number of incidents which all the collections from each tribe have in common with any selected tribe, the number of common incidents will be the larger the more intimate the relation of the two tribes and the nearer they live together. This is what we observe in a tabulation of the material collected on the North Pacific coast. On the whole, the nearer the people, the greater the number of common elements ; the farther apart, the less the number.

But it is not the geographical location alone which influences the distribution of tales. In some cases, numerous tales which are common to a certain territory stop short at a certain point, and are found beyond it in slight fragments only. These limits do not by any means coincide with the linguistic divisions. An example of this kind is the raven legend, to which I referred before. It is found in substantially the same form from Alaska to northern Vancouver Island ; then it suddenly disappears almost entirely, and is not found among the southern tribes of Kwakiutl lineage, nor on the west coast of Vancouver Island, although the northern tribes, who speak the Kwakiutl language, have it. Only fragments of these legends have strayed farther south, and their number diminishes with increasing distance. There must be a cause for such a remarkable break. A statistical inquiry shows that the northern traditions are in close contact with the tales of the tribes as far south as the central part of Vancouver Island, where a tribe of Salish lineage is found ; but farther they do not go. The closely allied tribes immediately south do not possess them. Only one explanation of this fact is possible, viz., lack of acculturation, which may be due either to a difference of character, to continued hostilities, or to recent changes in the location of the tribes, which has not allowed the slow process of acculturation to exert its deep-going influence. I consider the last the most probable cause. My reason for holding this opinion is that the Bilxula, another Salish tribe, who have become separated from the people speaking related languages and live in the far north, still show in their mythologies the closest relations to the southern Salish tribes, with whom they have many more traits in common than their neighbors to the north and to the south. If their removal were

a very old one, this similarity in mythologies would probably not have persisted, but they would have been quite amalgamated by their new neighbors.

We may also extend our comparisons beyond the immediate neighbors of the tribes under consideration by comparing the mythologies of the tribes of the plateaus in the interior, and even of those farther to the east with those of the coast. Unfortunately, the available material from these regions is very scanty. Fairly good collections exist from the Athapascan, from the tribes of Columbia River and east of the mountains, from the Omaha, and from some Algonquin tribes. When comparing the mythologies and traditions which belong to far-distant regions, we find that the number of incidents which they have in common is greater than might have been expected; but some of those incidents are so general that we may assume that they have no connection, and may have arisen independently. There is, however, one very characteristic feature which proves beyond cavil that this is not the sole cause of the similarity of tales and incidents. We know that in the region under discussion two important trade routes reached the Pacific coast, one along the Columbia River, which connected the region inhabited by Shoshonean tribes with the coast and indirectly led to territories occupied by Siouan and Algonquin tribes; another one which led from Athapascan territory to the country of the Bilxula. A trail of minor importance led down Fraser River. A study of the traditions shows that along these routes the points of contact of mythologies are strongest, and rapidly diminish with increasing distances from these routes. On Columbia River, the points of contact are with the Algonquin and Sioux; among the Bilxula they are with the Athapascan. I believe this phenomenon cannot be explained in any other way but that the myths followed the line of travel of the tribes, and that there has been dissemination of tales all over the continent. My tabulations include the Micmac of Nova Scotia, the Eskimo of Greenland, the Ponca of the Mississippi Basin, and the Athapascan of the Mackenzie River, and the results give the clearest evidence of extensive borrowing.

The identity of a great many tales in geographically contiguous areas have led me to the point of view of assuming that wherever a greater similarity between two tales is found in North America, it is more likely to be due to dissemination than to independent origin.

But without extending these theories beyond the clearly demonstrated truths of transmission of tales between neighboring tribes, we may reach some further conclusions. When we compare, for instance, the legend of the culture hero of the Chinook and that of the origin of the whole religious ceremonial of the Kwakiutl Indi-

ans, we find a very far-reaching resemblance in certain parts of the legends which make it certain that these parts are derived from the same source. The grandmother of the divinity of the Chinook, when a child, was carried away by a monster. Their child became the mother of the culture hero, and by her help the monster was slain. In a legend from Vancouver Island, a monster, the cannibal spirit, carries away a girl, and is finally slain by her help. Their child becomes later on the new cannibal spirit. There are certain intermediate stages of these stories which prove their identity beyond doubt. The important point in this case is that the myths in question are perhaps the most fundamental ones in the mythologies of these two tribes. Nevertheless, they are not of native growth, but, partly at least, borrowed. A great many other important legends prove to be of foreign origin, being grafted upon mythologies of various tribes. This being the case, I draw the conclusion that the mythologies of the various tribes as we find them now are not organic growths, but have gradually developed and obtained their present form by accretion of foreign material. Much of this material must have been adopted ready-made, and has been adapted and changed in form according to the genius of the people who borrowed it. The proofs of this process are so ample that there is no reason to doubt the fact. We are, therefore, led to the conclusion that from mythologies in their present form it is impossible to derive the conclusion that they are mythological explanations of phenomena of nature observed by the people to whom the myths belong, but that many of them, at the place where we find them now, never had such a meaning. If we acknowledge this conclusion as correct, we must give up the attempts at off-hand explanation of myths as fanciful, and we must admit that, also, explanations given by the Indians themselves are often secondary, and do not reflect the true origin of the myths.

I do not wish to be misunderstood in what I said. Certainly, the phenomena of nature are at the bottom of numerous myths, else we should not find sun, moon, clouds, thunder-storm, the sea and the land play so important a part in all mythologies. What I maintain is only that the specific myth cannot be simply interpreted as the result of observation of natural phenomena. Its growth is much too complex. In most cases, the present form has undergone material change by disintegration and by accretion of foreign material, so that the original underlying idea is, at best, much obscured.

Perhaps the objection might be raised to my argument that the similarities of mythologies are not only due to borrowing, but also to the fact that, under similar conditions which prevail in a limited area, the human mind creates similar products. While there is a

certain truth in this argument so far as elementary forms of human thought are concerned, it seems quite incredible that the same complex theory should originate twice in a limited territory. The very complexity of the tales and their gradual dwindling down to which I have referred before, cannot possibly be explained by any other method than by dissemination. Wherever geographical continuity of the area of distribution of a complex ethnographical phenomenon is found, the laws of probability exclude the theory that in this continuous area the complex phenomenon has arisen independently in various places, but compel us to assume that in its present complex form its distribution is due to dissemination, while its composing elements may have originated here and there.

It may be well to dwell on the difference between that comparative method which I have pursued in my inquiry and that applied by many investigators of ethnographical phenomena. I have strictly confined my comparisons to contiguous areas in which we know intercourse to have taken place. I have shown that this area extends from the Pacific coast to considerable distances. It is true that the mythologies of the far east and the extreme northeast are not as well connected with those of the Pacific coast by intermediate links as they might be, and I consider it essential that a fuller amount of material from intermediate points be collected in order that the investigation which I have begun may be carried out in detail. But a comparison of the fragmentary notes which we possess from intermediate points proves that most of those tales which I have enumerated as common to the east, to the north, and to the west, will be found covering the whole area continuously. Starting from this fact, we may be allowed to argue that those complex tales which are now found only in isolated portions of our continent either are actually continuous but have not been recorded from intermediate points; or that they have become extinct in intermediate territory; or, finally, that they were carried over certain areas accidentally, without touching the intermediate field. This last phenomenon may happen, although probably not to a very great extent. I observed one example of this kind on the Pacific coast, where a tale which has its home in Alaska is found only in one small group of tribes on southern Vancouver Island, where, as can be proved, it has been carried either by visitors or by slaves.

The fundamental condition, that all comparisons must be based on material collected in contiguous areas, differentiates our method from that of investigators like Petitot and many others, who see a proof of dissemination or even of blood relationship in each similarity that is found between a certain tribe and any other tribe of the globe. It is clear that the greater the number of tribes which are brought

forward for the purposes of such comparisons, the greater also the chance of finding similarities. It is impossible to derive from such comparisons sound conclusions, however extensive the knowledge of literature that the investigator may possess, for the very reason that the complex phenomenon found in one particular region is compared to fragmentary evidence from all over the world. By means of such comparisons, we can expect to find resemblances which are founded in the laws of the development of the human mind, but they can never be proofs of transmission of customs or ideas.

In the Old World, wherever investigations on mythologies of neighboring tribes have been made, the philological proof has been considered the weightiest, *i. e.*, when, together with the stories, the names of the actors have been borrowed, this has been considered the most satisfactory proof of borrowing. We cannot expect to find such borrowing of names to prevail to a great extent in America. Even in Asia, the borrowed names are often translated from one language into the other, so that their phonetic resemblance is entirely destroyed. The same phenomenon is observed in America. In many cases, the heroes of myths are animals, whose names are introduced in the myth. In other cases, names are translated, or so much changed according to the phonetic laws of various languages, that they can hardly be recognized. Cases of transmission of names are, however, by no means rare. I will give only a few examples from the North Pacific coast.

Almost all the names of the Bilxula mythology are borrowed from the Kwakiutl language. A portion of the great religious ceremony of the Kwakiutl has the name "tlokwala." This name, which is also closely connected with a certain series of myths, has spread northward and southward over a considerable distance. Southward we find it as far as the Columbia River, while to the north it ceases with the Tsimshian; but still farther north another name of a part of the ceremonial of the Kwakiutl is substituted, *viz.*, "nontlem." This name, as designating the ceremonial, is found far into Alaska. But these are exceptions; on the whole, the custom of translating names and of introducing names of animals excludes the application of the linguistic method of investigating the borrowing of myths and customs.

We will consider for a moment the method by which traditions spread over contiguous areas, and I believe this consideration will show clearly that the standpoint which I am taking, *viz.*, that similarity of traditions in a continuous area is always due to dissemination, not to independent origin, is correctly taken. I will exemplify this also by means of the traditions of the North Pacific coast, more particularly by those of the Kwakiutl Indians.

It seems that the Kwakiutl at one time consisted of a number of village communities. Numbers of these village communities combined and formed tribes; then each village community formed a clan of the new tribe. Owing probably to the influence of the clan system of the northern tribes, totems were adopted, and with these totems came the necessity of acquiring a clan legend. The social customs of the tribe are based entirely upon the division into clans, and the ranking of each individual is the higher — at least to a certain extent — the more important the legend of his clan. This led to a tendency of building up clan legends. Investigation shows that there are two classes of clan legends: the first telling how the ancestor of the clan came down from heaven, out of the earth, or out of the ocean; the second telling how he encountered certain spirits and by their help became powerful. The latter class particularly bear the clearest evidence of being of a recent origin; they are based entirely on the custom of the Indians of acquiring a guardian spirit after long-continued fasting and bathing. The guardian spirit thus acquired by the ancestor became hereditary, and is to a certain extent the totem of the clan, — and there is no doubt that these traditions, which rank now with the fundamental myths of the tribe, are based on the actual fastings and acquisitions of guardian spirits of ancestors of the present clans. If that is so, we must conclude that the origin of the myth is identical with the origin of the hallucination of the fasting Indian, and this is due to suggestion, the material for which is furnished by the tales of other Indians, and traditions referring to the spiritual world which the fasting Indian may have heard. There is, therefore, in this case a very strong psychological reason for involuntary borrowing from legends which the individual may have heard, no matter from what source they may have been derived. The incorporation in the mythology of the tribe is due to the peculiar social organization which favors the introduction of any myth of this character if it promises to enhance the social position of the clan.

The same kind of suggestion which I mentioned here has evidently moulded the beliefs in a future life. All myths describing the future life set forth how a certain individual died, how his soul went to the world of the ghosts, but returned for one reason or the other. The experiences which the man told after his recovery are the basis of the belief in a future life. Evidently, the visions of the sick person are caused entirely by the tales which he had heard of the world of the ghosts, and the general similarity of the character of this tale along the Pacific coast proves that one vision was always suggested by the other.

Furthermore, the customs of the tribe are such that by means of

a marriage the young husband acquires the clan legends of his wife, and the warrior who slays an enemy those of the person whom he has slain. By this means a large number of traditions of the neighboring tribes have been incorporated in the mythology of the Kwakiutl.

The psychological reason for the borrowing of myths which do not refer to clan legends, but to the heavenly orbs and to the phenomena of nature, are not so easily found. There can be no doubt that the impression made by the grandeur of nature upon the mind of primitive man is the ultimate cause from which these myths spring, but, nevertheless, the form in which we find these traditions is largely influenced by borrowing. It is also due to its effects that in many cases the ideas regarding the heavenly orbs are entirely inconsistent. Thus the Newetsee have the whole northern legend of the raven liberating the sun, but, at the same time, the sun is considered the father of the mink, and we find a tradition of the visit of the mink in heaven, where he carries the sun in his father's place. Other inconsistencies, as great as this one, are frequent. They are an additional proof that one or the other of such tales which are also found among neighboring tribes, — and there sometimes in a more consistent form, — have been borrowed.

These considerations lead me to the following conclusion, upon which I desire to lay stress. The analysis of one definite mythology of North America shows that in it are embodied elements from all over the continent, the greater number belonging to neighboring districts, while many others belong to distant areas, or, in other words, that dissemination of tales has taken place all over the continent. In most cases, we can discover the channels through which the tale flowed, and we recognize that in each and every mythology of North America we must expect to find numerous foreign elements. And this leads us to the conclusion that similarities of culture on our continent are always more likely to be due to diffusion than to independent development. When we turn to the Old World, we know that there also diffusion has taken place through the whole area from western Europe to the islands of Japan, and from Indonesia to Siberia, and to northern and eastern Africa. In the light of the similarities of inventions and of myths, we must even extend this area along the North Pacific coast of America as far south as Columbia River. These are facts that cannot be disputed.

If it is true that dissemination of cultural elements has taken place in these vast areas, we must pause before accepting the sweeping assertion that sameness of ethnical phenomena is *always* due to the sameness of the working of the human mind, and I take clearly and expressly issue with the view of those modern anthropologists

who go so far as to say that he who looks for acculturation as a cause of similarity of culture has not grasped the true spirit of anthropology.

In making this statement, I wish to make my position perfectly clear. I am, of course, well aware that there are many phenomena of social life seemingly based on the most peculiar and most intricate reasoning, which we have good cause to believe have developed independently over and over again. There are others, particularly such as are more closely connected with the emotional life of man, which are undoubtedly due to the organization of the human mind. Their domain is large and of high importance. Furthermore, the similarity of culture which may or may not be due to acculturation gives rise to the same sort of ideas and sentiments which will originate independently in different minds, modified to a greater or less extent by the character of environment. Proof of this are the ideas and inventions which even in our highly specialized civilization are "in the air" at certain periods, and are pronounced independently by more than one individual, until they combine in a flow which carries on the thought of man in a certain direction. All this I know and grant.

But I do take the position that this enticing idea is apt to carry us too far. Formerly, anthropologists saw acculturation or even common descent wherever two similar phenomena were observed. The discovery that this conclusion is erroneous, that many similarities are due to the psychical laws underlying human development, has carried us beyond its legitimate aim, and we start now with the presumption that all similarities are due to these causes, and that their investigation is the legitimate field of anthropological research. I believe this position is just as erroneous as the former one. We must not accuse the investigator who suspects a connection between American and Asiatic cultures as deficient in his understanding of the true principles of anthropology. Nobody has proven that the psychical view holds good in all cases. To the contrary, we know many cases of diffusion of customs over enormous areas. The reaction against the uncritical use of similarities for the purpose of proving relationship and historical connections is overreaching its aim. Instead of demanding a critical examination of the causes of similarities, we say now *a priori*, they are due to psychical causes, and in this we err in method just as much as the old school did. If we want to make progress on the desired line, we must insist upon critical methods, based not on generalities but on each individual case. In many cases, the final decision will be in favor of independent origin; in others in favor of dissemination. But I insist that nobody has as yet proven where the limit between these two modes of origin

lies, and not until this is done can a fruitful psychological analysis take place. We do not even know if the critical examination may not lead us to assume a persistence of cultural elements which were diffused at the time when man first spread over the globe.

It will be necessary to define clearly what Bastian terms the elementary ideas, the existence of which we know to be universal, and the origin of which is not accessible to ethnological methods. The forms which these ideas take among primitive people of different parts of the world, "die Völker-Gedanken," are due partly to the geographical environment and partly to the peculiar character of the people, and to a large extent to their history. In order to understand the growth of the peculiar psychical life of the people, the historical growth of its customs must be investigated most closely, and the only method by which the history can be investigated is by means of a detailed comparison of the tribe with its neighbors. This is the method which I insist is necessary in order to make progress towards the better understanding of the development of mankind. This investigation will also lead us to inquire into the interesting psychological problems of acculturation, viz., what conditions govern the selection of foreign material embodied in the culture of the people, and the mutual transformation of the old culture and the newly acquired material.

To sum up, I maintain that the whole question is decided only in so far as we know that independent development as well as diffusion have made each culture what it is. It is still *sub judice* in how far these two causes contributed to its growth. The aspects from which we may look at the problem have been admirably set forth by Professor Otis T. Mason in his address on similarities of culture.¹ In order to investigate the psychical laws of the human mind which we are seeing now indistinctly because our material is crude and unsifted, we must treat the culture of primitive people by strict historical methods. We must understand the process by which the individual culture grew before we can undertake to lay down the laws by which the culture of all mankind grew.

The end for which we are working is farther away than the methods which are now in greatest favor seem to indicate, but it is worth our struggles.

Franz Boas.

¹ *American Anthropologist*, 1895, p. 101.

LAPSE OF TIME IN FAIRYLAND.

IN No. XXXI. (vol. viii., 1895, p. 334) attention was directed to the idea, found in the tales of European and Asiatic countries, that among supernatural beings time passes so rapidly that to a mortal three centuries appear only as three days. The collection of myths of the North Pacific coast, by Dr. Boas, supply several examples of a similar conception as held by American aborigines. The stories exhibiting the trait are not variants of a single narrative, although more or less connected. To the Newetsee belongs a legend which has a certain resemblance to the Voyage of Bran (pp. 191, 192). A young man who has harpooned a seal is drawn in his boat, together with a cousin, a great distance westward, passing by many lands, and encountering adventures, until he arrives at the home of a being who gives him his daughter in marriage, and who restores to life the deceased cousin, whose bones are brought up from the depths of the sea; the guest after a time feels a longing to return, and receives as a present a chest containing skins which has the property of being inexhaustible. When he reaches his native land the voyager finds that the house is mouldy and his father aged; in reality, the four days are four years (it will be seen, however, that a longer time seems implied in the condition of the dwelling). This version appears to have imperfectly preserved the conception more clearly indicated in variants of other tribes, setting forth that a wanderer has descended to the bottom of the sea, there dwelt with a monstrous but wise being, observed the dances and learned the charms which after his return he practises, and of which his descendants continue to make use; thus among the Tsimschians, the dancers in a certain family still array themselves in the marine decorations which their ancestor is said to have brought up from the deep.

A Comox tale (p. 87) containing the notion of the years taken for days, but otherwise apparently different, is that of a father whose daughter has been stolen, and who, going in quest, is informed by the dead people that she has been ravished by a youth of the wolf folk. Accordingly he resorts to the house of the wolves, where he is well received as a kinsman, he sees a stag captured, and thence he returns. So often as his posterity desire to take a stag, they pray to the wolves, whom they name sons-in-law. Whether any relation of derivation exists between the narratives of the New World and of the Old may be left to future investigation.

W. W. N.

ANGOLAN CUSTOMS.

ONE source of the lamentable confusion and contradiction which bewilder the student of African affairs, when he begins to delve into the material before him, is found in the fact that travellers, missionaries, and authors, but especially writers in newspapers, so often neglect exactly to define the geographical boundaries of their statements. What is true of one country, district, or town, of one race, tribe, or individual, may be untrue of another. All statements made in regard to Africa in general must be received with great caution, and are of necessity very vague.

In this paper remarks on Tombo customs apply only to that place (near Loanda, Angola); those concerning oaths, funerals, and drinking apply to the whole district of Loanda, that is, Angola proper, and would be found true, with slight modifications, in almost any nation of the Province of Angola.

I. COURTSHIP AND MARRIAGE.

Tombo is a place on the right bank of the Quanza River, at no great distance from Loanda. The village is situated in the middle of swamps and luxuriant tropical forests of mangrove and other water-loving trees. The people are comparatively well-to-do, earning good wages as hewers of wood, and as boatmen. They provide Loanda with fuel, timber, bamboo chairs, baskets, and mats. Owing to their somewhat secluded position, they have preserved or developed customs which to some extent differ from those of their neighbors.

They begin courting in childhood. A boy's sweetheart is called his *kaloka*. This word is derived from the verb *ku-loka*, to swear, to confirm by oath. Accordingly, by its etymology the word corresponds to synonyms in European languages, such as *Verlobte* in German, *fiancée* in French, *promessa sposa* in Italian. All the presents which a boy or lad makes to his *kaloka*, however insignificant, are registered on a sheet of *almaço* paper. This is a strong, bluish, ruled paper of foolscap size. The presents generally consist of tobacco, of *diamba*, which is the wild hemp used as opium, and of handkerchiefs.

The girl who has accepted the offerings of a youth cannot become the wife of any other. In case he should die, or she should break her vow and give herself to another person, the latter is obliged to refund the injured party or his family the equivalent of the expense incurred for the sake of the girl. The mere attempt to estrange a girl's affection may be punished with a fine corresponding to the amount expended in securing such affection.

When a young man thinks that he has spent on his kaloka as much as he can afford, and has no prospect of soon acquiring the kilembu, that is to say the wedding-present expected by the parents of his kaloka, and at the same time considers that the courtship has lasted long enough, he may seize his kaloka and carry her away, by day or by night, wherever he may happen to surprise her. The girl may be carried off with her consent or without it. Frequently the parents are in the secret; but whether this be the case or not, they show little concern about the elopement. If questioned by the neighbors who notice the disappearance of the girl, they will quietly respond: "*A mu huku; a mu huku; uai ku ulo uê.*" That is: "She was ravished; she was ravished; she has gone to her sweetheart."

Supposing that the young man has not at the time the means wherewith to give the wedding-present, the parents can claim payment after the elopement. This *kilembu*, in Portuguese called *lem-bamcuto*, usually consists of several pieces of cotton cloth, a few demijohns of wine or rum, and ten to twelve dollars in cash. When the young man is too poor to pay the kilembu at once, he must go to work and earn it.

If, after due allowance of time, he should fail to pay off the debt, his wife has the right to seek or accept another husband; but the latter is bound to refund to the first husband all his disbursements during the time of wooing, in addition to the kilembu claimed by the parents. In such a case, the first husband has possessed his wife without cost.

Supposing, further, that the second husband should in his turn fail to fulfill his engagement to pay these two charges, but especially that of the first husband, the latter can take back his wife. Then it will be the second husband who will have enjoyed her society without expense. Provided these rules are observed, the rival husbands can live during and after these transactions in perfect harmony.

The Tombo people call an outsider, that is, any person who belongs to a different tribe or township, *dibangela*, plural *mabangela*. Such a stranger must pay a higher kilembu than a native, if he undertakes to win the hand and heart of a native girl.

II. UPANDA AND UPALAMA (ADULTERY).

In forming an opinion as to the moral level of the African negro, it is essential to distinguish between natives of the interior, who have remained free from intercourse with Europeans, Asiatics, or semi-civilized natives, and inhabitants of the coast belt or of large settlements, who have been under the influence of civilization, other than that of mission stations.

The impression left by a conscientious investigation in all larger

sections of the continent occupied by the negro race is, that wherever contact with secular civilization has exerted an influence on the relations between the sexes, the change has, on the whole, been for the worse. Wherever, on the contrary, the natives have remained independent and free from civilizing influences, their moral level, as regards social purity, is comparatively high; at least strikingly higher than in the semi-civilized state. If that level is found to be, even at its best, far below the Christian standard, this inferiority is in a large measure due to the institution of polygamy, and deplorable tribal customs. Sometimes shocking deeds are committed with pure intentions, or made compulsory by iniquitous customs, fashions, or laws. As far as my experience goes, I have found the African negroes to be as strict observers of their religious ceremonies and tribal laws or customs as any other race; but it must be confessed that while the belief in witchcraft, the practice of polygamy, and the institution of slavery prevail, there is no possibility of healthy development and progress.

In Angola, the crimes of filicide, parricide, and matricide, for instance, are practically unknown among the independent tribes, and even in the semi-civilized settlements. This fact gives small support to theorists who attribute such deeds, occurring in civilized countries, to atavism. Adultery and incest are much more frequent among the semi-civilized than among the untutored natives. With these, a man who covets his neighbor's wife would not, as the half-civilized man does, seduce another man's wife in that man's house. He will carry her off by ruse and force, and then pay the fine of his crime, called *upanda*. (Adultery itself is termed *panda*.) He is so much afraid of the *upalama*, which is the influence of jealousy on the health and affairs of a rival, that he does not dare to seat himself in the place just vacated by his rival, nor would he have the courage to lie down on his rival's bed. Even the corpse of a defunct rival inspires such awe that the man who is conscious of having, perhaps secretly, sinned against him, is in terror of entering the house of mourning or of touching the coffin. A *palama*, or rival, must not visit the other, nor come in contact with him, lest he should contract a disease as the result of the influence or emanation of *upalama*. In order to protect themselves against this influence, rivals obtain from the *kimbanda*, or medicine-man, a particular kind of *ponda*, that is to say belt, or a stick, called *muixi ua jipaulu*, which are believed to ward off the *upalama*. So great is the fear of *upalama*, or jealousy, that a widow, having completed the term of her widowhood, must be purified, that is bathed, and divested of her *jindomba*, or mourning apparel, by a *kimbanda*, before a new husband may with impunity make her his own.

III. OATHS AND ORDEALS.

In Ki-mbundu, which is the general language of Angola, *ku-loka* means to swear. In Loanda and adjoining districts, when a native doubts the truthfulness of an interlocutor's statement, or if the two have a dispute, or *akuata jipata*, they usually settle the matter by the following dialogue: —

Makutu (A lie).

Kidi mucne (Truth itself).

Lok' anji (Swear, please).

Ngaloko (I have sworn).

Xinge nanii? (Insulting whom? *i. e.*, if the statement be false).

{ *Xinge pai etu* (Insulting my father).

{ *Xinge manii etu* (Insulting my mother).

{ *Xinge pai etu a mungua* (Insulting my godfather).

Ngaxikana (I accept).

It should be here remarked that while an Angolan may ignore or pardon personal insult, he must and does deeply resent any insult or offensive reference to his father, and still more to his mother.

The form of swearing just cited is supposed to settle a doubt as to the truthfulness of an assertion. If, however, some one is accused of a crime, he may, or must, vindicate himself by submitting to the poison-test, which, in Ki-mbundu, is generally called *mbulungu*. It consists of a beverage prepared from the roots or bark of certain trees, which the litigants are compelled to drink. He who vomits (*uasumuka*) is acquitted; he who fails so to do is considered as guilty (*uabi*). The practice of judicial ordeals endangering human life is prohibited by the Portuguese laws of Angola, but it still prevails wherever native chiefs rule, and even in the city of Loanda and its neighborhood these tests are occasionally resorted to.

III. FUNERALS.

As soon as a man has breathed his last, the relatives and neighbors who have gathered around the deathbed pierce the air with lamentations and heartrending cries. With the parents and intimate friends these wild expressions of grief are no doubt genuine, but with others they are, if not entirely perfunctory, at least largely superficial. The deafening noise is also supposed to drive away the spirits. The mourning or *tambi* lasts one, two, three, or four weeks; as long as it continues, the wailing is resorted to at stated intervals.

It is the duty of acquaintances and friends to visit the mourning family and join in the lament. Between the wailings, the assembled guests may drink, dance, gamble, and be merry. These guests are

entertained at the expense of the dead man's estate, and of his heirs. The prospect of free food, drink, dancing, and orgies frequently ending in gross immorality, attracts young and old; and it is no rare occurrence that the whole estate disappears in the cost of the *tambi*.

Notwithstanding this, the natives of Loanda, even when nominally Christian and partly educated, are so imbued with the conviction that their condition in the other world will depend on the amount of food and drink consumed in their *tambi*, that they will deny themselves many luxuries and comforts in order to leave behind a treasure sufficient to defray the expenses of a memorable *tambi* feast. In Loanda, one of the nearest relatives must remain for days and weeks speechless and almost foodless, without light and almost without air, in the bed vacated by the dead. The members of the different inland tribes represented in the native town of Loanda form societies called *ji-bandela* or *i-somba* (singular *kizomba*), which correspond to our mutual benefit societies or lodges. At the death of a member, the others come to honor his funeral, spending what is found in the cash-box where the contributions of the members are deposited.

In the cities, the dead of the well-to-do are buried in coffins, like the whites; in the interior, the corpse is wrapped in cloth and mats, hung on a pole and so carried to the grave. The graves are dug in open cemeteries, or along the paths; in some villages, near the huts or within these. The chiefs and kings are generally buried in separate grounds, called *jindambu*, situated in a grove, beside a river, or at the foot of some mountain. Such graves are covered by a shed, a mausoleum constructed of stones, or marked with trophies of the hunt. Broken crockery, little flags, images of men or beasts, either carved in wood or moulded in clay, are often found on the tombs, not only of chiefs, but ordinary men.

V. DRINKING.

The fear of witchcraft is the constant incubus of the African's life. He cannot even enjoy a glass of beer, wine, or rum with a boon companion, unless he has first guarded himself against the dreaded influence. If a native treat his friend, or offer a drink to a stranger, he must take a gulp before passing the cup or glass to his guest. This is called *ku-katula o uanga*, that is removing the witchcraft or the poison. The ceremony is to be repeated with every glass.

Some natives are accused by backbiters of entertaining a particular respect for this custom, and of taking gulps so large as to con-

vince their companions, beyond the shade of a doubt, that what is left in the glass could not possibly be injurious.

The following story is told of a certain Ambaquista, or native of Ambaca, who met a friend at Kifangondo, on the lower Bengo River, and offered him a drink in the tavern of the place. Approaching the bar, he asked the waiter to serve *xoxoxoló* for his friend and *xoloxoló* for himself.¹ The barkeeper, who was in the secret, filled a larger glass for the Ambaquista than for his friend, but even so, the former was bound to "remove the poison" from the little glass of the friend whom he had invited.

Here is another story: A Portuguese "chefe," on the banks of the Quanza River, was sent by the government on a special commission to a native chief of the Kisama tribe. As usual, the representative of the European government appeared before his sable majesty with a royal present consisting of numerous bottles and demijohns of rum, gin, and low-grade whiskey. According to native custom the Kisama monarch requested the ambassador of his most Christian majesty to "remove the poison" from each bottle and demijohn. Willy-nilly, the officer had to conform to the custom, and as a result lost much of his dignity. In revenge, on the morrow, when the Kisama chief presented him with numerous gourds of fermented drinks, such as *ualua*, *nziá*, *kitoto*, and *maluvu*, the white man desired his royal friend to reciprocate the favor, and thus both dignitaries, instead of chasing away evil spirits, found themselves equally bewitched.

Heli Chatelain.

¹ *Ku-xolola* is an onomatopoetic verb meaning to run by drops.

NOTES ON THE DIALECT OF THE PEOPLE OF
NEWFOUNDLAND.

II.

AT a meeting of the Montreal Branch of the American Folk-Lore Society on the 21st of May, 1893, I had the honor of reading a paper entitled "Notes on the Dialect of the People of Newfoundland," which afterward appeared in the *Journal of American Folk-Lore*. This was no more than it claimed to be, some notes on what may be called the folk-talk of the inhabitants of that island. It contained merely such information as might be gathered in two short visits, and was far from exhausting the subject. Since that time I have been making further inquiries, with the result of obtaining such additional information as will afford material for another paper.¹

In order to understand what follows, it is necessary to keep in view what I said at the commencement of my former paper as to the origin of this people. They are mostly descended from immigrants from Ireland or the west of England. In consequence, the present generation generally speak with an Irish accent, and some words will be found in use of Irish origin. Their coasts too having been from a very early period frequented by fishermen of all nations, and their trade bringing them in contact with people of other tongues, we might expect foreign words to be introduced into their speech. The accessions to their vocabulary from these sources, however, are very few, and their language remains almost entirely English. Even the peculiarities which strike a stranger are often survivals of old forms, which are wholly or partially obsolete elsewhere.

With these preliminary remarks, in considering the words since collected, I shall follow the order formerly adopted. I therefore notice:—

I. Those which are genuinely English, but are now elsewhere obsolete or only locally used.

An atomy or *a natomy*, a skeleton, applied to a person or creature extremely emaciated. "Poor John is reduced to *an atomy*." This is a contraction of the word anatomy, perhaps from a mistake of persons supposing the *a* or *an* to be the article. This use agrees with

¹ In these investigations, I must specially acknowledge the assistance received from Judge Bennett of Harbor Grace, N. F., who has not only furnished me with a number of words, but has carefully examined the whole list. I have also to acknowledge my obligations to an article by the Rev. Dr. Pilot of St. Johns, published in *Christmas Bells*, a paper issued in that city at Christmas. A few additional facts have been received from Mr. W. C. Earl of the Western Union Telegraph Company, and others. For most of the quotations I am indebted to the *Encyclopedic Dictionary*.

the original meaning of the word, which was not the act of dissecting, but the object or body to be dissected, and hence as the flesh was removed the skeleton. That word, however, then denoted a *dried* body or mummy (Greek, *skello*, to dry).

Oh tell me, friar, tell me,
In what part of this vile *anatomy*
Doth my name lodge? tell me that I may sack
The hateful mansion.

Shakespeare, *Romco and Juliet*, iii. 3.

Oh that my tongue were in the thunder's mouth,
Then with a passion I would shake the world,
And rouse from sleep that fell *anatomy*
Which cannot hear a feeble lady's voice.

King John, iii. 4.

Hence it came to denote a person extremely emaciated.

They brought one Pinch, a hungry lean-faced villain,
A mere *anatomy*,
A living dead man.

Comedy of Errors, v. 1.

He also uses the abridged form *atomy* in the same sense, which is exactly the Newfoundland use of the word.

Thou starved bloodhound . . . thou *atomy*, thou.

2 Henry IV., v. 4.

The same word appears in Scotch.

They grew like atomies or skeletons." — Sermons affixed to Society's Contendings, quoted in Jameson's Dictionary.

Clavy is used to denote a shelf over the mantelpiece. Wright, Dictionary of Obsolete and Provincial English, gives it as denoting the mantelpiece itself, and thus it is still used in architecture. Halliwell, Dictionary of Archaisms, gives *clavel*, *clavy*, and *clavel piece* with the same meaning, and *clavel tack*, which he supposes means the shelf over the mantelpiece, the same as the *clavy* of the Newfoundlanders. In French we have *claveau*, the centrepiece of an arch.

Clean is universally used in the sense of completely, as frequently in the Authorized Version of the Scriptures (Ps. lxxvii. 8; 2 Pet. ii. 18, etc.) and as still in Scotch. "He is clean gone off his head." "I am clean used up." The word *clear* is sometimes used in the same sense.

Conkerbills, icicles formed on the eaves of houses and the noses of animals. Halliwell gives it in the form of *conkabell*, as Devonshire for an icicle.

Costive, costly. "That bridge is a *costive* affair." I had at first supposed this simply the mistake of an ignorant person, but in a tale

written in the Norfolk dialect I have seen *costyve* given in this sense, and I am informed that it is used in the same way in other counties of England.

Dodtrek, an old fool in his dotage, or indeed a silly person of any age. It is usually spelled *dotterel*, and primarily denoted a bird, a species of plover. From its assumed stupidity, it being alleged to be so fond of imitation that it suffers itself to be caught while intent on mimicking the actions of the fowler, the term came to denote a silly fellow or a dupe.

Our *dotterel* then is caught.

He is, and just

As dotterels used to be; the lady first

Advanced toward him, stretched forth her wing, and he

Met her with all expressions.

Old Couplet, iii.

Dout, a contraction of "do out," to extinguish, and *douter*, an extinguisher, marked in the dictionaries as obsolete, but noted by Halliwell as still used in various provincial dialects of England.

First, in the intellect it *douts* the light. — Sylvester,

The dram of base

Doth all the noblest substance *dout*.

Shakespeare, *Hamlet*, i. 4.

Newfoundlanders also express the same idea by the phrase, "*make out* the light."

Droke. In my former paper I mentioned this word, without being able to explain it properly. It denotes a sloping valley between two hills. When wood extends across it, it is called a *droke* of wood. In Old Norse there is a noun *drög*, a streak, also a noun *drag*, a soft slope or valley, which in another form, *drog*, is applied to the watercourse down a valley. Similar is the word *drock*, in Provincial English given by Halliwell as in Wiltshire a noun meaning a watercourse, and in Gloucester a verb, to drain with underground stone trenches.

Dunch cake or bread, unleavened bread, composed of flour mixed with water and baked at once. So Wright and Halliwell give *dunch-dumpling* as in Westmoreland denoting "a plain pudding made of flour and water."

Flankers, sparks coming from a chimney, so Halliwell gives it as meaning sparks of fire. In old English, when used as a verb, it denotes to sparkle.

Who can bide the *flankering* flame

That still itself betrays.

Turbeville's Ovid, f. 83.

The noun is generally *flanke* or *flaunke* (Dan. *flunke*) a spark.

Felle *flaunkes* of fyr and flakes of soufre.

Early Eng. Allit. Poems, "Cleanness," 953.

Gossip, originally *Godsib*, from *God* and *sib*, meaning kin or relationship by religious obligation, is still quite commonly used in Newfoundland to denote a godparent. *Sib*, which in old English and Scotch denotes a relative by consanguinity, is used there exclusively to denote relationship formed by sponsorship.

Groaning cake. When a birth is expected, a cake is prepared called the *groaning cake*. Very soon after it occurs, with little regard to the feelings or nerves of the mother, a feast is made, particularly for the elderly women, of whom all in the neighborhood are present. This is called the "*bide-in*' feast," and at it the "groaning cake" is distributed, bearing the same relation to the occasion that "bride cake" does to a marriage feast. This is in accordance with old English practice and language, in which, according to Halliwell, *groaning* denotes lying-in. Hence we have in Scotch *groaning malt*, drink provided for the occasion, and in old English *groaning cheese*, *groaning chair*, and *groaning cake*. Judge Bennett supposes that the name of the feast is only the present participle of *bide*, and means staying or waiting.

Gulch. In my former paper I gave *gulch* as used in a peculiar sense on the Labrador coast, and among those frequenting it, but stated that I did not find it used in Newfoundland in its old English sense of to swallow. I have since learned that it is in use in this sense at Spaniards Bay and probably at other places on the coast.

Gurry, the offal of codfish, now obsolete, but by a euphuism represented in dictionaries as meaning "an alvine evacuation."

Hackle is used in two senses, and for two English words. The one is to cut in small notches, as to "hackle" the edge of the door. This is the same as the word to *hack*, defined "to cut irregularly, to notch with an imperfect instrument or in an unskilful manner." The other denotes the separating the coarse part of the flax from the fine by passing it through the teeth of an instrument called in Northumberland and Yorkshire a *hackle*, in Scotch a *heckle*. Hence the word came to mean to handle roughly or to worry, particularly by annoying questions. In Newfoundland *hackle* and *cross hackle* are especially applied to the questioning of a witness by a lawyer, when carried to a worrying degree. This is like the use of the word in Scotland, to denote the questioning at election times of a candidate for the House of Commons.

Haps, to hasp or fasten a door. This was the original Anglo-Saxon form *hapse* or *haps*. It is defined by Johnson as a noun, a

clasp folded over a staple and fastened on with a padlock, and as a verb, to fasten in this manner. Wright gives it as Berkshire for to fasten and Devonshire for the lower part of a half door. In Newfoundland it denotes to fasten in general.

Helve is the term universally used for an axe-handle, and as a verb it expresses the furnishing it with a handle.

Killock, an old English word used to denote a small anchor, partly of stone and partly of wood, still used by fishermen, but going out of use in favor of iron grapnels.

Leary, hungry, faint. This is the old English word *lear* or *leer*, in German *leër*, signifying empty or hollow, having its kindred noun *lereness*.

But at the first encounter downe he lay
The horse runs *leere* without the man.

Harrington's *Ariosto*, xxxv. 64.

Liveyer. In my last paper I gave this word as peculiar to the Labrador coast, denoting simply a resident, in contrast with those visiting it for fishing or other purposes. I find now that it is used on the coast of Newfoundland in the same sense. I learn also that for lover they say *loveyer*, as is done in some English provincial dialects. This, being from the Anglo-Saxon *lufian*, is nearer the original than the common form.

Logy, heavy and dull in respect of motion. Anglo-Saxon *liggan*, Dutch *logge*, a sluggard. In the United States the word is applied to men or animals, as a *logy* preacher or a *logy* horse. In Newfoundland, in like manner, they will speak of a *logy* vessel, a slow sailer, and in addition, when from want of wind a boat or vessel cannot get ahead or can only proceed slowly, they will speak of having a *logy* time.

Lun, a calm. This word exists in Scotch and northern English as *loun*. It also appears in Swedish as *lugn*, pronounced *lungn*, and in old Icelandic as *logn*, pronounced *loan*.

Mundel, a stick with a flat end for stirring meal when boiling for porridge. Wright gives it as used in Leicestershire as an instrument for washing potatoes, and he and Halliwell both give it as Northumberland, denoting a slice or stick used in making puddings. In Old Norse there is a word *möndull*, pronounced *mundull*, which means a handle, especially of a handmill, and the word is frequent in modern Icelandic.

Nesh, tender and delicate, used to describe one who cannot stand much cold or hard work. This is old English, but marked in the dictionaries as obsolete except in the midland counties of England; Halliwell adds Northumberland.

He was to *nesshe* and she too harde. — Gower, *C. A. V.*

It may be noted here that the people of Newfoundland use the word *twinly* with almost the same meaning. It is undoubtedly formed from twin like *twinling*, a diminutive, meaning a little twin, given by Wright as *twindling*.

In my former article I mentioned *nunch* as used for lunch. I may add here the word *nunny-bags*, originally meaning a lunch-bag, but now used in the general sense of a bag to carry all the articles deemed necessary in travelling.

Patience, long-suffering. Wright gives it as used in Westmoreland in the same sense.

Perney, an adverb meaning presently or directly, as when a servant told to go and do a thing might reply "I *will perney*." The word I do not find in any dictionary to which I have access, but from cognate words I believe that it has come down from the old English. Related to it is the Latin adjective *pernix*, quick, nimble, active, and the old English word *pernicious*, signifying quick. Thus Milton:—

Part incentive reed
Provide *pernicious* with one touch of fire.

Paradise Lost, vi. 520.

Hence the noun *pernicity*, swiftness of motion which lingered longer. "Endued with great swiftness or *pernicity*," Ray on the Creation, 1691.

Piddle or *peddle* is used to describe dealing in a small way, without any reference to hawking or carrying goods round from house to house for sale. This was the old meaning of the word.

Quism, a quaint saying or conundrum. In Anglo-Saxon, from the verb *cwethan*, to say, comes *cwiss*, a saying. The Newfoundlanders have also the word *quisitise*, to ask questions of one, but it seems to be of different origin.

Roke or *roak*, smoke or vapor (Anglo-Saxon, *reocan*, to smoke), the same as reek in old English and Scotch. Thus Shakespeare:—

Her face doth *reek* and smoke. — *Venus and Adonis*, 555.

Still used poetically.

Culloden shall *reek* with the blood of the brave. — Campbell.

I had supposed that the word *ructions* was Irish and a corruption of insurrection. It is used in Newfoundland to denote noisy quarrellings. But Halliwell gives it as Westmoreland for an uproar, so that it is really old English.

Sewell, in old English a scarecrow, especially in order to turn deer. It generally consisted of feathers hung up, which by their fluttering scared those timid animals. The Red Indians of Newfoundland suspended from poles streamers of birch-bark for the same

purpose, and in old writings on Newfoundland I have seen the word. But as the present generation do not follow the practice, it is not now in general use.

Spell, from Anglo-Saxon *spelian*, means, in old English, as a verb, to supply the place of another, or to take a turn of work with him, and as a noun, the relief afforded by one taking the place of another at work for a time. In a similar sense it is used in Newfoundland, but there it is used specially to denote carrying on the back or shoulders. "He has just *spelled* a load of wood out," meaning, he has carried it on his back. It is also applied to distance: "How far did you carry that load?" Answer, "Three shoulder spells," meaning as far as one could carry without resting more than three times. I may notice that the word *turn* is used to denote what a man can carry. "He went into the country for a turn of wood," that is, as much as he can carry on his back. The Standard Dictionary mentions it as having also this meaning locally in the United States.

Swinge, the same as *singe*, regarded as obsolete, but preserved in various English provincial dialects, is the only form heard here. It is an ancient, if not the original form of the word. Thus Spenser says:—

The scorching flame sore *swingèd* all his face.

Till Tibs Eve, an old English expression, equivalent to the "Greek Kalends," meaning never. The origin of the phrase is disputed. The word *Tib* is said to have been a corruption of the proper name Tabitha. If so, the name of that good woman has been sadly profaned, for it came to signify a prostitute.

Every coistrel
That comes enquiring for his *tib*.

Shakespeare, *Pericles*.

But St. Tib is supposed by some to be a corruption of St. Ubes, which again is said to be a corruption of Setubal. This, however, gives no explanation of the meaning of the phrase, and there is really no saint of the name. To me the natural explanation seems to be, that from the utter unlikelihood of such a woman being canonized, persons would naturally refer to her festival as a time that would never come.

The use of *to*, as meaning this, as in *to-day*, *to-night*, and *to-morrow*, is continued in *to year* and *to once* for at once.

I may also notice that they use the old form *un* or *on* in the composition of words to denote the negative, where present usage has *in* or *im*, or changes the *n* or *m* to the letter following. Thus they say *unproper*, or *onproper*, *undecent*, *unlegal*, etc.

Yaffle, an armful, applied especially to gathering up the fish which

have been spread out to dry, a small yaffle denoting as many as can be held in the two hands, and a large yaffle, expressing what a man would encircle with his arms. The word is also used as a verb, meaning to gather them up in this manner. The Standard Dictionary gives it as used locally in the United States in this last sense. But the Newfoundlanders do not limit it to this. They will speak of a yaffle, *e. g.*, of crannocks. Wright and Halliwell give it as used in Cornwall as a noun denoting an armful.

Yarry, early, wide awake, as a yarry man or a yarry woman. Wright and Halliwell give this word spelled *yary* as Kentish, meaning sharp, quick, ready. They, however, give *yare* as another word, though almost if not quite identical in meaning. They are closely related, appearing in Anglo-Saxon as *gearu* or *geard*, and in kindred languages in various forms. In old English *yare* is used as an adjective meaning ready.

This Tereus let make his ships *yare*. — Chaucer, *Legend of Philomene*.

It is applied to persons meaning ready, quick.

Be *yare* in thy preparation. — Shakespeare, *Twelfth Night*, iii. 4.

And as an adverb, meaning quickly.

Yare, yare, good Iris, quick. — Ibid., *Anthony and Cleopatra*, v. 9.

II. I have next to notice words still in general use, but used by the Newfoundlanders in a peculiar sense, this being sometimes the old or primary signification.

To many the most singular instance of this kind will be the use of the term *bachelor* women. Yet, as in Newfoundland, it originally denoted an unmarried person of either sex.

He would keep you
A *bachelor* still,
And keep you not alone without a husband
But in a sickness.

Ben Jonson.

Scarcely less strange may appear the application of the term *barren* both to males and females. In the distribution of poor relief a complaint may be heard, "He is a barren man, and I have three children." So the word seems to have been understood by the translators of King James's version of the Bible. Deut. vii. 14: "There shall not be male or female barren among you."

Boughten, applied to an article, is used to signify that it has not been manufactured at home. The same use of the word was common in New England.

Bridge, pronounced *brudge*, is the word commonly used to denote

a platform, though the latter word is known or coming into use, but they generally pronounce it *flatform*.

Brief. A curious use of the word *brief* is to describe a disease which quickly proves fatal, "The diphtheria was very brief there," that is, it quickly ran its course; the person soon died of it.

In several dictionaries (Standard, Halliwell, Webster, etc.) this word is given as meaning "rife, common, prevalent," and is represented as specially applied to epidemic diseases. They also refer to Shakespeare as authority without giving quotations. Bartlett represents it as much used in this sense by the uneducated in the interior of New England and Virginia. Murray, in the New English Dictionary, gives the same meaning, but doubtingly, for he adds, "The origin of this sense is not clear. The Shakespearean quotation is generally cited as an example, but is by no means certain." I presume to think that the assigning this meaning is altogether a mistake. By no rule of language can *brief* be made to mean rife. We see at once, however, the expressiveness of the word as applied in the Newfoundland sense to an epidemic as making short work of its victims. I must regard this, therefore, as the original meaning of the word in this application. At the same time we can see how the mistake may have arisen. An epidemic disease so malignant as to prove fatal quickly could scarcely but become prevalent where introduced, and its prevalence being on the minds of men, they would be apt to attach such a meaning to the description of its working, as brief, and then use the word in that sense.

Similar to this is the use of the word *late*, applied to a woman lately married. "The late Mrs. Prince visited us," meaning the lady who had recently become Mrs. Prince.

Chastise is used not as particularly meaning to punish either corporally or otherwise, but to train for good. A father will ask the person to whom he is intrusting his son to chastise him well, meaning merely bring him up in a good way. But the more limited signification is coming into use.

Child. In my former paper I mentioned the use of the word *child* to denote a female child. In two instances I have since heard of its being used in this sense some years ago in Nova Scotia. The one was by an old man originally from the United States, who used Shakespeare's inquiry, "a boy or a child." Again, in a town settled by New Englanders, I am informed by one brought up in it, that when he was a boy some forty years ago, it was a favorite piece of badinage with young people to address a young husband on the birth of his first-born, "Is it a boy or a child?" They did not know the meaning of the phrase, but used it in the way of jeering at his simplicity, as if he had not yet been able to decide the question.

This is an example of the manner in which words or phrases, after losing their original meaning, still continue to be used and receive a different sense.

Draft or *draught*, in old English and still in the Provinces, means a team of horses or oxen, and also that drawn by them, a load. As the Newfoundlanders generally had no teams, they have come to use it to denote a load for two men to carry, hence two quintals of codfish.

Dredge, pronounced in Newfoundland *drudge*, is used to denote the sprinkling of salt over herring when caught, and mixing them together to preserve them in the mean time. It is the same word that is used in cookery to denote sprinkling flour on meat, for which we still have the *dredging box*. Skeat (Etym. Dictionary) gives a general meaning to sprinkle, as in sowing *dreg* or *dredge*, mixed corn, oats, and barley.

In connection with this they have the *dredge barrow*, pronounced *drudge barrow*, a barrow with handles and a trough to hold salt, for carrying the fish from the boat to the splitting table.

Driver is the old English word for a four-cornered fore and aft sail attached to the mizzenmast of a vessel, now usually known as the spanker. It is now used in Newfoundland to denote a small sail at the stern of their fishing punts or boats. The rig, I am informed, was common among the fishermen of England and Jersey.

Duckies. Twilight is expressed as "between the *duckies*," an expression which seems closely to resemble the Hebrew phrase "between the two evenings." So *duckish*, meaning dark or gloomy, which Wright and Halliwell give as Devonshire for twilight. We may add here that the break of day is expressed as the *crack o' the daamin*.

Lolly. This word I have formerly mentioned as used by Newfoundlanders, as by the people on the northern coast of America, and by Arctic explorers, to denote ice broken up into small pieces, nearly the same as described in my last paper as called by the former *swish* or *sish* ice. They have, however, another use of the word, so far as I know, peculiar to themselves, that is, to express a calm. In this respect it seems related to the word *lull*. Indeed, Judge Bennett thinks that it should be written *lully*.

Lot, the same as *allot*, to forecast some future event. Wright and Halliwell give it as Westmoreland for imagine, and the Standard Dictionary represents it as used in the United States as meaning to count upon, to pleasantly anticipate. The word *low*, which I deem a contraction of *allow*, is used in virtually the same sense. "I *low* the wind will be to the eastward before morning." The word *allow* is used in some parts of Nova Scotia as meaning intention or

opinion. "I allow to go to town to-morrow." The Standard Dictionary represents it as colloquially used in this sense in the United States, particularly in the Southern States.

Main is used as an adverb, meaning very, exceedingly. A Newfoundlander will say, "I am *main* sorry," that is, exceedingly sorry. This use of the word still appears in various provincial dialects of England. The word *fair* is also used in much the same way.

Nippers, half mitts or half gloves used to protect the fingers in hauling the cod-lines.

The word *ordain* is in common use, and is applied to matters in ordinary business of life. Thus a man will say, "I *ordained* that piece of wood for an axe helve." This seems to be the retention of its original use, before it came to be set apart for the more solemn objects to which it is now applied. Similar to this is its use in Devonshire, according to Wright and Halliwell, as meaning to order or to intend.

The word *proper* is in very common use to describe a handsome, well-built man. This is old English usage, as in Heb. xi. 23: "He was a *proper* child." So in Scotch —

Still my delight is with *proper* young men. — Burns, *Jolly Beggars*.

Resolute is used in the sense of resolved. "I am *resolute* to go up the bay next week," meaning simply that I have made up my mind to that step. This was the original meaning of the word, but the transition was easy to its expressing a spirit of determination, boldness, or firmness.

The word *ridiculous* is used to describe unfair or shameful treatment without any idea of the ludicrous. "I have been served most ridiculous by the poor commissioner," was the statement of a man who wished to express in strong terms his sense of the usage he had received. Halliwell says that in some counties of England it is used to denote something very indecent and improper. Thus, a violent attack on a woman's chastity is called very ridiculous behavior, and an ill-conducted house may be described as a very ridiculous one.

Smoochin, hair-oil, or pomade. A young man from abroad, commencing as clerk in an establishment at one of the outposts, was puzzled by an order for a "pen'orth of smoochin." The verb *smooch* is also used as equivalent to smutch, to blacken or defile. We may hear such expressions as, "His clothes are smooched with soot," or, "The paper is smooched with ink." But it is also used to express the application of any substance as by smearing, without any reference to blackening. Thus one might say, "Her hair was all smooched with oil."

The term *trader* is limited to a person visiting a place to trade, in contrast with the resident merchant.

The mistress of a household disturbed in the midst of her house-cleaning will describe herself as *all in an uproar*. The word now denotes *noisy* tumult. But it originally meant simply confusion or excitement.

His eye . . .

Unto a greater *uproar*, tempts his veins.

Shakespeare, *Rape of Lucrece*, 427.

Halliwell gives it as in Westmoreland meaning confusion or disorder, and so a Newfoundland lady uses it. But she has quite a vocabulary to express the same thing. She has her choice among such phrases as, *all in a recraw*, *all in a floption*, or *all in a rookery*. The last word, however, is given by Wright and Halliwell as in the south of England denoting a disturbance or scolding.

The word *weather*, beside the usual nautical uses to signify to sail to windward of, and to bear up under and come through, as a storm, is used to signify foul weather, or storm and tempest according to an old meaning, now marked as obsolete, or only used in poetry. Thus Dryden, —

What gusts of *weather* from that darkening cloud
My thoughts portend.

I have observed also that some words are used in the same sense as in Scotch. This is seen in the use of the preposition *into* for *in*. "There is nothing *into* the man," or as the Scotch would say, "*intill* him." So *ancist*, meaning near or nearest. Then the verb *vex* is used to denote sorrow or grief rather than worry. "I am *vexed* for that poor man," a Newfoundlander or a Scotchman might say, though I judge that it expresses grief arising to such a degree as deeply to disturb the mind. It is used in the same sense by Shakespeare, —

A sight to *vex* the father's soul withal. — *Titus Andronicus*, v. 1.

In one passage of the Authorized Version of the Bible (Isa. lxiii. 10), it is used to translate a Hebrew word everywhere else rendered grieve. So the words *fine* and *finely*, to mean very much or very good. "We enjoyed ourselves *fine*." "How are you to-day?" "Oh, I'm *fine*." "He is doing *finely*." This usage could not have been acquired by intercourse with the Scotch, as there are very few such on the island out of St. John's. The last two words are from the Latin, and came into old English through the French, from which the use must have been separately derived.

III. I will now notice a number of words and phrases of a miscellaneous character that have been introduced in various ways, or

have arisen among the people through the circumstances of their lives.

I have already mentioned that though a large proportion of the population are of Irish descent, so as to affect the accent of the present generation, yet their dialect draws few words from this source. There are, however, a few such. Thus we can scarcely mistake the origin of the use of the term *entirely* at the end of a sentence to give force to it. Then *path*, pronounced with the hard Irish *th*, was applied to a road or even the streets of a town. Not long ago one might hear in St. Johns of the "lower *pat-h*" or the "upper *pat-h*." So the use of the term *gaffer*, a contraction of *grandfather*, itself a corruption of *grandfather*, as applied to children only, must have been derived from Ireland, in some parts of which it is common. From that quarter also came, if I mistake not, the use of the term *boys* in addressing men. It is used indeed to some extent elsewhere. English commanders, either of vessels or soldiers, use it when addressing their men in affectionate familiarity. Shakespeare also has it: "Then to sea, boys," "Tempest," ii. 2. But the usage is specially characteristic of the Irish, and in Newfoundland it is universal, in whatever men are employed, whether on board a vessel or working on land. I believe that the use of the word *rock* to denote a stone of any size, even a pebble thrown by a boy, which is universal in this island, is from the same quarter.

From the long time that the French have been fishing on this coast, we might have expected that the language of the residents would have received accessions from them. We find, however, only one or two words that we can trace to this source. On the west coast they have the word *Jackatar*, a corruption of *Jacque à terre*, Jack ashore, a name given to a Frenchman who has deserted his vessel and is living an unsettled life ashore, and indeed to any French Canadian from the St. Lawrence visiting that part of the island. The word *please* is used as an Englishman would say: "I beg your pardon, what did you say?" But this is simply the translation of the French *plait-il*.

We would scarcely have expected to find their speech set off by importations from the classics. But some words seem to be of Latin origin. In the prices current in the newspapers one may see fish distinguished as *tol squolls* or *tal squals* and quoted at certain figures. This denotes fish bought and sold without assorting or culling, just as they come. Dr. Pilot suggests that the word is a corruption of the Latin *talis qualis*, such as it is, and it is likely that he is correct.

Another word which he regards as of classic origin is *longer*. This he supposes a contraction of the Latin *longurius*. I do not

think it necessary to go beyond the English language to account for the formation of the word. At all events, it is used in Newfoundland to denote a pole, of length according to circumstances, stretched across an open space. Thus they have *flake longers*, the horizontal pieces in flakes, on which boughs are laid to form the bed on which fish are placed to dry, *fence-longers*, small pickets or rods between the fence rails, and *stage-longers*, from five to seven inches in diameter, forming the floor or platform of the fishing stage.

There is another word in common use which seems to me to have a Latin origin, that is *quiddaments*, which means the things necessary to take with one in traveling. It appears to me simply a corruption of *impedimenta*.

There is a word common in names on the coasts of Newfoundland and Labrador to which I must advert. It is the word *tickle*, used to denote a narrow passage of some length, usually between an island and the mainland, sometimes large enough to afford shelter for vessels and sometimes so small as to be navigable only by boats. On the east coast of Newfoundland there are six or eight such places, known by particular appellations, as North Tickle, Main Tickle, etc.; and the coast-pilot notes over a dozen such places on the Labrador coast. We have other names formed from them, as Tickle Point or Tickle Bay. In two or three instances in Nova Scotia or New Brunswick we have such a place known sometimes as a *tickle*, but commonly as a *tittle*, which I deem a corruption of it. I have never seen a conjecture as to the meaning or origin of the word, but myself proposed the following explanation.¹ The first explorers of the coast referred to were the Portuguese, who gave names to the leading places on these shores, a number of which remain to the present day. A large proportion of these were the names of places in Portugal or the Western Islands, from which they carried on much of their trade. Now on the coast of Portugal may be seen a point called Santa Tekla. It is a narrow projection some miles in length, inside of which is a lengthy basin, narrowed by an island. As there were few good harbors on the coast of that country, this formed a favorite resort for shelter particularly to her fishermen. What more natural than that they should give the name to places here of similar appearance and serving the same purpose? The slight change from Tekla to Tickle will not appear strange to any person who knows into what different forms foreign words have been changed when adopted by Englishmen.

From the people of Newfoundland being so largely engaged in seafaring they have many technical terms, some of which are common among sailors, but some of which are either peculiar to them-

¹ *Transactions of Royal Society of Canada*, viii. (2) 144.

selves or used in a peculiar way. In my last paper I gave the word *scandalize* as heard among Newfoundland seamen, but not common. I now find that it is a regular nautical term. Thus the Standard Dictionary defines it as follows: "Naut. to trice up the tack and the head or peak of (a sail) in order to reduce its area." And Knight, in his "Voyage of the Falcon," represents the master as giving orders to "*scandalize* the mainsail."

Then they have the word *lobscouse*, originally *lobs course*, as in "Peregrine Pickle," still further contracted into *scouse*, a sailor's dish, consisting of salt meat stewed with vegetables and ship's biscuits. To this they give the name *scoff*, which seems related to the verb *scoff* given as a slang nautical term, meaning to eat voraciously. (See Standard Dictionary.)

An odd phrase among them is *Solomon Goss's birthday*. It is applied to Tuesdays and Fridays as pudding-days, when at the seal or cod fishing. What is the origin of it, or whether it is peculiar to the people of Newfoundland, I cannot ascertain.

But I would especially note the technical terms connected with their fishing. From the intercourse of the fishermen of different countries some terms become common among them, though others seem peculiar to this people. Thus *flaik* or *flake*, is an old English word for a paling or hurdle. In old Icelandic it appears as *flaki* or *fleki*, especially a hurdle or shield of wicker work, used for defense in battle (Vigfussen, Icel. Dict.). Webster gives it as "Massachusetts for a platform of slats of wands or hurdles, supported by stanchions for drying fish." But it has long been used in this sense in Newfoundland and the adjoining coasts of British America, and it is now admitted into the dictionaries as a good English word.

In my last paper I mentioned *growler* as a name given to small icebergs. In explanation of the term, I learn that through the melting of the part under water they lose their equilibrium, and sometimes even a little noise will cause them to turn over with a sound like a growl. Hence the name. Driven by high winds they acquire such a momentum that they carry destruction to any vessel crossing their course. One season so many accidents occurred from them that it was known as the year of the growlers. I may add that the word *swatching*, given in my last as denoting watching open holes in the ice to shoot seals, is simply a corruption of *seal watching*.

Among the peculiar words connected with the fishing I note the following: a *downer*, a sudden heavy squall of wind; *sunker*, a breaker; *roughery*, a heavy sea on, and *pelt*, usually and perhaps in the seal fishing always denoting the skin of the animal with the fat attached, though in hunting it may be used to denote the skin of any fur-bearing animal. *Voyage* is used to express not their passage from one

place to another, but the result of their trip. A good voyage is one in which they have been successful in their object, whether fishing or trading, and a bad voyage the reverse.

I mentioned in my last a number of peculiar terms used in seal hunting. I would now add that they have a number of words not only to distinguish the species of seals, as *harps*, *hoods*, and *dogheads*, but to mark the difference of age and condition. Thus the young or baby-seals till they leave the ice are known as *whitecoats*. When the pelt, that is the skin and fat together, does not weigh more than twenty-five pounds, it is called a *cat*, and a dwarf-seal, a fat little fellow, is called a *jar*.

The most curious use, however, of a word in this connection is that of *bedlamer*. The word originated with a class of vagabonds in the Middle Ages, known at first as "bedlam beggars," so called because when released from Bedlam hospital they were licensed to beg. They are referred to by Shakespeare as pilgrim beggars, but were commonly known as Toms o' Bedlam. They were also called bedlamites and *bedlamers*, which came to be generic terms for fools of all classes. The last is used in Newfoundland with two applications: (1) It denotes a seal one year old and half grown, which being immature is of little value, and (2), it is applied rather contemptuously to young fellows between 16 and 20. Where we would apply to them such a term as hobbledchoys, a Newfoundlander would always call them *bedlamers*. Judge Bennett says "I have often had them so described in court. A policeman will say there were a lot of *bedlamers* standing at the corner, and the accused was one of them," etc. There is sufficient resemblance between the two classes to account for the use of the same name, but how this came first to be applied to either does not appear.

A curious custom is described in the phrase a *press pile compass*. A *press pile* is fish piled up to make, and a *press pile compass* is a trick played on a green hand of sending him to the next neighbor to borrow the press pile compass. The party applied to has not one to spare and sends him to the next, and so on as on April fool's day.

The fishermen of Newfoundland have a fishing-boat known as a *jack*, said to be peculiar to that island. It is from seven to fifteen tons' burden. The deck has open standing spaces forward and aft for the fishermen to stand in while they fish. The deck is formed of movable boards. It is schooner-rigged, but without either fore or main boom. The foresail is trimmed aft by a sheet, and the mainsail trimmed aft to horns or pieces of wood projecting from the quarters. It thus avoids the danger of either of the booms knocking the fishermen overboard. I cannot ascertain the origin of the name, but it is believed that it was brought from either England or Ireland.

In my last I mentioned *barber* as used to denote a sharp cutting wind driving small particles of congealed moisture, which strike the face in a painful manner. Since that time there have been discussions on the word in some of the newspapers of Canada. It appears that on some of the coasts of the provinces, it is used to denote a vapor that rises in a certain state of the atmosphere, and this sense of it is given in the Standard Dictionary. In Newfoundland, however, I am assured that it has always the idea connected with it of a cold wind driving the particles of ice in a way, as it were, to "shave" one's face.

Being so much engaged with the sea, all their expressions are apt to be colored by life on that element. Thus a person going visiting will speak of going *cruising*, and girls coming to the mainland to hire as servants will talk of *shipping* for three months, or whatever time they propose to engage.

Independent of the sea, however, they have a number of words which seem to have been formed among themselves, some of which may be regarded as slang, but which are in common use. I notice the following, *bangbelly*, a low and coarse word denoting a boiled pudding consisting of flour, molasses, soda, etc., and not uncommonly seal-fat instead of suet. I think we need hardly go searching for the origin of the name *chin* or *cheek music*, singing at dances, where they have no fiddle or accordion, as often happens among the fishermen; *elevenner*, given by Halliwell as in Sussex denoting a luncheon, but in Newfoundland meaning a glass of grog taken at eleven o'clock, when the sun is over the fore yard; *gum bean*, a chew of tobacco; *ear winkers*, flannel coverings for the ears in winter; *ramporious*, a sort of slang term, describing parties as very angry and excited. Yet it seems well formed English, having its root-word *ramp*, and being kindred with *rampage*, *rampant*, *rampacious* or *rampageous*, with the last of which it is nearly synonymous; and *locksy*, regarded as a corruption of *look see*, but probably the first part is a form of the Anglo-Saxon *loke*, according to Halliwell, meaning to look upon, to guard, to take care of. We may here add that raisins are universally known as *figs* and figs as *broad figs*. How this originated I cannot ascertain.

A large proportion of the people of Newfoundland being uneducated, persons trying to use fine English words often substitute one for another somewhat alike in sound but totally different in meaning. Sometimes these are as ludicrous as any that have appeared under the name of Mrs. Partington. Dr. Pilot has given a number of instances of this kind, as *bigamous* for bigoted, meaning obstinate in his opinions, *circus court* for circuit court, *commodation* for recommendation, as for example, a servant's character. And we have

heard of a good janitor of a church having his feelings hurt by being obliged to use *antichrist* (anthracite) coal. Then there are words variously mangled in the pronunciation by the ignorant, as *dismolish* for demolish, and *nonsical* for nonsensical. Such a use of words is generally very limited, perhaps not extending beyond a single individual. In any case they are simply the blunders of the ignorant, and unless commonly adopted are of little interest to the student. Sometimes a word does thus come into use, as may be seen in the word *expensibler* for expensive.

In Newfoundland the quintal from the Spanish or Portuguese is used as the standard of weight for codfish, as it is generally in North America. Dr. Pilot supposes that by a corruption of this word the people of that island have given us the phrase "a pretty kettle of fish." I think that this is an entire mistake, and that the phrase originated with the word *kiddle*, an old English word for a weir or trap of basket or wicker work set usually at the mouth of small streams, incorrectly pronounced *kittle*. I cannot hear of this being in use in Newfoundland, and therefore believe that the phrase originated elsewhere.

IV. There are several words which I have not found elsewhere and of which I am unable to explain the origin or relations. I note the following: *baiser*, applied by boys fishing to a large trout. When such is caught, a common exclamation is, "Oh, that's a *baiser*;" *ballacarda*, ice about the face, also ice along the foot of a cliff touching the water; *covel*, a tub made to hold blubber or oil; *crannocks* on the west coast, *crunnocks* to the north, small pieces of wood for kindling; *the diddies*, nightmare; *gly*, a sort of trap made with a barrel-hoop, with net interwoven, and hook and bait attached, set afloat to catch gulls, and other marine birds known as *ticklases* and *steerins*, but what species is meant by the last two names I have not ascertained; *jinker*, there is such a word in modern English, connected with jink, denoting a lively, sprightly girl or a wag, but among the Newfoundlanders the word must have had a different origin, as with them it means an unlucky fellow, one who cannot or does not succeed in fishing; *old teaks* and *jannies*, boys and men who turn out in various disguises and carry on various pranks during the Christmas holidays, which last from 25th December to old Christmas day, 6th January; *pelm*, any light ashes such as those from burnt cotton, cardboard, also the light dust that rises from wood, and some kinds of coal-ashes; *towtents*, pork cakes made of pork chopped fine and mixed with flour; and *willigiggin*, half between a whisper and a giggle.

I may notice some idiomatic phrases. *Stark naked tea* is tea without milk or sweetening, or *sweetness* as the fishermen call it, molasses

being known as *long sweetness* and sugar as *short sweetness*. *Put away a thing too choice* is to lay it aside so carefully as not to be able to find it. To *pay one's practice* is to pay the accustomed dues to the minister or doctor. A *scattered few* is a very few, and a *smart few* is a great many. *Put your handsignment to it* is to sign your name to it, and *overright* is for opposite or against. Quite an expressive phrase is *getting into collar* to denote working on a ship preparatory to sailing either for seal or cod fishing. A curious one of which I can get no explanation is *she'd lick her cuff*, that is, submit to any humiliation, to be let go to a dance or secure what object she has in view. Occasionally there is something poetic in their expressions, as when the land is described as just *mourning for manure*.

In these two papers I am far from having exhausted the subject, but I believe that they will be sufficient to show that in the peculiarities of Newfoundland speech we have an interesting field of inquiry. Here is a people living in a secluded position, but retaining words and forms of speech brought by their fathers from England, which elsewhere have passed away entirely, or are preserved only as provincialisms in some limited districts. In this quarter the study of these has been neglected hitherto. Persons laying claim to education have regarded them simply as vulgarisms, and have expressed some surprise that I should have deemed them worthy of thoughtful investigation. They could scarcely conceive that the rude speech of unlettered fishermen was really part of the language of Shakespeare, Milton, and Chaucer. What I have done will, I trust, stimulate further inquiry, and that without delay. Education and intercourse with people of other lands will soon modify if not entirely wear away these peculiarities. It is to be hoped, therefore, that while the opportunity lasts there will be found among those having intercourse with them, persons to prosecute the inquiry farther, and to seek to gather the fullest information on a subject interesting in itself, but especially so as bearing on the past of our English mother-tongue.

George Patterson.

NEW GLASGOW, NOVA SCOTIA.

CREOLE FOLK-LORE FROM JAMAICA.¹

I. PROVERBS.

SINCE the abolition of slavery in 1837, in Jamaica, the black man has flourished and multiplied; nature, for the trouble of gathering, supplies him with as much as he needs; yams from the earth, bread-fruit from the trees, oil for his person, bananas and oranges for his desert; he requires little more, and therefore is found nearer to his original African state than in the more difficult climate of the southern States of the Union. The island contains about five hundred thousand blacks, seventy-five thousand "browns," that is to say mulattoes or "colored people" (an expression never used in Jamaica), and only twelve or fifteen thousand whites; the latter are chiefly of English descent, as are also the browns, at least the lighter portion. The language is English, or as near an approach to English as the Jamaica negro has yet achieved; his speech is rather trying to unaccustomed ears, and for its comprehension needs a sympathy acquired only by intercourse. During fifty years, schools have been at work, fostered by government, by churches and missionary societies, while for a longer time has continued the education of contact with the Anglo-Saxon, in the relations of business and society, as evidence by the presence of those seventy-five thousand "browns." Here is a wide field for the student of folk-lore; it would be of interest to compare and divide, separating what is English from what is African. In the present article attention can be paid only to a single phase of this material, namely, to Creole proverbs.

1. Nyanga mek crab go sideways. (*Nyanga* seems to be a term of African origin, meaning pride or superciliousness; the idea is that too frequent turning of the cold shoulder has developed into compulsory lateral progression.)

2. Consequential mek crab hab no head. ("Consequential" is equivalent to pride.)

3. Crab walk too much, him lose him claw.

4. When cow-tail cut off, God-almighty brush fly fe' him. (Apparently another way of saying "God tempers the wind to the shorn lamb.")

¹ Read before the Boston Branch of the American Folk-Lore Society, January 17, 1895.

5. Bull horn never too heaby fe' him head. (The back is fitted to its burden.)

6. Dog hate to min' owner him sleep widout supper.

7. Spit in de sky, it fall in your face. (A maxim of prudence.)

8. Pig say, "Mammy, wha' mek your mout' long so?" Him say, "Ah, my pickny, dat same ting wha' mek my mout' long so, will mek yours long too." (This recognition of the theory of heredity will appeal to those familiar with the common tropic breed of swine, which is long-nosed.)

9. Do for do for no harm. (One good turn deserves another.)

10. Fowl weary, hawk catch him chicken. (Eternal vigilance is the price of liberty.)

11. Man no trabble, him no know puss hab cock eye. (Illustrative of the advantages of a wide education.)

12. Big blanket mek man sleep late.

13. Too much sit down broke trousers.

14. Shut mout', no catch fly. (A plea for silence.)

15. Ebery day bucket go da well, one day bottom drop out.

16. John Crow want fe' go nort side. Why you tink breeze come tek him? (The "north side," that is, islands in the direction of Falmouth, is likely to be the direction from which the breeze blows; the order of nature is not to be reversed to please the individual.)

17. What costs notin' gib good weight.

18. Cunnin' better than 'trong. (Wisdom is superior to strength.)

19. Patien' man drike jackass.

20. Tek time watch ants, you see how him mek. (Everything is to be learned by observation, including the habits of animals.)

21. One time da mistek, two time a purpose. (The repetition of an error implies wilful fault.)
22. One time fool no fool, two time fool him da fool.
23. Snak bite you, you see groun' lizard you run.
24. Ef you 'fraid fe' frog, you run from crab.
25. When towel turn tablecloth, dere's no bearin' wid it. (Directed against "codfish aristocracy.")
26. Rock-'tone ribber bottom neber know sun hot.
27. Ef you throw rock-'tone in a hog-'tye, da pig dat cry "quee quee," da' him it knock.
28. John Crow tink him pickny white.
29. Belly full, potato hab kin.
30. Hog run fe' him life, dog run fe' him charac'ter.
31. Today fe' you, tomorrow fe' me. (Every dog has his day.)
32. Trubble catch man, monkey breeches fit him.
33. Calabash neber bear pumpkin.
34. Crab walk too much, him get in kutakoo. (Kutakoo, a kind of crab-soup.)
35. Hansom face an' good luck don't trabble da same pass.
36. When a man talk too much, him pay him fader debt.
37. Ants foller fat.
38. Trubble dey in de bush, Nancy come bring a home. (Anansi, African word for spider, here as mischievous sprite.)
39. Wha' de good of edication, ef he got no sense?
40. Monkey say, wha' in your mout' not fe' you. (There's many a slip between the cup and the lip.)

41. Ebery day Debil help tief, one day God help watchman.

42. Man no done climb hill, no trow way your 'tick.

43. Man no done grow, no laugh at da long man.

44. Married hab teet'. (This hint at the possible infelicities of married life seems to convey a meaning similar to our phrase, that remorse biteth like a serpent.)

45. Dark night no hab gub'nor.

46. Finga' sore, you can't cut it, trow 'way.

47. Trubble neber blow shell. (Sorrow gives no warning.)

48. Sof'ly sof'ly catch monkey.

49. Wha' fool de fowl but cockroach.

50. When cockroach mek dance, him no ask fowl.

51. Duppy know who fe' frighten. (Duppy, ghost.)

52. Day more long dan rope.

53. Ef ears grow eber so big, dey can't pass head.

54. Man dead, grass grow at him door mout'.

55. Fus' word, go to law.

56. Cotton tree fall down, nanny goat jump ober him.

57. Ef you miss Harry, catch him frock.

58. When puss lib well, him say ratta meat bitter.

59. When dog lib well, him go da broad pass, go trubble cow.

60. Cuss cuss neber bore hole in 'kin. (Hard words break no bones.)

61. One tief no like see noder tief carry long bag.

62. Dog hab shine teet' him b'long to butcher.
63. Ef you want fe' taste de women's soup, 'cratch him back.
64. Me dead hog a'ready, me no min' hot water.
65. Foller fashion, broke neck.
66. By and by very long rope.
67. Sofely ribber run deep.
68. Coward man keep soun' bone.
69. Neber min' mek ship run ashore.
70. Don' care keep big house.
71. When dainty lady lib well, him tek a pin fe' eat peas.
72. Greedy choke puppy.
73. Hen neber wash him chicken too hard.
74. Pickny mus' creep before him walk.
75. Bull ole, you tek wis' wis' tie him. (Wis' wis', a straw.)
76. Jackass dead, you tek him hed-'kull so hole' honey.

Another phase of Creole Folk-Lore in Jamaica is to be found in the "Nancy Stories" (African Anansi, spider), which will receive mention in a future article.

William C. Bates.

THE POETRY OF AMERICAN ABORIGINAL SPEECH.

EMERSON has said, "Every word was once a poem," and Andrew Lang, in his facetious "Ballade of Primitive Man," credits our early ancestors with speaking never in prose but "in a strain that would scan." In the statement of the philosopher there is a good nugget of truth, and just a few grains of it in the words of the wit.

There are two aspects of the poetry of speech, poetry of thought and poetry of sound,—the word that epitomizes an epic, and the word that embryonizes a symphony. From the numerous and diverse tongues of the red men of America rich illustrations of these phenomena may be derived, and there is often a close kinship between primitive man and the poet of to-day, the figurative language and personifications of the latter carrying us into the midst of the domain of the former with its naïve concepts of nature and the things of nature.

A modern poet writes :—

"De te voir tous les jours, toi, ton pas gracieux,
Ton front pur, le beau feu de ta fière prunelle,
Je ris, et j'ai dans l'âme une fête éternelle."

Je ris, et j'ai dans l'âme une fête éternelle, — that is happiness indeed. After the poet, — how far we need not say, — comes the Chippeway Indian with his *nin bā'pinéndam*, "I rejoice, I am glad, I am happy," derived from the words *bāpi*, "to laugh," and *inéndam*, "I think." Hence, *nin bā'pinéndam* really signifies "I laugh in my thoughts, my mind laughs."

In their quaint anthropomorphism the old Greeks made Zeus the lightning-wielder and all the gods immortal laugh, while the bards and prophets of Israel make frequent mention of the laughing of Jahve. Whittier, in his little poem, "The Lakeside," sings :—

"So seemed it when yon hill's red crown
Of old the Indian trod,
And through the sunset air looked down
Upon the Smile of God."

And a note in the edition of his works at the writer's elbow explains : "Winnipiseogee ; Smile of the Great Spirit." Such an etymology, however, is impossible, the name containing traces neither of a word for "smile," nor of one for "spirit." But, for all that, the poet has preserved for us the thought of a simpler "maker" of the Red Men. Winnipiseogee does not mean "Smile of the Great Spirit," yet some early New Englander may have stood upon its shore, watching the sun-kissed wavelets rippling to the beach, and heard his Indian com-

panion, as many another, in later days, on the shores of the Great Lakes, has heard his, speak words like these: "Look! the water-spirits are happy; they are smiling to-day!" It was the gentle play of the wavelets in the sun, not the lake itself, that was the "smile of the manitou." There was poetry in the soul of that forgotten Indian, poetry akin to that in the soul of the good Quaker singer, who, in one of his letters, tells us: "Of all sweet sounds, that of water is to me the sweetest. I know of nothing more delicately restful than the liquid voice of brooks, or the low, soft lapse of the small waves of our country ponds on their pebbly margins."

Who does not remember the fair daughter of the arrow-maker of the Dakotas, the bride of Hiawatha, Minnehaha, "Laughing Water," and the cataract by which she dwelt? The *Eau qui rit* of the *voyageurs* of the Great Northwest perpetuates a like train of aboriginal thought.

Those familiar with "Way down on the Suwanee River" will scarcely be surprised to learn that the name of the stream belongs to the harmonious language of the Creek Indians, and is itself musical, — *suwáni* means "echo." It is into this language, or into some other of the Mukhogeian stock to which it belongs, that one might well translate Southey's lines on the "Cataract of Lodore," for it possesses in abundance such terms as these: *okē lākni*, "yellow water;" *okefenoke*, "shaking water;" *okmulgi*, "bubbling water;" *witúmka*, "rumbling water;" *wiwóka*, "roaring water;" *amakalli*, "tumbling water," etc. Whosoever wishes to learn more of this melodious speech may study it in the interesting volumes of Dr. Gatschet.

Longfellow, describing an autumn morning, writes:—

"Morn on the mountain, like a summer bird,
Lifts up her purple wing."

And the figure of the bird has passed before the eyes of seers in all lands who have sung of the coming of light out of chaos, of day out of night. The old Hebrew cosmogonist who told how in the beginning "the spirit of God moved over the face of the waters," felt as did his interpreter in Puritan England, long centuries afterward, who, casting the figure in a beautiful mould, pictured the Deity as "sitting, dove-like, brooding o'er the vast abyss." And these poets had their predecessors in many a forgotten bard of prehistoric times before whose dimmer eyes the same vision indistinctly flashed. The Copper Indians of Northwestern Canada tell us that, at the beginning darkness reigned supreme until the crow appeared, and, cleaving night with its wings, let the daylight stream through and through. Of the raven, who plays so important a rôle in the creation-myths

of the Indians of the northwest coast, Mr. Deans reports the Haida as saying: "In the shape of a raven he existed from all eternity. Before this world came into being, as a raven, he brooded over the intense darkness which prevailed, until after æons of ages, by the continual flapping of his wings he beat the darkness down to solid ground." (Amer. Antiq. vol. xvii. p. 62.) The aboriginal poet from whom this concept first emanated is worthy to rank with the cosmogonic bards of the Aryan and Semitic culture-peoples.

The Quiché Indians of Guatemala, when they wish to say "the day approaches," "it is beginning to dawn," express it thus, *Ca xaquin vuch*, "now the opossum spreads his legs." (Brinton, Ess. of Amer. p. 112.) The day-god figures also as an old man. From this we may readily pass over to the figure which Shakespeare makes Horatio employ in Hamlet:—

"Look, the morn in russet mantle clad,
Walks o'er the dew of yon high eastern hill."

The word *pitā'ban*, by which the Algonkian Indians of the Great Lakes express the idea of "dawn," really sums up Shakespeare's lines. *Pitā'ban* is composed of *wāban*, "day, dawn," and *pit*, "this way, hither," the terms together signifying literally "the day comes this way." *Wāban* is from the root *wāb*, "white, whitish," applied to the color of the sky at daybreak. The "russet," too, has appealed to the Indian mind. In the Delaware language we meet with the expression *machka jappan*, "dawn, aurora,"—the equivalent of our familiar "the sky is ruddy in the east,"—from *machkeu*, "red," and *wapan*, "daylight." A modern children's hymn contains these lines:—

"Early morning! Early morning!
Golden sun, 't is time to rise;
Paint your softest, warmest colors
On the tender morning skies."

And the figure used is one familiar to the students of primitive tongues. The Kootenay Indians call the "aurora, dawn," *kānōs itlmē'yēt*, "red sky," and the "red sky at sunset;" *kītenū's itlmē'yēt*, "the sky is painted red" (from *kītenū'stik*, "to paint red," and *itlmē'yēt*, "sky"). Some of the Chippeways, more anthropomorphistically inclined, attribute the flush of morning to a beautiful maiden, who is painting herself in her lodge in the sky.

In the "Merchant of Venice," Lorenzo bids Jessica

"Look how the floor of heaven
Is thick inlaid with patines of bright gold,"

and one may imagine a pair of lovers among the Navajo Indians gazing upward at the starry heavens while one tells the other the star-story of this primitive people:—

"Now after the sun and moon had taken their places, the people commenced embroidering the stars upon the heavens the wise men had made, in beautiful and varied patterns and images."

But the Indian somewhat spoils the beauty of the conception when he continues:—

"Bears and fishes and all varieties of animals were being skilfully drawn when in rushed a prairie-wolf, roughly exclaiming: 'What folly is this? Why are you making all this fuss to make a bit of embroidery? Just stick the stars about the sky anywhere;' and suiting the action to the word the villainous wolf scattered a large pile all over the heavens. Thus it is that there is such a confusion among the few images which the tasteful Navajoes had so carefully elaborated." (Emerson, "Indian Myths," p. 103.)

Mrs. Barbauld, in her poem on "The Death of the Virtuous," has these lines:—

"So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

In the figure of speech she employs,—"so gently *shuts the eye of day*,"—we have preserved through centuries of bardic inheritance the familiar turn of speech of primitive man. The sun is the "eye of day" among widely separated and most distantly related peoples. Many, also, might say with the Mayas of Yucatan concerning an eclipse of the sun, *tupul u uich kin, tupan u uich kin*, "the eye of the day is covered over," or "the eye of the day is shut up." (Brinton, "Primer of Mayan Hieroglyphics," p. 36.)

And, had one the leisure to relate them, instances of equally beautiful and poetic aspects of American aboriginal speech might be cited from the nomenclature of the plant and animal kingdoms. In the song in the "Princess," Tennyson invokes the "Swallow, swallow, flying south:"—

"O tell her, Swallow, thou that knowest each,
That bright and fierce and fickle is the South,
And dark and true and tender is the North."

This migration of the swallow, unremembered in our English name, which Skeat interprets as "tossing about," or "mover to and fro," was not lost sight of by the primitive Chippeways, who called it *cacawanipisi*, explained by Cuq to mean "*the bird that emigrates to the south in the autumn and returns in the spring*." The word for "south" is *cawan*, and the repetition of the first syllable gives the idea of "going and coming." The Kootenay Indians of British Columbia call the *Anemone multifida* *sūyā'pī ā'qkīs*, "the white man's

cartridge (or arrow)," and Longfellow, in "Hiawatha," alludes to the Indian belief that the plantain (way-bread), "white man's foot," grew wherever trod the foot of the European intruder.

"Wheresoe'er they move, before them
Swarms the stinging fly, the Ahmo,
Swarms the bee, the honey-maker;
Wheresoe'er they tread, beneath them
Springs a flower unknown among us,
Springs the white man's foot in blossom."

The "lady's slipper" is called by the Dakota Indians *pí-sko-ta han-pe*, "the night-hawk's moccasin;" and there are other like names.

A. F. Chamberlain.

AMERICAN INDIAN LEGENDS AND BELIEFS ABOUT THE SQUIRREL AND THE CHIPMUNK.

OUR word *squirrel* is traced back to the Greek *skiouros*, which signifies literally "shadow tail," from *skia*, "shadow," and *oura*, "tail," and the bushy tail of the little creature has attracted the attention of other peoples than those of ancient Greece.

In Longfellow's "Hiawatha," the grateful hero sings:—

"Take the thanks of Hiawatha,
And the name which now I give you;
For hereafter and forever
Boys shall call you *adjidaumo*
Tail in air the boys shall call you."

Of Manabozho, or Nanabush, the demigod and culture-hero of the Chippeways and kindred Indian tribes, whose character and achievements Longfellow has mingled with those of the Iroquois patriot and statesman, Hiawatha, to produce the majestic figure of his great epic, the following legend is told (Emerson, "Indian Myths," p. 345):—

Once he was swallowed by the great fish, who gulped him down, canoe and all; but he was helped by a little animal, that, all unnoticed, had remained in the vessel. This was the squirrel, on whom Manabozho, in remembrance of his services, conferred the name *adjidaumo*.

The word, however, does not mean "tail in air," as the poet thought, but rather "head foremost," from the way in which the animal descends trees; "tail in air" is altogether too free a translation of the name, whose literal meaning in the Chippeway tongue is "mouth foremost."

Curiously enough, our familiar word *chipmunk*, as the earlier form, *chitmunk* (which occurs in Mrs. Traill's "Canadian Crusoes"), indicates, is a corruption of this Indian name *adjidaumo*, the final *o* of which is nasal,—the *k* at the end has been added by association with *monkey*, and the change of the *i* to *p* in the first syllable is accounted for by the "chipping" of the animal.

The Karok Indians of California say that in the beginning the human race was without the precious boon of fire. But the coyote (prairie-wolf), the bear, the squirrel, and the frog, managed to procure some from the two old hags in whose possession it was, and by passing the brand from one to another, to secure its reaching mankind. To this day the squirrel bears evidence of his venture, for the skin just above his shoulders was scorched, and the heat of the flame caused his tail to curl up over his back as we see it now. The Na-

vajo Indians, also, make the squirrel a sort of Prometheus, or fire-stealer of the prime. Their version is that it was the coyote, the bat, and the squirrel who procured fire for men, the last succeeding in bringing the sacred flame to the wigwams of the Indians after the other two (one after the other) had carried it as far as they could. (Powers, *Contr. N. Amer. Ethn.* vol. iii. p. 38.)

Mrs. Erminnie Smith has, among the numerous legends of the Iroquois Indians recorded by her, one in which the merry little chipmunk figures as a hero of light. This story, accounting for the dark line or stripe upon the animal's back, is as follows: Long, long ago, the porcupine, who was chief of all the animals in the world, called a council to determine whether there should be day and sunlight in the world, or only night and darkness. After a violent discussion had taken place, the chipmunk, who was in favor of day, began to sing: "The light will come; we must have light!" while the bear, who wanted it to be always night, sang: "Night is best; we must have darkness!" As the chipmunk continued to sing, the day began to dawn, whereupon some of the other animals became very angry. The bear ran after the chipmunk, who succeeded in escaping, but not without the huge paw of the bear passing over his back, as he entered a hole in a tree, and leaving the black stripe we see there to-day. (*Sec. Ann. Rep. Bur. Ethn.* p. 80.) The Cherokee Indians, whose language is related to that of the Iroquois, have a legend accounting for the stripes: After man had invented weapons, and began to hunt and kill the animals, birds, etc., the latter held a grand council to decide how to retaliate. After considerable discussion, it was determined that each of the creatures in question should visit upon man some disease or sickness; and this is why mankind is now subject to such afflictions. One alone, of all the animals, said he had no quarrel with man, and spoke against the retaliation proposed. This was the little ground-squirrel, whose action so incensed the other animals that they fell upon him and sought to tear him to pieces. He escaped, however, but bears the marks of the struggle to this very day. (Mooney, *Seventh Ann. Rep. Bur. Ethn.* p. 321.)

Among the Indians of Vancouver Island Mr. Lord heard a quaint story of the origin of the four stripes of the squirrel of the West: Once there was a terrible ogress who kidnapped children and ate them, for she was a fierce cannibal. An Indian woman, seeing her son about to be made away with by this creature, prayed to the gods that he might escape in some way or other. Her prayer was heard, and just as the ogress was making off with the child, the latter began to turn into a squirrel, and slipping through her hands, the pretty little creature scampered merrily off, but bears to this day on her

back the marks of the ogress' terrible claws. (Bancroft, Nat. Races, vol. iii. p. 52.)

Another legend of Manabozho tells why the squirrel "barks:" Once upon a time, Manabozho invited all the animals to a feast. When guests tried to eat the black-bear meat, cooked by his wife, they were, one and all, seized with a violent fit of coughing which they tried in vain to suppress. Manabozho, at last, angry at the great noise, turned them all into squirrels, and they are coughing yet. This is why "to this day the squirrel coughs or barks when any one approaches its nest." (Emerson, p. 412.)

The Shasta Indians of California have a legend that in the great Deluge all the animals perished except a huge squirrel, the size of a bear, which is still living on Mt. Wakwaynuma. The Micmacs of Nova Scotia say that once the squirrel was larger than the bear, but Glooskap, — the Manabozho of these Indians, — "took him in his hands, and, smoothing him down, he grew smaller and smaller till he "became as we see him now." When Glooskap was thinking of creating man, another legend tells us, he asked the squirrel what he would do if he saw a man coming. The squirrel replied: "I should climb a tree!" And since the appearance of man upon the face of the globe such has been the habit of this animal. The same Indians, in other stories, make the squirrel fight valiantly on the side of the great hero *Pulowecch*, the partridge, in his contest with the great savage beast, the *Weisum*. (Leland, Alg. Leg. p. 29.)

Bryant has given us a characteristic sketch of this bright little animal:—

"The squirrel, with raised paws and form erect,
Chirps merrily."

Some such figure was present to the mind of the primitive Delaware Indian who gave to the chipmunk the name which he bears in that language, *pochgwapiith*, the literal meaning of which is "he sits upright upon something." The ground-squirrel is called *anicus*, which also signifies "mouse," and January is known as *anixi gischuch*, "ground-squirrel month," because then these animals begin to run about. To the Delaware *anicus* (a diminutive of *anik*) seem to be related the Chippeway names for the "black squirrel," *misanik* and *misaniko*. The "flying squirrel" is called in Chippeway *zhagaskan-dawe*, which means "the animal that moves as if flattened out." Sufficient has been given here to show that the squirrel and the chipmunk have their rôle in the mythology and folk-lore of our American aborigines, and to indicate briefly the nature of the interesting stories in which they figure.

A. F. Chamberlain.

SOME CUSTOMS AND BELIEFS OF THE WINNEBAGO INDIANS.¹

A young Winnebago girl, now a student at Hampton, Va., told me the following fragments of the folk-lore of her tribe. Having for years lived away from her early home in Nebraska, many traditions and legends that she had heard in childhood had escaped her memory, others could only in part be recalled. She well remembered the general belief of her people in various nature spirits. Offerings are constantly made to these deities of the clouds, the water, and the woods, to win their favor or to act as counter-charms against their malignant attacks. Tobacco and red feathers are especially prominent among the offerings, and a supply of the latter is usually to be found in the house of an Indian family that still keeps up ancient rites. No shrines are erected to the spirits, but gifts are left in particularly secluded places, oftentimes beside running water. Sacrifices of dogs are by no means uncommon. Such customs are not confined to the past, but exist to this day among many Indians living within a few miles of government schools. Some of the elders seriously object to the education of their children, seeing that it tends to destroy reverence for the sacred traditions and usages of the Indians.

"Thunders" are people who live in the clouds. They cause thunder by beating about or waving clubs which they carry. The lightning is caused by the opening of their eyes. When the rolling reverberations occur it is said that the thunders are going down under the earth. It is interesting here to notice that the Sioux say that thunder is caused by the noise made by the wings of crowds of turtle-doves, and that the lightning is due to their winking. The Sioux name for the turtle-dove is *wa-kin-ya-la*; and thunder is *wa-kin*. According to Sioux mythology, a thunderstorm will be caused by killing a turtle-dove. The thunders are great enemies of the water-spirits, beings who dwell in large bodies of water or in mountains or in the cliffs bordering great streams such as the Missouri River. When dull reverberations are heard, it is thought that the thunder-folk are pursuing the water-spirits, hunting them in their far retreats. When one is struck by lightning it is caused by one of the thunders striking him with a club. Offerings are made to the thunders to propitiate them. I knew once in early spring, during a violent thunderstorm, the first of the season, of a lad being sent to place tobacco in a secluded spot as a propitiatory offering to

¹ Read at the Seventh Annual Meeting of the American Folk-Lore Society, Philadelphia, December 27, 1895.

the thunders to win their favor for his family. A ring of grass is sometimes seen on the plains or hillsides, that is apparently beaten down and lies flat and dried against the green background. Such rings are supposed to be caused by the thunders dancing in a circle during a storm.

The water-spirits are thought to be immense creatures with horns. Their subterranean abodes are said to be very beautiful, sometimes carved out of shining white clay. They come on fair, bright days to sun themselves when there is no danger of the hostile thunders finding them. Sometimes water-spirits leave their beautiful underground mansions and are incarnated as men and women. One old medicine woman now living is very generally believed to be one of these incarnations. She had been the wife of a water-spirit during her previous existence. He was enraged at her leaving him to become a human being, and at the time of her birth with his hand struck her an unseen blow across the eyes which left dark marks below the eyes and on the temple, which she carries to this day. Those who know of her dual nature often notice and mention this mark of vengeance dealt by her water-spirit husband. Nor was this all of his jealous revenge. In time the child bearing the dark bluish marks about her eyes grew up and married an Indian of her tribe. She had several children. Her favorite, a pretty little girl, was one day stung by an adder and died almost immediately. Every one believed that this was the method taken by the former husband to call to his own world the favorite child of the wife who had long ago deserted him to dwell among men.

There is among these Indians a firm belief in tree or wood-spirits. Such a spirit is described as a smallish black animal, with a very round face and with glittering eyes. A child with an unusually fat round face will be said to be "Wän-kän-chu-ne-ska," that is, like a wood-spirit. My informant said that as a child she thought of the tree-spirit as a dark, cat-like animal. These creatures are spirits and yet at times materialize themselves so as to be visible to man. But it is certain death to behold the much feared tree-spirit. It is less disastrous to have a tree-spirit gaze upon you than for you to see it. But to have it look upon one may cause the person's death, and certainly bodes disaster of some sort. It is even most unfortunate to have a tree-spirit think of you. If, as the Indians say, "his thought reaches you," you will surely be sick. If the medicine man tells one who is ill that his sickness is caused by the evil influence of a wood-spirit, proper offerings or sacrifices should at once be made to restore health and to avert sickness from the house.

To dream of these spirits presages misfortune. If one be a parent, perhaps his unlucky dream foretells the death of his children. Even

young children are in terror if the tree-spirit appears to them in their dreams. The usual gifts of tobacco, red feathers, etc., are made to placate these spirits and to ward off the evil foretold by their appearance in sleep. If the dream is unusually striking or terrible (as in nightmare), even a dog is sometimes sacrificed to win the favor of the wood-deities.

If, unawares, one disturb a tree that is occupied by one of these sylvan deities, punishment is likely to be visited upon the offender. It sometimes happens that a man in felling a tree accidentally injures himself, when his friends say that probably the trouble was sent by an unseen spirit whose tree had been molested. Some years ago a man one evening came in from hunting in the woods. He was rather famous for his skill as a hunter, but this day had been unusually fortunate even for him. He threw down his game, came into the tent, and sat with his family in a circle about the fire in the middle of the tepee. Suddenly the flap of the latter was pushed aside and a stranger entered. He was dressed in black, an unusual thing for an Indian, and no one knew him. He passed on one side of the fire, to the place where the fortunate hunter sat, almost opposite the entrance of the tepee, and took his hand as if to shake hands. The hunter immediately fell back as if dead. The dark stranger disappeared without speaking. After a while the man was "brought to" by his friends. He had been unconscious, and it was with difficulty that he recovered. Both he and his friends believed that the swoon was caused by the influence of a wood-spirit. It was surmised that the latter had assumed the form of a man and for some reason had come to call the hunter to his own world, but had failed in his purpose.

Some peculiarly large tree, or one conspicuous on account of standing isolated in an exposed place, is held sacred as being the residence of a wood-spirit. An extremely large cottonwood tree which stands beside the Omaha Creek in Nebraska has long been considered as holy. At one time it was known to contain wild honey, but none of the inhabitants of the neighborhood attempted to rifle the great tree of its stores lest the deity residing in it should inflict a severe penalty for meddling with its sacred precincts.

A special spirit presides over and generally causes disease, and it is this spirit that must be sought and appeased when there is illness. A child was ill, and to cure it, as well as to prevent the disease from attacking several other children in the family, the mother slew a dog. She carried the dead animal to a brook beside which she placed it. All the children who were well had been ordered to attend her, each bearing a handful of the mystic red feathers and some tobacco. First the feathers were scattered over the sacrificed

dog, then the tobacco strewn over the feathers, which completed the rite. In cases where a dog is sacrificed it is a rigid rule that its death-blow must be so sure and strong that it shall die without howling even a single time.

The medicine man when trying to exorcise the spirit of disease scatters his tobacco, feathers, or what not, repeating meantime prayers. The latter are in part spontaneous appeals, in part formulæ in ancient dialect, or as my Winnebago friend said, "in old Indian," handed down by tradition from one medicine man to another. Young people of to-day only partially understand these ancient formulæ. At the time of a birth the medicine man is often summoned to pray and to make prognostications about the life and career of the new-born child.

There must be considerable in the thought and belief of the Winnebagos that bears upon the doctrine of the transmigration of souls. I have had too limited opportunity for investigation to draw any general conclusions, but fragments of mythology, communicated by the young woman already mentioned, convince me that there must be an interesting field for work among the tribe upon this subject. Certain ones of their medicine men are believed to have lived upon earth previous to their present existence. It would seem as if their magical powers were in part due to an accumulated strength derived from having lived before. The Indians in speaking of the subject say, "some people have to live over again." I understand that the medicine man or woman who is believed to be "living over again" is one whose first life on earth was good. Fireflies are said to be incarnations of people who lead bad lives and who after death had to "die over again." After this second death such persons reappear on earth as fireflies. The Winnebago name for these insects is "wa-ru-ha," which interpreted signifies "movers." Certain roots, for example Indian potatoes (probably a species of *Ipomœa*) and Indian turnips (*Psoralea esculenta*), used by the Indians as food, are not dug during the summer months, the time when the fireflies happen to be seen. The Indians say the roots are "moving" at this time, and should be left unmolested.

The old people do not like to tell their stories after the spring opens. The children are told that they would see snakes if they should listen to tales during warm weather.

Fanny D. Bergen.

MEMOIRS OF THE AMERICAN FOLK-LORE SOCIETY.

VOL. IV. CURRENT SUPERSTITIONS, BY FANNY D. BERGEN.

THE fourth volume of these memoirs, in virtue of its theme, is likely to receive more general notice than those which have preceded it. The work is avowedly only a first essay at a complete gathering of the material, the gleanings having been made under the greatest difficulties, during years in which the editor was confined to her chamber, and in great measure by the way of correspondence. The information presented relates only to such notions as make up the tradition of the English-speaking white population of the United States and Canada, and which on the whole may be regarded as of English origin; even with this limitation, only one half of the matter is here printed, Mrs. Bergen having in reserve a mass of superstitions nearly as extensive in compass, relating to beliefs connected with animal and vegetable life. It is the more surprising that a work should have been completed, including 1475 different items of popular credence, and covering, without notes and introduction, one hundred and twenty-three octavo pages.

It has been said that this material belongs, for the most part, to the oral tradition of immigrants from Great Britain. This is no isolated phenomenon; such is found to be the case, in general, with the remains of folk-lore in English-speaking districts of the New World. To cite a statement of the introduction:—

Language is the most important factor which determines usage and influences character; this result is effected through the literature, oral or written, with which, in virtue of the possession of a particular speech, any given people is brought into contact. In this process race goes for little. Borrowing the tongue of a superior race, a subject population receives also the songs, tales, habits, inclinations which go with the speech; human nature, in all times essentially imitative, copies qualities which are united with presumed superiority; to this process not even racial hostility is a bar. . . . In the case of superstitions, the diffusive process, though less rapid or effectual than in tales, is nevertheless continually active; in Europe, at least, a similar identity will probably be discovered. But in this category, the problem of separating what is general, because human, from that which is common, because diffused, always a complicated task, will be found more difficult than in literary matter, and without the aid of extensive collection insoluble. It is possible to fall back on the consideration that, after all, such resolution matters not very much, since in any case the survival of the belief indicates its humanity, and for the purpose of the study of human nature borrowed superstitions may be cited as confidently as if original in the soil to which they have emigrated, and where they have indissolubly intertwined themselves with thought and habit.

As regards corresponding British superstitions, the means for comparison are hardly adequate, on account of the lack of complete and orderly exhibition of the matter; information is to be found scattered in many publications; among these, beside the older works, such as those of J. Aubrey, "Miscellanies" (1696), and J. Brand, "Popular Superstitions" (ed. W. C. Hazlitt, 3d ed., London, 1870), may be mentioned the following: E. Harland and T. T. Wilkinson, "Lancashire Folk-Lore" (London, 1867); J. Napier, "Folk-Lore, or Superstitious Beliefs in the West of Scotland" (Paisley, 1879); W. Henderson, "Notes on the Folk-Lore of the Northern Counties of England and the Borders" (publication of the Folk-Lore Society, London, 1879); C. S. Burne, "Shropshire Folk-Lore" (London, 1883); "County Folk-Lore, Printed Extracts" (publication of the Folk-Lore Society, London, 1893). To these may be added items contained in the organ of the Folk-Lore Society, the "Folk-Lore Record," "Folk-Lore Journal," and "Folk-Lore;" and in "Notes and Queries" (gathered in "Choice Notes, Folk-Lore," London, 1859); together with collations not pretending to original research. As the notes attached to the volume of Mrs. Bergen do not enter on the field of comparative examination, it will be worth while to offer, by way of illustration only, a few of the parallels presented by the tradition of Great Britain.

The first and second items of Mrs. Bergen's book offer variants of a pretty and well-known rhyme, in origin astrological, concerning the influence of the days of the week on the character of the child; the second is the correct form (Henderson, p. 9), the first exhibiting transportation of the properties belonging to the days.

2. Monday's child is fair of face,
 Tuesday's child is full of grace,
 Wednesday's child is sour and sad,
 Thursday's child is merry and glad,
 Friday's child is loving and giving,
 Saturday's child must work for a living;
 But the child that is born on the Sabbath day
 Is blithe and bonny, good and gay.

The days are governed by the planets, Luna, Mars, Mercurius, Jupiter, Venus, Saturnus, Sol. The child of Venus must have a sweet disposition; thus the old Roman belief here overpowers the more modern Christian distrust of Friday, as the day of the crucifixion.

Under the sub-heading "Introduction to the World" the collection gives:—

17. Take the baby first into the sunlight on Sunday. Put it into short clothes and make all changes on that day.

18. To make a child rise in the world, carry it upstairs (or to the attic) first.

19. The baby must go upstairs before it goes downstairs, or it will never rise in the world.

20. To be a bright baby, it must go up before it is carried down, and it must be bumped to the attic roof for luck.

21. A young baby was taken up a short step-ladder by its nurse before being for the first time carried downstairs, lest it should die before it was a year old.

22. A child will have a nature and disposition similar to that of the person who first takes him out of doors.

23. The first time a baby is taken out of its room, it must be taken up, or it will not go to heaven. If the door of the room steps down, then the person carrying the baby must step up on a chair or book with the baby in her arms.

24. Let the baby have or touch the thing he starts after on taking the first step, and he will always get what he wishes. If it be the moon, then let him touch something light, on which its light shines.

25. When taking the child into your arms for the first time, make a good wish for him; if you give him his full name and he opens his eyes and looks at you (answers to his name), it is good luck.

26. To be a bright baby, it must fall out of the crib before it is eleven months old.

27. If a baby does not fall out of bed, it will be a fool.

28. A child's tumbling out of bed is a sign he will never be a fool.

As to the carrying abroad on Sunday, the American superstition does not seem to be general; but with regard to Shropshire we read: "The Colliery people think it very unlucky for the mother to go out of doors, even over the door-step, till she goes to be churched" (Burne, p. 286). "It is essential that both child and mother should come downstairs for the first time on a Sunday, and that the mother should go to church on a Sunday, when she first leaves the house. Everything must be done on Sunday for the first time, in order that it may be successful ("County Folk-Lore," No. 2, Suffolk, p. 12).

As for the carrying up instead of down, as exercising a symbolical influence on the future life, the custom is still pretty universal in England. In 1818, the "New Suffolk Garland" contained a notice of the usage:—

There is an extraordinary notion in regard to the birth of children. As soon as they are born they ought, it is said, to be carried upstairs, or they will not *rise* to riches and distinction in their after life, and accordingly, if there are no attics for the nurse to climb up into, she will sometimes mount upon a chair or stool with the new-born baby in her arms. ("County Folk-Lore," No. 2, p. 10.)

So in Shropshire:—

The first time an infant leaves its mother's room it must be taken *up* stairs, not *down*. Should there be no upper story, the nurse gets over the difficulty by mounting on some of the furniture with the child in her arms, to insure that its first step in life may be taken upwards. (Burne, p. 285.)

The relics of such beliefs still surviving in America imperfectly represent the variety and precision of ancient practice, which may further be exemplified by the following citations: "It was said in Yorkshire that a new-born infant should be laid first in the arms of a maiden before any one else touches it." (Henderson, p. 12.) "Immediately after birth, the newly-born child was bathed in salted water, and made to taste of it three times." (Napier, p. 30.) So still in Ohio:—

40. Always give a baby salt before it tastes aught else. The child will not choke, and in general it is a good thing to do.

To the "first food" taken by a child great importance is attached in savage custom. Salt, as a preservative principle, is a talisman and protection against evil spirits:—

In visiting any house with baby for the first time, it was incumbent on the person whom they were visiting to put a little salt or sugar into the baby's mouth, and wish it well. (Napier, p. 33.)

The following have reference to baptism:—

7. If a child cries during baptism, it is the devil going out of it.

8. It is lucky for the child to cry at baptism, but unlucky for the god-mother to wear mourning.

9. If twins are brought to baptism at the same time, christen the boy first, or else he will have no beard, and the girl will be beggared.

The belief as to the luck of crying is general:—

In the north, as in the south of England, nurses think it lucky for the child to cry at its baptism; they say that otherwise the baby shows that it is too good to live. Some, however, declare that this cry betokens the pang of the new birth; some that it is the voice of the evil spirit as he is driven out by the baptismal water. As to the mother's churching, it is very "uncannie" for her to enter any other house before she goes to church; to do so would be to carry ill-luck with her. It is believed, also, that if she appears out-of-doors under these circumstances, and receives any insult or blows from her neighbors, she has no remedy at law. I am informed that old custom enjoins Irish women to stay at home till after their churching as rigidly as their English sisters. They have, however, their own way of evading it. They will pull a little thatch from their roof, or take a splinter of slate or tile off it, fasten this at the top of the bonnet, and go where they please, stoutly averring afterwards to the priest, or any one else, that they had not gone from under their own roof. (Henderson, p. 16.)

Before baptism the child was more liable to be influenced by the evil eye than after that ceremony had been performed, consequently before that rite had been administered the greatest precautions were taken, the baby during this time being kept as much as possible in the room in which it was born, and only when absolutely necessary carried out of it, and then under the careful guardianship of a relative, or of the midwife, who was professionally skilled in all the requisites of safety. Baptism was therefore administered as early as possible after birth. Another reason for the speedy administration of this rite was that, should the baby die before being baptized, its future was not doubtful. Often on calm nights, those who had ears to hear heard the wailing of the spirits of unchristened bairns among the trees and dells. I have known of an instance in which the baby was born on a Saturday, and carried two miles to church next day, rather than risk a week's delay. Another superstition connected with baptism was, that until that rite was performed it was unlucky to name the child by any name. When, before the child had been christened, any one asked the name of the baby the answer generally was, "It has not been out yet."

When baby was being carried to church to be baptized, it was of importance that the woman appointed to this post should be known to be lucky. Then she took with her a parcel of bread and cheese, which she gave to the first person she met. This represented a gift from the baby—a very ancient custom. . . . It was also a common belief that if, as was frequently the case, there were several babies, male and female, awaiting baptism together, and the males were baptized before the females, all was well; but if, by mistake, a female should be christened before a male, the characters of the pair would be reversed—the female would grow up with a masculine character, and would have a beard, whereas the male would display a feminine disposition and be beardless. I have known where such a mistake has produced real anxiety and regret in the minds of the parents. (Napier, pp. 30-33.)

The remains of superstition surviving in America constitute, as will be seen, only a small remnant of a great and most serious body of ancient usage. Yet our information is all of the present century. What must have been the precision, extent, and force of mediæval practice and belief? Doubtless, popular notions have been affected by Christian mediæval theology; but it would be a mistake to attribute the former to the latter; the relation is the reverse. If baptism is regarded as a potent charm, if it is (or lately was) felt that unchristened babes may belong to the world of lost spirits, the blame is not to be laid at the door of the philosophy of the schools, even though such philosophy constrained Dante to exhibit infants as enduring the "sorrow free from pain" of the first circle of the Inferno. To explain the strength and apparently logical force of such opinions, we must go back thousands of years in time; instead of a Christian initiation into the society of the redeemed we must regard

the pagan initiation of the child, its presentation (as in later days Christian babes were presented) to the deities and to the priests of its gens, a ceremony which alone gave it a right to the privileges and protection of the clan, as, on the other hand, it severed the infant from the power of hostile demons who were at any moment prepared to carry it away, to devour it, or to enter its mouth and dwell within its body, unless debarred by supernatural watchers, whose especial duty in consequence of the ceremonial reception it became to protect the babe. Essentially, this conception fully survives in the mind of the peasant who watches his child lest it be taken by fairies, as Napier mentions the "practice common in some localities of placing in the bed where lay an expectant mother a piece of cold iron to scare the fairies" (p. 29). "Children are in greater danger of being taken before baptism than after" (p. 20).

As an example of uncivilized rites of this character may be mentioned the ceremonies of childbirth in the pueblo of Sia (M. C. Stevenson, *Eleventh Annual Report of the Bureau of Ethnology*, 1894, pp. 132-142); these include, on the fourth morning (four being the sacred number), a presentation of the infant to its father the Sun. By such comparison it becomes plain that the history of a superstition may be the history not only of philosophies and religions, but also of the fundamental causes which lie behind the latter, and have determined their origin and progress.

The relation which has been shown to exist between the American and English superstitions could be traced out through the nineteen chapters of Mrs. Bergen's collection. Our space admits but a few scattered notices. The fourth chapter is entitled "projects," that is to say, the forecasts employed by young women to determine the future partner in life; these practices are so numerous and singular as to form a complete survival of divination; the number here brought together amounts to one hundred and thirty-nine, while even this gathering can only be a part of the material. The name is popular, to "try projects" being the technical term for these experiments, particularly usual in connection with Halloween parties; but I have had no success in an attempt to discover the meaning of the expression. It may be modern, or it may be a survival of the technical language of some form of magic, such as crystal-lomancy. Herewith, however, hangs a curious story, relating to a well-known incident in American colonial history, and illustrating the manner in which arise historical myths.

In a book entitled "*Annals of Witchcraft in New England*," Boston, 1869, p. 189, the writer, S. G. Drake, remarked that the principal accusers and witnesses in the witchcraft prosecutions of Salem, Mass., in 1692, were eight girls from eleven to twenty years of age,

and added with reference to their conduct previous to the accusations: "These females instituted frequent meetings, or got up, as it would now be styled a club, which was called a circle. How frequent they had these meetings is not stated, but it was soon ascertained that they met to "try projects," or to do or produce superhuman acts." He supposed that they probably had in their possession some book on witchcraft. From this statement of Drake's, it seemed natural to presume that some evidence for the modern word would be found in the seventeenth century. Examination has shown, however, that the idea was derived from a paper by S. P. Fowler, who in an address before the Essex Institute, Salem, Mass., in the year 1856, had remarked that the girls in question were in the habit of meeting in a "circle" in the village, to practice palmistry, fortune-telling, etc. This notion Mr. Fowler seems to have obtained by transferring to the time of the trials his experience in connection with spiritualistic "circles" of his own day; and this suggestion Drake improved by supposing that the children in question had employed the same devices which may be studied in the chapter of Mrs. Bergen's collection. Acceptance of Fowler's statement, however, was not confined to Drake; it has been reiterated, over and over again, with additions and improvements, by most of the recent writers on the subject, one of whom has detailed the conduct of the children with as much minuteness as if personally present, although an examination of the evidence is sufficient to show that in point of fact there existed no such "circle" and no such meetings.

Mrs. Bergen's book includes a most curious chapter on charms used to remove warts, of which she gives more than fifty. In connection with these may be cited two instances to show that the effect of such charms must in many cases be real, and that superstition must often have been maintained, and apparently demonstrated by actual experience; a condition of which we have continual proof in the parallel credulities connected with "faith-healing" and "mind-healing." The first person who may be named as healed by one of these prescriptions was Francis Bacon. About 1575, when fifteen years of age, he was much troubled by warts, especially by one of a peculiarly obstinate and disagreeable character. Lady Paulet, the wife of the English ambassador in Paris, with whom at that time Bacon was living, a woman, as he says, free from superstition, assured him that a method of cure could be pointed out; she took a piece of lard with the skin on, and rubbed the warts all over with the fat side; and among the rest that wart which he had had from childhood; then she nailed the piece of lard, with the fat toward the sun, upon a post of her chamber window, which was toward the

north." Within five weeks the warts vanished, including the obstinate one, a fact which caused Bacon to muse. The other example which has fallen within the knowledge of the writer is that of a professor in a university who was recommended to employ a similar means of relief, which he did with entire disbelief and without attention, but in whose case the results were the same as with Bacon. In many of the cases given in our collection there is an element not mentioned by Bacon, but belonging to the practice of exorcism, namely, the wishing of the warts on somebody else, as for instance in the following:—

906. Split a pea and rub the wart with both pieces, make a wish that some person shall get the wart, throw one piece over one shoulder and the other over the other (into the river), and the wart will go to the person wished.

The chapters of this volume which will perhaps be generally found most interesting, or at any rate of the greatest importance in a philosophic aspect, are those entitled respectively "Moon" and "Sun." In these we are dealing with mythologic survival; both are unique, the section devoted to the moon being by far the most interesting gathering of such usages made in the English tongue. As it cannot be supposed that the readers of this Journal will in every case possess the book of Mrs. Bergen, we shall make no excuse for here citing certain of the rhymes included in the collection:—

1080. Repeat, looking at the new moon the first time you see it,—

New moon, true moon, tell unto me,
Who my true love is to be;
The color of his hair, the clothes he is to wear,
And when he'll be married to me.

1081. On first seeing the new moon, hold any small object in the hand while you repeat,—

New moon, true moon, reveal to me
Who my true love shall be;
The color of his hair, the clothes he shall wear,
And the day that we shall wedded be.

Put the object—handkerchief, pebble, or what not—under your pillow at night, and you will dream of your future husband.

1082. New moon, moon,

Hail unto thee!

In my sleep upon my bed,

May the one I am to wed,

In my dreams smile on me.

1083. If you see the new moon over the right shoulder, take three steps backward and repeat,—

New moon, true moon, true and bright,
If I have a lover let me dream of him to-night.
If I 'm to marry far let me hear a bird cry,
If I 'm to marry near let me hear a cow low,
If I 'm never to marry, let me hear a hammer knock.

One of these sounds is always heard.

1084. Say to the new moon over your right shoulder, —

New moon, new moon, come play your part,
And tell me who 's my own sweetheart,
The color of his hair, the clothes he shall wear,
And on what day he shall appear.

Then dream.

1085. The first time you see the moon in the new year, look at it and say : —

Whose table shall I spread?
For whom make the bed?
Whose name shall I carry?
And whom shall I marry?

Then think of one you would like to marry, and go your way. Ask some question of the first person you meet, and if the answer is affirmative, it indicates that you will marry your choice; if negative, it means you will not.

With regard to these rhymes exhibiting moon-worship, and to the sayings directing those operations which aim at the encouragement of growth to be undertaken in the wax of the moon, while those that contemplate the removal of obstacles are to proceed during the wane, it is remarked in the introduction : —

Lunar change has had an important connection with ancient myth as well as with primitive ritual. For the reason indicated, the crescent was assigned as an emblem to goddesses of growth. This ornament passed from Cybele and Diana to Mary; as on the vault of St. Mark's the Virgin wears the starry robe of the earlier goddess, so on garden walls of Venice she stands crowned with the crescent, in the same manner as the divinities whom she has superseded. In this connection is especially to be considered the habit of personification implied in our English rhymes. Of late, the doctrine which perceives in myth a symbolic expression of the forces of nature has fallen into comparative discredit, a contempt explicable in view of the unscientific manner in which "sun-myths" have been exploited; our English sayings, therefore, are to be received as a welcome demonstration that one must not proceed too far in his attitude of doubt. If the popular mind, to-day, and in a country particularly accessible to the influences of modern culture, worships the personified moon, it may be considered as certain that antiquity did the like. Mythology is woven out of so many strands that goddesses like Artemis and Diana may have been much

more than lunar personifications; but I think it can scarce be doubted that in a measure such they were.

There is to be noted a most important characteristic of modern superstition, namely, that the original usage, and also the primitive theory, has sometimes continued the longest, because founded on the broadest and most human foundation. The modern survival exhibits those fundamental conceptions out of which grew the complicated rites and elaborate mythologies of ancient religions. In this manner, as from a height of observation, we are able to look back beyond recorded history, and to trace the principles of historic development. So may be elucidated problems which neither metaphysical speculation nor historical research has proved adequate to expound. Comparative study of folk-lore has placed in our hands a key which ingenious theorists, proceeding with that imperfect knowledge of antiquity which can be gathered from books, have lacked, and for the want of which they have wandered in hopeless error.

The discovery of the intimate relation which the motion of the sun has had, and still in a measure continues to have, to every-day household life, is quite original with Mrs. Bergen, as far as known, such relation not having been remarked in any country, though doubtless everywhere existent. The items of superstitions relating to this subject ought here to be cited for the benefit of the members of the American Folk-Lore Society who may not receive the work.

1141. To make good bread, stir it with the sun. To make good yeast, make it as near sunrise as possible.

1142. If you wish to secure lightness, you must always stir cake and eggs a certain way, that is, the way the sun goes.

1143. Eggs and cake are commonly beaten and butter made by stirring sunwise.

1144. To make cake light, it must always be stirred the same way.

1145. In cooking soft custard, the stirring must be continued throughout in the direction in which it was begun; otherwise the custard will turn to whey.

1146. If, after turning the crank of a churn for a while with the sun, you change and turn the other way, it will undo all the churning you have done.

1147. Ice cream will not freeze rightly unless the crank is turned the right way.

1148. In making lye soap, if you stir it backward it will turn back to lye.

1149. In melting sugar for taffy, stir always one way, or it will grain.

1150. In greasing the wheels of a carriage, always begin at a certain wheel and go round in a set way.

To these should be added a number of "cures" in which the operation is only satisfactory when the rubbing or moistening of the part affected is performed sunwise.

A collection like that under consideration requires to be made a more accurate definition of superstition than those hitherto in vogue; and an attempt of this sort has been made in the introduction.

The chief value of a collection such as the present consists in the light it may be made to cast on the history of mental processes; in other words, on its psychologic import.

To appreciate this value, it is needful to understand the quality in which superstition really consists. This distinguishing characteristic is obscured by the definitions of English dictionaries, which describe superstition as a disease, depending on an excess of religious sentiment, which disposes the person so affected to unreasonable credulity. In the same spirit, it has been the wont of divines to characterize superstition and unbelief as opposite poles, between which lies the golden mean of discreet faith. But this view is inadequate and erroneous.

It is, however, sufficiently obvious that the signification mentioned does not have application to the omens recorded in the present volume, the majority of which have no direct connection with spiritual beings, while it will also be allowed that these do not lie without the field ordinarily covered by the word superstition. For our purposes, therefore, it is necessary to enlarge this definition. This may be done by emphasizing the first component part of the word, and introducing into it the notion of what has been left over, or of survival, made familiar by the genius of Edward B. Tylor. In these lingering notions we have opinions respecting relations of cause and effect which have resulted as a necessary consequence from past intellectual conditions. A superstition, accordingly, I should define as a belief respecting causal sequence, depending on reasoning proper to an outgrown culture. According to this view, with adequate information it would be possible to trace the mental process in virtue of which arise such expectations of futurity, and to discover the methods of their gradual modification and eventual supersession by generalizations founded on experience more accurate and extensive. Yet it is not to be assumed that in each and every case such elucidation will be possible.

This accidental quality, and the arbitrariness with which phenomena are judged to be ominous, will be visible in the numerous "signs" here recorded. At first sight it may be thought that extreme folly is their salient quality. Yet if we take a wide view the case is reversed; we are surprised, not at the unintelligibility of popular belief, but at its simplicity, and at the frequency with which we can discern the natural process of unsystematic conjecture. Such judgments are not to be treated with derision, as subjects of ridicule, but to be seriously examined, as revealing the natural procedure of intelligence limited to a superficial view of phenomena.

This consideration leads to an important remark. The term survival expresses a truth, but only a part of the truth. Usages, habits, opinions, which are classed as superstitions, exhibit something more than the unintelligent and unconscious persistence of habit. Folk-lore survives, and popular practices continue, only so long as endures a method of thinking corresponding to that in which these had their origin. Individual customs.

may be preserved simply as a matter of thoughtless habit ; yet in general it is essential that these usages should be related to conscious intellectual life ; so soon as they cease to be so explicable, they begin to pass into oblivion.

Our notice has extended to a considerable compass ; but it seems proper that the opportunity should be given to all members of the American Folk-Lore Society to comprehend the nature of the memoirs which the Society is instrumental in publishing. Members can forward the success of the undertaking by inducing their local libraries to procure the volumes.

Truly scientific publication cannot be performed in the ordinary course of business, and is rendered possible only by the special agencies of universities and societies. The American Folk-Lore Society is at present especially such a publishing society ; unfortunately, it has not met sufficient public support to become an organization able also to promote research ; but every work which, like that of Mrs. Bergen, calls attention to the store of interesting and uncollected material, strengthens the agencies, at present inadequate, which are making toward a proper collection and study of the material of popular tradition.

W. W. N.

SEVENTH ANNUAL MEETING OF THE AMERICAN
FOLK-LORE SOCIETY.

THE Society held its Seventh Annual Meeting at the University of Pennsylvania, Philadelphia, Pa., on Friday and Saturday, December 27 and 28, 1895.

On Friday, the Society met at 11 A. M. for the transaction of business, the President, Washington Matthews, Major and Surgeon, U. S. A., in the chair.

On behalf of the university remarks of welcome were made by Dr. Fullerton.

The Permanent Secretary read the Annual Report of the Council, as follows : —

From the time of the formation of the American Folk-Lore Society, each successive year has assisted in more clearly demonstrating the importance of the field which it is called on to occupy. The increasing interest of the contributions to the *Journal of American Folk-Lore* exhibits the numerous opportunities for observation of popular ideas, customs, and traditions, as well among English-speaking people as in districts where French and Spanish are the prevailing languages ; while in another field, results of the recent investigations in primitive American life have dispelled any possible doubt that the surviving body of tradition is capable of furnishing, not only some comprehension of pre-Columbian culture, but also a key to the general history of mental development, indispensable to philosophic theory. Important as may be the results of archæological research in other continents, these cannot be more illuminating than the discoveries mentioned.

In addition to the publication of its quarterly organ, it has seemed necessary for the Society to enter on a more extensive field of publication, in issuing a series of *Memoirs*, supported by subscriptions to the Publication Fund. In the last annual report the Council was able to refer with satisfaction to the completion of the first volume of this series, the "*Folk-Tales of Angola*," by Mr. Heli Chatelain, a work which has been received with approbation, in Europe as well as in America, as a useful contribution to the literature of the Negro race. During the present year two other numbers of the series have appeared, namely, "*Louisiana Folk-Tales*," by Prof. Alcée Fortier, and "*Bahama Songs and Stories*," by Prof. Charles L. Edwards. Now passing through the press, and to be in readiness for delivery to subscribers early in 1896, is the fourth volume of the *Memoirs*, "*Current Superstitions*," by Mrs. F. D. Bergen. This collection

will show how extensive is the mass of survivals of ancient superstition which lingers even in the minds of the English-speaking population of America, and in point of interest and psychologic value will, it is believed, compare with any similar gathering made in Europe.

For the year 1896 the Council has recommended the publication of a work to be entitled "Navaho Legends," by Dr. Washington Matthews, U. S. A., now in course of preparation; the volume will present a section of the mythology of this interesting tribe, and be accompanied by an introduction, which, as it is hoped, will render the work a useful introduction to the study of American aboriginal mythology.

When the duties which the Society ought to accomplish, in respect of research as well as publication, are compared with its means, the contrast is most unsatisfactory. That an organization dealing with perishable material, so valuable that its record is indispensable for the elucidation of early history, and obtaining its support in all parts of the continent, should include only about four hundred members, cannot be regarded as a condition of things creditable to American scholarship. On general principles, it would be supposed that it would be possible, with small effort, to enlarge the roll, in such manner that the Society should have thousands of members instead of hundreds, thus enabling it to become an active power in fostering investigations now sadly neglected; but appeals in the interest of such extension have hitherto met only with an inadequate response. The Council can do no more than press on the educated American public the importance of the task, and express their hope that universities and museums may promote this important class of inquiries more effectively than at present it is within the capacity of the Society to do.

Herewith is communicated the substance of the report received from the Treasurer:—

RECEIPTS.

Balance on hand December 24, 1894	\$1,303.60
Life memberships	100.00
Annual payments	874.40
Subscriptions to publication fund	617.00
Subscriptions for research	50.00
Sales to members	49.50
Sales through Houghton, Mifflin & Co.	185.15

\$3,179.65

DISBURSEMENTS.

To Houghton, Mifflin & Co., manufacture of Journal .	\$1,108.17
To Houghton, Mifflin & Co., manufacture of Memoirs	685.81
Preparation of Memoirs	50.00
Printing of circulars, and minor expenses	85.15
Salary of assistant of the secretary and travelling expenses	84.00
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	\$2,013.13
Balance to new account, December 25, 1895	1,166.52
	<hr/>
	\$3,179.65

Notice was given of an amendment to the Rules, providing that past presidents of the Society, during five years after the expiration of their term of service, should *ex officio* be members of the Council. (This amendment will come up for consideration at the next annual meeting.)

A committee was appointed to nominate officers for the year 1896. This committee made their report, and on ballot were elected the following officers for 1896 :—

PRESIDENT, John G. Bourke, Captain 3d Cavalry, U. S. A., Fort Ethan Allen, Vt.

FIRST VICE-PRESIDENT, Mr. Stewart Culin, Johns Hopkins University, Baltimore, Md.

SECOND VICE-PRESIDENT, Prof. Henry Wood, University of Pennsylvania, Philadelphia, Pa.

COUNCILLORS (to serve three years), Mr. Heli Chatelain, New York, N. Y. ; Mr. James W. Ellsworth, Chicago, Ill. ; Mr. John W. McCormick, Washington, D. C.

The Council recommended that the American Folk-Lore Society associate itself with the Folk-Lore Society (of England) in the publication of a Bibliography of Folk-Lore, hereafter to appear as a volume of the Memoirs of the Society. Resolutions were adopted that subscriptions be solicited sufficient in number to secure the preparation of such Bibliography ; and the following resolution was added :

Resolved, that the American Folk-Lore Society embraces this opportunity to express its sympathy with the labors of the Society in England, and its interest in the progress of English scholarship, with which the intellectual life of America is indissolubly connected.

The Society then proceeded to the reading of papers. This reading was continued on Saturday, the Society being called to order at 10 A. M., the newly elected president presiding. At the two sessions were presented the following papers :—

Poetry and Music of the Navahoes, DR. WASHINGTON MATTHEWS, Major and Surgeon, U. S. A.

Magic and Medicine among the Micmacs, MR. STANSBURY F. HAGER, Brooklyn, N. Y.

On the Poetical Aspects of American Aboriginal Speech, PROF. ALEXANDER F. CHAMBERLAIN, Clark University, Worcester, Mass.

Cherokee Medicine Myths, MR. J. H. MCCORMICK, Washington, D. C.

Angolan Customs connected with Funerals, Adultery, Marriage and Courting, Swearing and Ordeals, MR. HELL CHATELAIN, New York, N. Y.

On the Development of the Indian Mythologies of the North Pacific Coast, FRANZ BOAS, Museum of Natural History, New York, N. Y.

Folk-Lore of the Horseshoe, MR. ROBERT M. LAWRENCE, Lexington, Mass.

Moon Superstitions in America, MR. W. W. NEWELL, Cambridge, Mass.

American "Cuss Words," PROF. DANIEL G. BRINTON, M. D., University of Pennsylvania, Philadelphia, Pa.

The Great Shell of Kintyel, DR. WASHINGTON MATTHEWS, U. S. A.

Kootenay Indian Mythology, PROF. A. F. CHAMBERLAIN.

Notes on the Dialect of Newfoundland, REV. GEORGE PATTERSON, D. D., New Glasgow, N. S.

Notes on some Arabic Survivals in the Language and Folk-Usage of the Rio Grande Valley, JOHN G. BOURKE, Captain 3d Cavalry, U. S. A.

Gypsy Lore, MR. R. G. HALIBURTON, Magnolia, Mass.

Certain Negro Folk-Tales, MR. J. H. MCCORMICK.

Some Customs and Beliefs of the Winnebago Indians, MRS. FANNY D. BERGEN, Cambridge, Mass.

Five Algonquin Myths from the Ottawa Region, DR. ROBERT BELL, Ottawa, Canada.

Notes on the Accuracy of the Indian's Memory and Transmission of Song, MISS ALICE C. FLETCHER.

Account of certain Sporadic Religions among some Indian Tribes of the United States, MISS ALICE C. FLETCHER.

The Society adjourned, to meet in Baltimore, Md., during the Christmas holidays, December, 1896.

The meeting was under the charge of the following local committee: Prof. Daniel G. Brinton, chairman; Messrs. Richard L. Ashurst; Carl Edenheim; Victor Guilloû; William Young; Francis T. Ziegler; Stewart Culin, secretary.

NOTES AND QUERIES.

ORIGIN OF THE CAT; A NEGRO TALE. — When I stepped on the cat her limp and her cries were so piteous I took her to the kitchen to apologize in a saucer of cream and ask Mammy to care for her.

“Did *you* trod on dat cat? I certainly is mighty sorry, for it’s bound to be onlucky for you if you hurt a cat.”

I ventured the opinion that to kill a cat brought ill luck, but had not heard anything about accidentally hurting one.

“My mercy, chile, don’t you know it is a *sin* to kill a cat? Duz you know anything about cats and how they come to be here on this earth?”

I acknowledged my ignorance, unless they were included in the general creation, and procession into the ark.

“Well, white folks don’t know *nothing* ’cept what they reads out a books. Wa’n’t *no* cats in *no* ark, and it’s a sin to kill a cat, ’cause a cat is Jesus’ right-hand glove. Jesus was down here once, on this here earth, walking round jest like a man. I ’spects you heerd about *that*, did n’t you? It’s all put down in the Bible, they tells me. I never *seen* it thar, fer I can’t read nor write; don’t know one letter from the next, but it’s all writ down in the Bible, what God sent down from heaven in a bush all on fire right into Moses’s hand. Yes, indeed, it is God’s own truth, jest as I am telling you. When Jesus was here in this world, He went round constant visiting cullud folks. He always was mighty fond of cullud folks. So one day He was a walking along and he come to a poor old cullud woman’s house. When He went in the door and give her ‘howdy,’ she stand still and look at him right hard. Then she say ‘Lord’ (she never seen nor heerd tell of Him before, but something in her just seemed to call his name), and she kept on a looking and a looking at Him hard, and she say over again, ‘Lord, I is jest mizzable.’ Then he say, ‘Woman, what you mizzable fer?’ Then she say, the third time, ‘Lord, I is mizzable, fer the rats and the mice is a eating and a destroying everything I got. They’s done eat all my corn-meal, and all my meat; they’s done eat *all* my clothes. They’s eat holes in my bed, and now they’s jest ready to eat me myself, and I am that mizzable, I don’t know no more *what* to do.’

“Jesus he look long time at her, mighty hard, and he say, ‘Woman, behold your God!’ and then He pulled off his right-hand glove, and flung it down on the floor. Soon as that glove touched that floor, it turned into a cat, right then and right thar, and it began a-catching all them rats, and all them mice, more’n any cat done since when it do its best. Indeed it did, made out of Jesus’ right-hand glove, before that woman’s own eyes, — the four fingers for the legs, and the thumb for the tail, — and that’s the *truth* ’bout how cats got here. Guess you know *now* why it’s a sin to kill a cat, and ’bliged to be unlucky to hurt one.”

Marcia McLennan.

A PUEBLO RABBIT-HUNT (vol. viii. p. 324. — The account of a "Pueblo Rabbit-Hunt," reprinted in the *Journal*, No. XXXI., from the "New York Post," is hardly of modern enlightenment. The Pueblo rabbit-hunts are not "in September;" nor are they "conducted by the *shaman*;" nor are "myriads of prayer-sticks" planted; nor are the hunt-fetiches carved to represent any part of a rabbit; nor is the *estufa* a "church;" nor are women shut out from the *estufa*; nor do the hunters ever "divide into groups;" nor does any Pueblo town have "gates." There are many similar blunders in the article, which does not at all perceive either the spirit or the methods of the hunt.

Charles F. Lummis.

SKULLS OF HORSES USED AS CHARMS. — On the road from Wilkes Barre, Pa., to Bear Creek, formerly stood an old farmhouse that had nailed on it three or four skulls of horses. Across the road stood a house which showed no skulls. My friend's curiosity being excited, he set out to investigate the why and wherefore of the exhibition. At last he was informed by an acquaintance of the family that the former owner of the house had lived in constant warfare with his kith and kin, and after a particularly angry quarrel disappeared, as has often before happened, so that his return was expected. But after a time the well of the barn became offensive, and when it was cleared was found to contain the body of the owner of the house. To keep his ghost from crossing the road, skulls of horses had been nailed to three ends or sides of the dwelling. These people were Germans.

Can any one tell me whether skulls are used as amulets against the evil eye, as are hands with index and little finger extended? *T.*

LOCAL MEETINGS AND OTHER NOTICES.

BOSTON BRANCH. — *May 17, 1895.* The annual meeting of the Boston Branch (postponed from April) was held at the house of Mr. W. B. Kehew, 317 Beacon St., Prof. F. W. Putnam presiding.

The records of the last meeting, and of the Secretary and Treasurer for the past year were read and approved. The nominating committee presented the names of the following officers, whom the members present elected by ballot: President, Prof. F. W. Putnam; Vice-Presidents, Mr. Dana Estes, Dr. J. W. Fewkes; Treasurer, Mr. Montague Chamberlain; Secretary, Miss Helen Leah Reed; Members of the Council, Mrs. J. N. LeBrun, Mrs. W. B. Kehew, Miss Cornelia Horsford, Miss A. M. Alger, Mr. W. W. Newell, Mr. S. R. Tisdale. The paper was by Mr. Montague Chamberlain on "The Abnaki Indians of New England." The Abnakis once occupied the entire territory bounded by the St. John and the Connecticut rivers. They themselves have a tradition that they came from the West, and some of them believe the Ojibways their ancestors. Close similarity has been observed between Ojibway and Abnaki dialects. Their

legends introduce, besides their deities, numerous other personages possessed of superhuman power, as well as heroic birds and mammals. At the close of the paper, Mr. W. W. Brown of Calais, who like Mr. Chamberlain is well acquainted with the Abnakis, gave an account of their habits and customs.

November. Prof. and Mrs. F. W. Putnam entertained the Boston and Cambridge branches November 15 at a joint meeting held in the Peabody Museum. Prof. Putnam presided and introduced the speaker, Capt. John G. Bourke, Third Cavalry, U. S. A., whose subject was "Notes on some Arabic Survivals in the Language and Folk-Usage of the Rio Grande Valley."

December. Mr. Henry G. Bryant, of Philadelphia, commander of the Peary auxiliary relief expedition of 1894, addressed the Boston Branch at its meeting in the Grundmann Studios, December 13, at 8 P. M. In Prof. Putnam's absence, Mr. Montague Chamberlain presided. His subject was "The Characteristics of the Most Northern Eskimos." Cape York, Mr. Bryant said, marks the boundary of the habitat of the most northern Eskimos. It is hard to find the genuine Eskimo type in the south of Greenland. For the southern Eskimos have deteriorated through Danish influence, and by the use of tobacco and coffee. The northern Eskimos — only 250 in number — are honest and hospitable, and have all the virtues of primitive savages. To a certain extent they are communistic, and they cherish many superstitions. Mr. Bryant's lecture was illustrated with stereopticon views of arctic scenery. At its close Mr. Vorss, Mr. Clarke, and Mr. Enriken, members of the Peary expedition, contributed interesting stories of Eskimo folk-life — the result of personal observation, and not yet published.

January. Mrs. J. B. Case, 468 Beacon St., entertained the Boston Branch at its regular meeting, January 17, at 8 P. M. Prof. F. W. Putnam presided, introducing Mr. H. E. Krehbiel of New York, the speaker of the evening. Mr. Krehbiel spoke on "Folk-Song in America," his subject being well illustrated by songs sung by Mrs. J. Emory Tippet and Miss Louise Rollwagen. The study of folk-lore texts, said Mr. Krehbiel, is only a half study. To know the whole story one must have the music. The words, however, are more truthful in folk-song than in artistic poetry. Feelings are muscular stimuli. This explains the inherent truthfulness of people's songs. Until a people have a national character they are not likely to create spontaneously characteristic music. The folk-song of the blacks of the South is a native product, influenced by the social and geographical institutions of the South. But it has melodic and rhythmic qualities which doubtless came from Africa. It has an unmistakable minor note. The old slave is the mouth-piece of his people. Satire, such as abounds in negro folk-songs, is not found in the folk-songs of Europe. Mr. Krehbiel gave some interesting examples of the *coonjars* collected in the West Indies by Mr. Lafcadio Hearn and found also in our Southern States.

Helen Leah Reed, Secretary.

MONTREAL BRANCH. — *October 14, 1895.* The first meeting of the season of the Montreal Branch of the American Folk-Lore Society took place at the house of Mrs. Robert Reid, 57 Union Avenue. The Hon. President, Professor Penhallow in the chair.

After the routine business had been transacted, Mr. T. Henry Carter read a paper on "Lake Nominagauque and its Legends." Mr. Carter's paper was divided into two portions. The intervals were enlivened by songs by Miss Costigan and instrumental music by Miss Reid.

Mr. W. D. Lighthall added some interesting particulars concerning the religion, customs, and superstitious beliefs of the Algonquin Indians inhabiting this locality.

Professor Penhallow pointed out that Mr. Carter's paper contained exactly the sort of material that was required by this Society. This country is likely soon to be settled by a farming population, the railway being expected to extend to the St. Ignace, on the side of Lake Nominagauque, next season. The relics of these Indians are fast disappearing, and unless some effort is made to collect them they are fated to fade into oblivion.

Names of seven new members were announced as joining the Society. After music, conversation, and refreshments, the meeting adjourned.

December 12. The third meeting was held at the house of Mrs. S. C. Stevenson, 73 Mansfield St. Mr. Henry Mott read a paper on "Medical Folk-Lore." The speaker dealt with the subject of popular medicine, following the course of gradually diminishing faith from Galen to the present day.

January. The fourth annual meeting of the Montreal Branch of the American Folk-Lore Society took place at the house of Professor Penhallow, 215 Milton St. Mr. Y. W. Fortier occupied the chair. The Treasurer, Mr. Boissevain, read the financial statement for the year, which was satisfactory. The Secretary's report showed that the Society had seventy-eight members, of whom fourteen were corresponding members, and had gained an addition of seventeen during last year. It was decided that a prize of \$25.00 should be offered for the best paper on Canadian folk-lore to be submitted to the Society during the coming year. The committee formed to take general charge of these papers consisted of Mr. W. D. Lighthall, convener, Mr. John Reade, Mr. Mott, Miss Derrick, B. A., Miss Blanche Macdonell. The election of officers took place with the following result: Honorary President, Professor Penhallow; President, Mr. Boissevain; First Vice-President, Mrs. Robert Reid; Second Vice-President, Mr. McLarin; Secretary, Miss Derrick, B. A.; Treasurer, Mr. Muloch; Ladies' Committee: Miss Blanche Macdonell, convener, Mrs. Boissevain, Mrs. Deacon, Mrs. Stroud, Miss Derrick.

Blanche L. Macdonell, Secretary.

CAMBRIDGE BRANCH. — *May 7, 1895.* The meeting was held at the house of Mrs. J. W. Bigelow, 11 Chauncy Street, the President, Mr. Schofield, in the chair.

Prof. Arthur R. Marsh of Harvard University treated of "The Popular

Epic," tracing the history of the development of the chansons de geste from their early German origin, as songs of valor which were sung after dinner and to incite men to battle, through the sixth century, when the singers of these *chansons* became popular, and began to neglect historical accuracy; and finally to their first publication in France during the eleventh century.

Professor Marsh considered that in every people that tries to write epic poetry these singers are matched. It is known that they existed in Homeric times, and it seems probable that, by much the same process of growth as the chansons de geste, the Odyssey and the Iliad were brought into existence.

As this was the annual meeting, officers for the ensuing year were elected as follows: President, Dr. Alfred C. Garrett; Vice-President, Miss Helen Child; Secretary, Mr. Merritt Lyndon Fernald; Treasurer, Mr. E. Kennard Rand; Executive Committee, Miss Sarah Yerxa, Miss Miriam Thayer, Mr. Reginald A. Daly.

June 4, 1895. The Branch met at the house of Mrs. J. B. Warner, 153 Brattle Street. Mr. Montague Chamberlain spoke upon the Abnaki Indians, showing that they are probably descended from the Ojibways, and discussing Abnaki customs and methods of thought.

November 15, 1895. A joint meeting of the Boston and Cambridge branches was held at the Peabody Museum of Harvard University. Prof. F. W. Putnam, as President of the Boston Branch, introduced Capt. J. W. Bourke, who read a paper entitled "Some Arabic Survivals in the Language and Folk-Usages of the Rio Grande." Dr. A. C. Garrett, President of the Cambridge Branch, presided.

December 3. The monthly meeting was held at the home of Miss Thayer, 67 Sparks Street. In opening the meeting, Dr. Garrett suggested a plan which had been discussed by the Council, of having the consecutive meetings more closely related than heretofore.

Mr. Michitaro Hisa read the story of "The Pool of Hoshikuma," a type of the folk-tales still abounding in remote parts of Japan.

M. L. Fernald, Secretary.

BIBLIOGRAPHICAL NOTES.

BOOKS.

INDIANISCHE SAGEN VON DER NORD-PACIFISCHEN KÜSTE AMERIKAS. VON FRANZ BOAS. (Sonder-Abdruck aus den Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte. 1891-1895.) Berlin: A. Asher & Co. 1895. Pp. 363.

This collection, which has been for several years in process of publication, is, in regard to the study of myth, the most important contribution made during the five years of its issue. While English and French folklorists have been amusing themselves with comparing the merits of expla-

nations offered by the "anthropological" and "philological" schools of mythic interpretation. Dr. Boas, belonging to no school, but being both anthropologist and linguist, has put these theories to the only practical test of more extended comparison, with results so conclusive that it is not easy to see in what manner they can be controverted; by so doing he has opened a new path to this branch of inquiry. He has gathered, from the Columbia River northwards, the legends which belong to the fifteen races there represented; comparing these, and tabulating results, he has made it clear that the same law of diffusion prevails which we know to exist in the Old World, namely that the intercommunication of traditions is dependent primarily on continued culture-contact. In his tables, the influence of the northern mythic cycle can be observed gradually vanishing as one proceeds south, while beginning from the south, the like process has taken place with regard to its own legendary material. As a consequence, races in the centre display the greatest number of borrowed elements, having come under both influences. To this general rule are naturally found exceptions, to be explained partly by the past geographic position of the people, in part by the peculiar organization. Thus the Kwakiutl offer a relatively smaller number of agreements with their neighbors; this the collector elucidates on the basis of their social structure; their mythology exhibits chiefly legends of ancestors, inasmuch as the inhabitants of each village derived their origin from a mythic ancestor originating from Heaven, Earth, or Ocean; each family referring its arms and privileges to such founders, the number of stories became very great, and their retention was supported by the secret society depending on inheritance.

In regard to the community of mythic elements beyond the territory covered by the collection, it is quite plain that a certain number of myths belong to the whole continent, having wandered, no doubt in pre-Columbian times, from tribe to tribe over the vast area. But what light does the comparison cast on the much vexed question of Asiatic connection? It is here that Dr. Boas's opinion will be most curiously scanned, and most open to contradiction.

The table of incidents supplied by the collector gives easy means for a comparison of the tales with European Märchen. Such examination shows that there is not a single one of the common "fairy-tales" (such as are represented by the collection of the brothers Grimm) which is included in the present gathering. Here in the first place we may pause to note the effect, from a negative point of view, of this observation. It follows that the notion, so persistently maintained, that in consequence of the resemblance of human intelligence we may look to find the same stories in different parts of the world, has no application to the existing state of things. Such repetition, as a matter of fact, does not take place, unless there has been historic communication to account for it. If repetition is to be assumed, it is in regard to the elements of stories only, not to histories possessing a common beginning, middle, and end. The common-sense according to which the ordinary reasoning of mankind proceeds is found warranted by facts; the instances alleged to show the possibility of the

duplication of a tale are usually imaginary ; the narratives of independent origins do not coincide to the extent which has been pretended.

With regard to tale elements or components of stories, however, the case stands differently ; here a considerable number of parallelisms meet us ; the resemblance seems too close to be explained in any other way than by the same law of diffusion which in the Old World has caused the transference, from the Atlantic to the Pacific, from Ireland to Madagascar, of long novelettes, carried and preserved by oral tradition. Among correspondences, Dr. Boas cites especially the so-called " Magic Flight." The notion that the human mind could spontaneously evolve in different continents the idea that the pursuit of an enemy could be stopped by casting down identical objects, as for example a comb which changes into a thicket, he holds unlikely. In another case an entire Asiatic tale has migrated, depending on the notion that as fairy arrows (to use European nomenclature) are invisible to men, so human arrows are invisible to fairies. Among these parallel traits is the representation that the wanderer who has made his way to heaven or to the depth of the sea, having remained, as he imagines, during four days (in Western narrative three days) finds on his return that the time is to be measured by years, and that his acquaintances are aged or dead. Again, we read of the " water of life " brought down from heaven, but not explained by a tale. For the origin of such coincidences, important is the circumstance, pointed out by the collector, that these parallelisms are limited to the Pacific slope. It is very likely that a proper investigation of the folk-lore of races not contained in this record, and which may have acted as intermediaries between the oral literature of the continents, will set the doctrine of Asiatic influence altogether beyond doubt. Meanwhile it is enough to emphasize the important truth pointed out by Dr. Boas, that inasmuch as many of these tales are no mere excrescences, but indissolubly connected with the religious ceremonial of the stems that possess them, it is clear that neither of the methods of interpretation applied to mythology are to be unreservedly adopted. Myths are not to be interpreted as symbolizations of natural forces, nor are they to be explained as reflections of tribal custom ; in many cases they are to be regarded as a foreign literature, which made its way to the tribe from without, and which came to be woven into the social and moral structure ; hence arises the necessity of geographical and limited investigation. The doctrine that all savage mentality is of necessity similar must receive modification, and be inculcated with caution ; so at least holds the editor of this volume. " No more than we are entitled *a priori* to assert a connection of parallel phenomena in widely separated regions, have we a right *a priori* to assume that similar ideas everywhere independently develop. For it is one of the fundamental problems of ethnology to discover where lie the boundaries of the development which is based deep in the soul of man. To ascertain these boundaries we need thorough studies depending on geographical and historical methods." To this wise and rational conclusion we cannot but cry amen.

We must not, however, in noticing the bearing of the collection on one

of the great problems of anthropology, neglect to observe its equally important relations to the observation of cultural conditions. It is to be hoped that we shall hear no more of the childish error which has led to the disregard of oral literature as a means of comprehending human relations; which has placed the necessarily imperfect reports of an external observer, as a reciter of customs, on a higher plane than the photograph furnished by the records of the people themselves. In this collection, for the first time, we have a truly scientific exhibition of Indian mythology, made without regard to conventional restrictions of modesty, and therefore showing what seems to us the indecent, as well as what we deem the decent side of aboriginal life. In opposite directions the exhibit is most instructive. The freedom applied to the description of sexual relations is such as we should deem the grossest immodesty; yet, in the face of this character, we perceive a sense of shame so powerful that it is continually given as a reason for wandering into the wilderness; and that too a shame not external, not dependent on the regard of fellows, so much as dictated by the view of respectability and propriety entertained by the individual himself. Touchingly manifested is the belief in the fate that protects and blesses the deserted child, even though it may be his own unlovableness which has caused the abandonment; a sense, although an indefinite sense, of divinity beyond and above particular deities here and there makes itself felt; the father Sun is the giver of children in answer to prayer, and without petition to Sun, Moon, and Stars, what is undertaken does not come to pass. It is out of pity for mankind that the Sun has descended from heaven, and awakened man from his dream-life. A hero from earth reaches heaven, and marries the daughter of the Sun. When the children of the Sun's daughter have grown up, they wish to visit their great-grandmother on the earth; the two spiders (old women) make a robe, and the family is lowered; as they descend the heaven grows rosy, and the brother's son of the successful adventurer recognizes the signal appointed by the latter as a token of his return; the cousins meet, and the terrestrial youth asks the visitor from above whether he knows aught of a young man who once was lost from that country and went up to heaven. "Yes, I am he, and this is my wife;" the brightness of the celestial glory so dazzles the eyesight of the youth that for a long time he cannot make out the strangers; at last they pick herbs and tinge their countenances man color. When they come to the village, the Sun's daughter faints, being unable to bear the smell of mankind, let house-cleaning be never so energetic. Sceptics questioned whether it really was the Sun's daughter, until a doubter peeped through a chink of the apartment and was struck blind by the lustre of the solar beauty perceived without mask. After that, and when the rationalist had been cured by the compassionate husband of the goddess (surely we might call her such) piety reigned.

A word on the publication of this book. The author, unable to find a publisher in America, sought in Holland for the means of producing this precious material. Here also the endeavor proved in vain, and in the end the matter was issued in parts by the Berlin Society. Had the Memoirs of

the American Folk-Lore Society been in existence when the arrangement was made no doubt a place might have been found in that series. The disgraceful character of this statement is sufficient without comment. It would be well were it a singular instance; unluckily the same indifference and want of comprehension stands in the way of the continuance of researches of such immeasurable importance to philosophy. In Herculaneum was once exhumed a library consisting of about eighteen hundred volumes, of which modern skill has deciphered a number. Unluckily it was a philosophical and theological collection, and up to the present time has proved nearly worthless. What would classical students give for a library of Greek and Roman traditions? But such collection of volumes would relatively be no more precious than five centuries hence would be a library of a thousand volumes like the present.

IV. IV. N.

MYTHES, CULTES ET RELIGION. Par A. LANG. Traduit par LÉON MARILLIER, maître de conférences à l'école des Hautes-Études. Avec la collaboration de A. DIRR, élève de l'école des Hautes-Études. Précédé d'une Introduction par LÉON MARILLIER. Paris: Félix Alcan. 1896. Pp. xxviii, 677.

It must be an agreeable compliment to Mr. Andrew Lang that this book, entitled "Myth, Ritual, and Religion," issued in 1887, should, nine years after its appearance, receive a French version from a competent student of the history of religions. When Mr. Lang wrote, the "solar myth," represented by the writings of Mr. Max Müller, had possession of the field so far as popular literature was concerned. It now appears incredible that this should have been the case; that a doctrine so opposed to the common-sense of science, and so unscientifically elucidated as for the most part was the case, should have found general reception. This method of explanation could never have prevailed had it not been supported by a certain basis of fact; the premises of the theory were derived from early literature, belonging to civilized countries whose legendary material had undergone philosophic interpretation. In setting forth the now familiar doctrine of "survivals," Prof. E. B. Tylor had supplied the Ithuriel spear which was capable of crumbling into dust the fanciful hypotheses of symbolic explanation of myths; this weapon Mr. Lang cleverly employed with immediate success. The work had serious faults; it should have been more moderate, less unnecessarily polemic in tone, and characterized in detail by more extensive and patient learning. In addition, the book showed a lack of imagination sufficient to make it understood by the reader that the so-called irrational element of mythology was but relatively such, and in reality was to be regarded as a natural and necessary development, an exercise of early ratiocination, and a series of steps on the way to complete illumination. In laying down the doctrine that myth depended on a savage state of culture, the author stated a barren thesis, useful only negatively, and for the purpose of overthrowing the extravagant ideas in vogue. Above all, he did not pause to inquire whether the gap between savage and civilized

intelligence had not been in some measure overrated, whether the most primitive man we know did not also possess the germ of qualities now accounted best, and whether existing observations did not fail to give a complete account of certain sides of savage mentality. In setting up what he called an anthropological method, he did not make it clearly understood that there is not now, nor ever has been, any scientific method other than one, and that an anthropologist with linguistic information is as likely to be deceived regarding the essential qualities of a race and a mythology as the linguist who confines his attention to the elements of information contained in words. Nevertheless, in virtue of the ingenuity of the book, of its relation to present thought, and of its effects, the work will continue to be regarded as a creditable memorial to the ability of the writer.

In his brief Introduction, M. Marillier very fairly points out the limitations noted; he shows, for example, that while it is necessary to refer the majority of Greek legends to a period before definite history, it does not follow that they refer to a condition of savagery, and that beliefs are as far as possible to be attached to the intellectual state known to exist among the people who entertain them. He intimates that there is a survival of conceptions as well as of customs and usages; this theme receives a practical illustration in the collection about to be published by the American Folk-Lore Society, as the fourth volume of its *Memoirs*. He remarks that the myth may be a loan from a neighboring people, whence it may have been taken, although possessing no original relation to the mentality of the stock among which it is found; the important qualification is elaborately enforced by the work of Dr. Boas, above the subject of remark. In the sequel, M. Marillier enters on a line of thought equally suggestive and (in our opinion) reasonable, as well as unexpected from a countryman of Auguste Comte; viewing the future of mythological research, he forecasts a period in which legend, well understood and in its essential principles continuing to be active, shall lend itself to the representations of permanent faith and ethics. In this indication, English and French methods of conception seem to have changed places; it is a French savant who, contrary to our expectations, appears as representative of poetry and mystery translated into science; yet in art we are familiar with the spirit; it is the sentiment of Corot and Millet carried into the intellectual field. There could hardly be a better example of the essential unity of thought and the fundamental error of referring opinions to the influence of inherited and racial qualities.

W. W. N.

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NOTES ON THE LANGUAGE AND FOLK-USAGE OF THE RIO GRANDE VALLEY.¹

(WITH ESPECIAL REGARD TO SURVIVALS OF ARABIC CUSTOM.)

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INTRODUCTORY.

THE term "Rio Grande Valley," as employed in this paper, must be understood as applying to any part of the extreme southern or Mexican boundary of the United States; not alone the Brazos River, which for so many hundreds of leagues of its turbid course winds about amid the villages of a Mexican population, and is supposed by some legal fiction to divide the soil of the two great republics of North America, but also the Gila of Arizona, and such sections of Mexican territory itself which may from time to time have been visited by the writer.

The designation "Arabic" would be equally misleading were it

¹ Paper presented at the Seventh Annual Meeting of the American Folk-Lore Society, Philadelphia, Pa., December 28, 1895.

not understood at the outset that the so-called Arab domination in Spain was a commingling, and not always a peaceful or happy one, of Mahomedan sectaries from Arabia, Syria, Mesopotamia, and the former Roman provinces of Mauritania and the Cyrenaica, in Northern Africa. For generations there does not seem to have been even a semblance of amalgamation. The polished Syrian from Damascus established himself in Cordova and Granada, revelling in the luxury afforded by vine and olive and pomegrante, while the rude Moslem Berber scowled upon the still ruder Christian in the mountains of the Asturias.

But between 1492, the year which witnessed the surrender of *El Zogeybi* and threw open the portals of the New World, and the year 1609 and 1610, which witnessed the eviction of the last armed body of Moriscos from the cliffs of the Alpucarras, it is not too much to suppose that the pressure of Christian power had brought about a more perfect fusion of the discordant elements formerly ruled by the Caliphate of the West, and from the new sons of the Church gathered up from all sections of Andalusia and Murcia and the Castiles, no doubt, many bold spirits went to seek rest and better fortune beyond the sea.

There having been no such thing as organized colonization in the primitive period of Mexican history, it would, of course, be a hopeless task at this late day to attempt to determine how great a percentage of Moorish blood was included in the Caucasian migration to New Spain, but there is reason to regard it as having been of considerable importance, either on account of self-imposed exile in the years following the surrender of Granada to Ferdinand and Isabella, or because of the gradual assimilation and intermarriage of Arab-Moors and Christians which had been quietly going on from the landing of Tarik el Tuerto in 710 or 711, and with accelerated force from the day of the Christian victory of Navas de Tolosa in 1212.

DRESS OF MEXICANS.

By inquiring what was the clothing of the Moorish working classes, and then comparing it with that now in use among the Mexicans, the exact amount of "survival" can at once be determined.

The adage that "the apparel doth oft proclaim the man" was as true of the Arab-Moor and of the Mexican as of the Dane or the Angle. "For the common people (males) the ordinary dress was a gown or long sack, gathered with a belt at the waist; beneath were loose drawers gathered at the ankle, and the overdress was a large-sleeved mantle, open in front. For the street or the field, sandals were usually worn; but these were replaced in the house by heelless slippers, such as are still found in the bazaars of Tangiers and Morocco. . . .

For the people at large, no long time elapsed before the turban fell into disuse in Spain." (Coppée, "Hist. of the Conq. of Spain by the Arab-Moors," vol. ii. p. 313, Boston, 1881.)

We know that the dress of the Aztecs in Mexico — that is of the common people — consisted in sandals, loin-cloth, and a loose cotton mantle; in winter, perhaps, they had a rabbit-skin mantelet or cloak, the same as that until lately worn by Moquis, Zuñis, Hualpais, Utes, and even Navajoes and Apaches. The Spaniards compelled the natives to wear "clothing." (See "Laws of Spain in their Application to the American Indians," Bourke, in "American Anthropologist," 1893, quoting law of Emperor Charles V., A. D. 1551, No. 22, from the "Recopilación de Leyes de los Reynos de las Indias," Madrid, 1681.) This clothing to-day consists of *guarachis*, or *alpargatas* for the feet, *calzoncillos*, or loose drawers which are frequently tied at ankle, a long white cotton shirt, *camisa*, worn outside the drawers, and corresponding to the "gown or long sack" of Coppée; this is gathered by a *faja* or sash, generally of red cotton.¹ The *serape*, a bright-colored blanket, covers the shoulders. The *sombrero* for the head seems to be a Spanish modification of a high, conical, broad-brimmed straw hat worn by Tlascatecs, Tarascos, and Otomies; but, on ceremonial occasions, the young bucks appear in a *chaqueton*, which is adorned with everything in the way of buttons, frogging, and cheap lace that money can buy, and closely corresponds to the "large-sleeved mantle."

The *sombrero* is banded with a coiled rattlesnake in gold or silver galloon, a survival, no doubt, from the real rattlesnake skin which encircled the covering of more primitive times.

In the outlying cities of Mexico, such as Morelia, Patzcuaro, or Monclova, elderly gentlemen of good social position still adhere to the flowing *capa* or cloak, and, at rarer intervals, don a silver-handled sword. This *capa* is generally believed to be the offspring of the Roman toga, but, according to Coppée (ii. 312), "the famous Spanish *capa* or cloak of the present day owes its origin to no single people." The word for waistcoat (*chaleco*) might be mentioned, but the garment is not much used.

So much for the dress of the men. The Arab women in Spain "wore two long robes, an inner and an outer one, the former only confined at the waist; the inner, close-fitting, with sleeves, and the outer, a *saya* or mantle; they had, besides, full drawers and heelless

¹ There are some reasons for believing that both shirts and drawers were introduced into Europe by the Arabs. Coppée's statement in regard to the disuse of the turban is in apparent conflict with Eguilaz y Yanguas' *Glosario*, art. "Almaizal" and "Albengala," but the discordance may have arisen from a difference in dates.

slippers. These robes were frequently striped and embroidered with gold and silver. The long, oblong shawl, or outer veil, called *izar*, a covering for concealment, now known and generally used in Spain as the mantilla, was probably adopted from the Goths and Hispano-Romans." (Coppée, *op. cit.* ii. 315.) In America we have the *cnaguas*, or petticoats (also called *chupa*, French *jupon*, an Arabic word), *chardas* or slippers, and the *reboso* of Mexico, together with the *chala*, or shawl. The robes, which "were frequently striped and embroidered with gold and silver," find their counterpart in the beautiful and expensive blankets of silk interwoven with gold thread for which the lovely city of Saltillo, Mexico, was once famous.

But a distinctively Arabic origin cannot be claimed for them. They may have come from Damascus, or may have been manufactured in the Iberian peninsula during the time of Roman or Carthaginian supremacy.

Gibbon indeed states that Roderic the Goth, at the battle of the Guadalete, was "incumbered with a flowing robe of gold and silken embroidery" ("Dec. and Fall," cap. 51), and Condé speaks of "gorgeous tissues, the least valuable being textures of silk and gold," sent as presents to the king of Castile by Jusef, king of Granada, A. D. 1402. ("Domination of Arabs in Spain," vol. iii. p. 304.) The same kind of precious fabrics will be found referred to on pages 313, 330, 334, and 376; and under the name of *alguexí*, such fabrics were mentioned in a *charta* of King Ferdinand, anno 1101, according to Eguilaz y Yanguas, "Glosario." And Rockhill speaks of *tirmas*, or garments made of gold and silken threads interwoven as in use to-day in China, Thibet, and North India. (W. W. Rockhill, "Land of the Lamas," p. 282, New York, 1891.)

Among Mahomedans of the present day, the *reboso* has been superseded or supplemented by the *yashmak*; in Spain the women were allowed more freedom and were not always required to be veiled. "The king's sister, Soura, was riding in the streets without a veil, a common and not improper practice in the West." (Coppée, ii. 231.)

There is an apparent antagonism between Coppée's statement that the Arabs in Spain soon discontinued the use of the turban (as above repeated), and the remarks given by Stirling-Maxwell, who tells us that in 1518 the Moriscoes were commanded to "speak Castilian and dress like Spaniards," and that "in the name of the crazy Queen Juana a decree was issued requiring the Moriscoes to lay aside the robes and turbans of their ancient race and assume the hated hats and breeches of their oppressors." ("Life of Don John of Austria," vol. i. pp. 118, 119, London, 1873.)

It is quite likely that many of the Moriscoes, in the enthusiasm of

their final struggle with the Roman-Goth, may have readopted the turban as a conspicuous and serviceable headdress.

Umbrellas and parasols are very rarely seen among Mexicans; their origin is distinctly Asiatic. When Mahomed entered Medina, at end of the Hegira, "an umbrella shaded his head." (Gibbon, "Decl. and Fall," cap. 50.) But, on the other hand, that dangerous weapon, the Spanish fan, may be ascribed to the Romans, in whose religious ceremonials two fans, made of white peacock feathers, were borne before the Pontifex Maximus. They are said still to figure in some of the more elaborate functions of the Vatican.

It is only necessary to add that the word *sombrero* is of Latin origin, and equivalent to "shader," a *prima facie* proof that the Spaniards derived head-gear from the Romans; while the origin of the word corresponding to "shoe," *zapato*, is doubtful, the reputation of the Moslem for skill in all that relates to leather goods is perpetuated in the name "cordwainer" (from "cordovan," leather made in Cordova).

The clothing of the smaller Mexican children in the Rio Grande valley will not occupy much of our space; nearly all of them dress à l'*Astecque*, which does not mean much of a toilette.

JEWELRY.

No paper treating even superficially of the apparel of women can afford to ignore the jewels and other adornment in which they so greatly delight.

The "flagree" or "flagrana" work in silver and gold of the Mexican *plateros* was one of the features of border life which first attracted the attention of Americans and others who some twenty-five or thirty years ago had ventured out to the then remote cities of Santa Fé, Albuquerque, San Antonio, Los Angeles, or Tucson. It has since become too well known to need description. Its derivation is undoubtedly Arab-Moorish.

"The Arab-Moors were also very skilful in the fabrics of the jeweller and the goldsmith, the art of which they brought from Damascus, and to-day shops, differing very slightly from those of the Moorish period, may be seen in that city, where various and delicate patterns of flagree-work in gold and silver attract a populace very fond of rather glaring ornaments." (Coppée, vol. ii. p. 400.) "Among the *joyas*, brilliant earrings and curiously wrought necklaces always find a prominent place" (*loc. cit.*), just as they do on the Mexican frontier to-day. *Salajas* mean jewelry of all kinds; *prendedor*, a breast-pin: *sortijas*, earrings.

Not only the flagree jewelry, but the dainty, filmy *dcshilada*, or drawn work, may claim an Arabic origin, and this in face of the fact that the word itself is a Latin compound meaning "unthreaded."

In the privacy of the Arab-Moor seraglio this dainty art may have been fostered, to receive its highest development afterwards in the seclusion of the Christian cloister. The names of the different patterns are in several cases Christian and in no case Mahomedan. Thus, we have the crown of Christ (*corona de Cristo*), the cross (*la cruz*), the cross with stars (*la cruz con estrellas*), the rain of gold (*la lluvia de oro*) the wheel (*la rueda*), make me if you can (*hazme si puedes*) the footprint of the water-carrier (*el tacon del barrilero*), and very many others.

HOUSES, ARCHITECTURE, ETC.¹

Mexican houses have been so often described that it is not worth while to say much about them. In one word, they are generally of one story, offering to the street either no opening at all, or else a series of high, narrow windows, heavily guarded by *rejas* or grills made of rods of wrought iron disposed vertically. These long, narrow windows betray a people accustomed for generations to intense heat and anxious so to arrange their habitations that the smallest possible amount of solar rays may enter.

All rooms open out upon an inner court, or *patio*, which is very generally filled with flowers, vines, and palms; in the centre will be found an *aljibe*, or cistern (Arabic word). Entrance from the street is through a high-arched and stone-paved porte-cochère, called the *zaguan* (Arabic word). The rooms to right and left of the *zaguan* are devoted to household administration, reception of guests, and such purposes — the flanking rooms are sleeping-apartments; in the rear line are the kitchen, store-rooms, and servants' rooms. Back of the kitchen comes the *corral*, with sheds for horses, cows, burros, and sometimes with a blacksmith's forge. *Postigo* is the name of the little sliding door which admits of a look-out from the heavily-barred gate that closes the *zaguan*.

In the mansions of the wealthy living in cities, or on the large haciendas, two stories are introduced, the upper surrounded on the inner side by a corridor open to the side of the *patio* and supported upon pillars. In these large houses, and in the old monasteries one comes across *miradores* (observation-places on the flat roofs), and *azotcas*, or terraces, which are Arabic and not Gothic in origin. The material of construction is stone, very rarely brick, and more generally adobe and *cajon*, the last-named being practically a large adobe. The name for an ordinary burned brick is *ladrillo*; *tapia* means rubble masonry.

¹ The description of a Spanish-Arab house given by Henry Coppée, *History of the Conquest of Spain by the Arab-Moors*, vol. ii. pp. 307. 308, in most of its features applies to the greater portion of the better class of houses in Mexico to-day.

Both the outside and inside walls of houses are most frequently stuccoed in bright colors and pleasing patterns.

Roofs are of tile, of thatch, sometimes of shingles and sometimes of earth covered over with a coating of plaster. In the material of construction, in the roofing and stuccoing, no less than in the ground-plan, most of these abodes could replace those described in books upon Arabia and Morocco.

When they can obtain these easily, Mexicans are as lavish in the use of whitewash and plaster as were the Arab-Moors of Spain.

In Cadiz (a Spanish city tracing back to the early centuries of Phœnician and Carthaginian occupancy) it is related that whitewash is kept in constant readiness in every household.

One of the grandest creations of Moorish architectural genius, — the Alhambra, — is a monument in stucco.

The churches of Mexico follow after the model of those in Spain, which, as has been shown, was not much interfered with during the centuries of Arab-Moorish contact. Nevertheless, the little half-orange (*medio-naranja*) domes of the Moors are to be seen in some of the beautiful mission churches like that of San Xavier del Bac, near Tucson, Arizona, and the *artesonado*, or bread-tray roof, is not unknown, but the beautiful, convoluted, double horseshoe arch or *ajimez* never was adopted.

The canopy used in religious processions is still called by the term *baldachin* (baldachino, stuff made in Bagdad).

It may be of interest to know that Moorish convicts were employed in the construction of the castle of San Juan de Allosa, in the harbor of Vera Cruz, Mexico.

FURNITURE.

Among the poorest class of Mexicans, those who live in squalid huts of thatch, with floors of earth, the custom obtains of sleeping on the floor while wearing the clothes of the day.

This custom is not peculiar to any one nation. It was known to the Aztec; it obtains among the Apache and was not unknown to Goth and Arab. "Spaniards of more than one rank sleep in their clothes," says C. Bogue Luffmann, in "A Vagabond in Spain," p. 257. (New York, Charles Scribner's Sons, 1895.)

Condé says, "Les Espagnols vivent comme des bêtes sauvages, entrant les uns chez les autres sans demander permission, et ne lavent ni leurs corps ni leurs habits, qu'ils n'otent que lorsqu'ils tombent en lambeaux." (Viardot, "Essais," vol. i. pp. 191-192, quoted by Burke, "History of Spain," vol. i. p. 158 footnote.)

"I have been told that many Portuguese peasants dislike the inconvenience of undressing at night, so that no time is lost in mak-

ing a toilet in the morning. My informant further stated that night and day for weeks many wear the same garments, trusting to showers to cleanse and sun to bleach their scanty garb." (Letter signed "Professor," in "Citizen," Brooklyn, N. Y., November 25, 1895.) "El acostarse en el suelo es comun entre los Celtos y los Españoles." (Padre Florez, "España Sagrada," vol. xv. p. 30.)

"An Oriental, going to sleep, merely spreads a mat and adjusts his clothes in a certain position and lays himself down." ("Encyc. of Geog." Philadelphia, 1845, vol. ii. p. 227, article "Asia.")

"The Tibetans are dirty. They wash once a year, and, except for festivals, never change their clothes till they begin to drop off." (Isabella Bird Bishop, "Among the Tibetans," p. 45, New York, 1875.)

MEALS.

The different meals of the Mexicans are the early breakfast or *desayuno*, now made of bread and coffee or chocolate, and two other meals bearing Latin names, and apparently of Latin origin, the *comida* or dinner, and the *cena* or supper. But to these have been added the full breakfast or *almuerzo*, and the evening collation or *merienda*.

The Mexican manner of eating, in which all those at table dip their hands into a common dish, is still to be noted in the small villages off the lines of railroad.

It was commented upon at length in a previous article ("Folk-Foods of the Rio Grande," in Journal of American Folk-Lore), in which it was shown that the same custom must have been followed by our Saviour.

It has been transmitted down to the Mahdi, so conservative are the tribes of the East of all ancient usages. Father Bonomi, a bold priest, who very recently made his escape from the Soudan, says: "Sometimes we dined at the Mahdi's table, which was very scanty. A dish contained a curious mixture from which each took with his fingers the portions he liked." (Reported in "Times," New York, September 7, 1895.)

In Madame Calderon de la Barca's day this custom was almost general in Mexico. "All common servants in Mexico and all common people eat with their fingers." ("Life in Mexico," p. 392, London, 1843.)

Describing his dinner with a lawyer and his family at Andujar, in Spain, C. Bogue Luffmann says: "There was no tablecloth, no napkins, no plates, no knives, forks, or spoons. We ate from one dish." ("A Vagabond in Spain.")

And Richard Ford, the great authority, says that in Spain "chairs are a luxury; the lower classes sit on the ground as in the East, or on

low stools, and fall to in a most Oriental manner, with an un-European ignorance of forks, for which they substitute a short wooden or horn spoon, or dip their bread into the dish, or fish up morsels with their long pointed knives. . . . Forks are an Italian invention . . . introduced into Somersetshire about 1690." ("Gatherings in Spain," p. 181, London, 1846.)

FOODS.

An examination of Mexican foods cannot fail to be of interest and importance, no matter from what point of view it may be made.

Leaving out of consideration those which, like chocolate, are of distinctly American lineage, it will be found that the Roman Goth has left a very large heritage of food to his American descendants, but that the Arab-Moorish sire has also been generous.

Thus coffee, *café*, comes from the Arab-Moor, and is still served in the coffee districts of Mexico as an *extracto*, precisely as it is served and has been served, by the Moors for centuries. *Azúcar* (sugar)¹ is not only Arabic itself, but many things connected with its manufacture suggest the same derivation. Connected terms are: *trapiche*, a sugar-mill; *chancaca*, crude brown sugar; *bagaza*, bagasse; *cande*, candy; *pelonce*, *peloncillo*, sugar in the loaf, and *almíbar*, the generic name for preserves of all kinds.

But, with the exception of course of the national beverages, *pulque* and *mescal*, it is in his drinks rather than in his solid foods that the Mexican shows how much he has taken from the customs of the Moslem.

Aloque, red wine, *jarabe*, syrup (from Arabic *scharáb*, a sweet drink), *clixir*, *sorbete*, sherbet, and *orchata*, orgeat, are words constantly to be heard from the smallest pueblo at the source of the Rio Grande to the smallest on the Isthmus of Tehuantepec.²

FLOWERS, FRUITS, TREES, ETC.³

Entering the *patio* of a well-kept Mexican home, one cannot restrain a feeling of surprise at the many evidences of transplanta-

¹ In Mexico "the first sugar-canes were planted in 1520 by Don Pedro Alienza." Cortés "left sugar plantations near Cuyoacan in the Valley of Mexico." Madame Calderon de la Barca, *Life in Mexico*, p. 244, London, 1843.

² The Mexican custom of selling all kinds of cooked food on little tables in the market-places is distinctively Arabic. "En los socos que los Arabes de España tenían en sus poblaciones, se vendia toda suerte de manjares y aun comidas aderezadas." Eguilaz y Yanguas, *Glosario*, p. 39, under "Açouque."

³ From the very earliest days of Spanish domination, Mexico became a garden of all the fruits and flowers mentioned in this paper, while she in return favored the Europeans with her own delicious pineapple. Roses, jasmines, and others of Flora's choicest treasures, bloomed in the gardens of every Franciscan monastery.

Here is the castor-oil plant, a wanderer from Northern Africa and the Nile valley. Next to it, the stately red-flowered oleander; the rose, the queen of the garden; the date, the solace of the great Abdu-r-rahman; the *jazmín*, of delicate odor; the pomegranate, which did *not* give its name to Granada; the apricot, *albericoque*, and peach, *durazno*, known to the Romans as the Persicus or Persian fruit; occasionally the almond, *almendra*, and at all times the orange, *naranja*, with its redolent flower, *azahar*; the lemon, *limon*; the shaddock, *toronja*; the olive, *aceituno*; the quince, *membrillo*; the apple, *manzana*; the succulent watermelon, *sandia*; rice, *arroz*; the poppy, *amápola*; the musk-flower, *almizcle*; tulip, *tulipan*; barley, *cebada*; bran, *salvado*; shorts, *ascmilla*, from Arabic *accmita*; saffron, *azafran*; anemone; verbena; cork, *corcho*; ebony, *ébano*; lily, *azucena*; cotton, *algodón*; hemp, *cáñamo*; myrtle, *arrayán*; acorn, *bellota*; oak, *roble*; juniper, *sabina*; poplar, *álamo*; luzerne grass, *alfalfa*; grass, *sacate*; forage, *forraje*; prickly pear, *tuna*; bamboo, *bambú*. Grapes grow wild in all parts of our own Southwest, and in every section of the great Mexican republic, yet the Spaniards introduced new varieties. The celebrated mission grape of California was introduced by Franciscan monks from Malaga. (Madame Calderon de la Barca, "Life in Mexico," p. 174.)

The name for fig is *higo*, Latin *figus*; this would seem to show that the Roman-Goths had this fruit before the Arab-Moors overwhelmed them; and the suspicion is aroused that they must have had many others; indeed, Eguilaz y Yanguas says that the Arab word *coti* meant "fig of the Goths." There is no lack of historical authority to support the suspicions aroused by philology. It should be remembered that Spain, as far back as the days of Solomon, was, at least along its seacoast, a province of the first importance in the eyes of Phœnicians, Carthaginians, and Romans. Its cities were hives of industry and marts of trade. Its wool, its cloth, its oil, wine, flour, and minerals of all kinds were famous. Its people were luxurious, refined, and scholarly. If dancing-girls from Cadiz clicked their castanets in the theatres of voluptuous Capua, the Roman Bishop of Cordova—Hosius, the friend of Constantine—was one of the guiding spirits at the Council of Nice.

Spain furnished the first foreign emperor, Trajan, to Rome, and the first foreign consul, Balbutius. Her citizens were the first, outside of Italy, to have Roman citizenship generally accorded them. The list of orators, poets, and philosophers furnished by Spain to

Francis Parkman, in his *Life of Champlain*, gives to that great Frenchman the credit of planting the first European roses in North America in his garden at Quebec, Canada (circa A. D. 1609). But Parkman's works do not apply to Mexico or the Mexican border.

Rome is long and distinguished. All this glory, all this luxury faded under the continuous raiding of Alan, Sueve, Vandal, and Goth. When the Vandals left for Africa they were charged with a ruthless destruction and extirpation of gardens and vineyards. All these facts should be present in mind in reading that the Arab-Moors introduced certain fruits and flowers into Spain; what they did, no doubt, was to *restock* the country.

Coppée (i. 158) says that the peach, pomegranate, and date-palm were introduced into Spain by Abdu-r-rhaman I. about 767-770 A. D. "The pomegranate was introduced by a specimen brought from Damascus." (Stanley Lane-Poole, p. 132.) The same king "himself planted a palm-tree, which was at that time a new thing in Spain — this being the first and only one in all the land." (Condé, "Dom. Arabs in Spain," vol. i. p. 182. See, also, Stanley Lane-Poole, "Arabs in Spain," p. 132.) He adds: "He sent agents all over the world to bring him the rarest exotics," which speedily spread from the palace all over the land. "Dates of very rare kinds . . . transported into Spain by Zeiria ben Atia," A. D. 987. (Condé, vol. ii. p. 21.) Another Abdu-r-rhaman (third of the name) planted orange-groves at Cordova, in A. D. 957, although we are not told that these were the first. (Condé, vol. i. p. 443.) In another place Condé mentions "orange-trees and jasmines" in Cordova in 987. (Condé, vol. ii. p. 13.)

From what may be read in Théophile Gautier, "Wanderings in Spain," Harrison, "Spain in Profile," Fincke, "Spain and Morocco," and others, the oleander must have come to the Rio Grande Valley from Spain and Morocco.

The Mexicans of to-day are very fond of preserves, dried fruits of all kinds, and various confections for the preparation of which the Carmelite nuns were famous. There is reason to believe that this dexterity came down from the Arabs of Spain. "The conserves and fruits of all kinds" served to King Almansor in Murcia, in A. D. 984, "were matters of marvel," so Condé tells us, vol. ii. p. 5, and again, he speaks of "a thousand loads of dried fruits of different kinds" (A. D. 987). (Condé, "Dom. Arabs in Spain," vol. ii. p. 17.)

It would take up too much space to go into the nomenclature of garden vegetables; few, if any, of those known to the Moors of Spain were unknown to the Romans. With the exception of potatoes, one of the most important gifts of the New World, and the scarcely less important tomato of the Aztecs, and maize, nearly every vegetable in the Mexican gardens bears a Latin name, — onions, garlic, cabbage, peas, beans, lettuce, turnips, mushrooms, celery. The palatable *frijole*, which forms the *plato nacional* of the republic, is a Mexican product. Only three plants are involved in doubt:

the *zanahoria* or carrot, which would seem to be Arabic, the *acelga* or beet, and the *garbanzo* or *chicharron*, a species of pea, said to be the *cicer* of the Romans.

The *buñuelo*, or fritter, made by the Mexican woman at Christmas, has been derived from Spain. Its resemblance to the *crispillac* of the Normans has been elsewhere noted.¹ Doughnuts fried in sweet oil, which are the same as the *buñuelos*, are much used in Spain at Corpus Christi, according to John Hay in "Castilian Days," p. 107, Boston, Osgood, 1871.

The Mexican fondness for iced cream and ices of all kinds, when they can be had, is Oriental. A deadly compound called *amantequillado*, and which has been fully described in "Folk-Foods of the Rio Grande," is largely composed of frozen butter, cinnamon, and nutmeg. It is to be hoped that the responsibility for its paternity rests upon the Mahomedan Moor and not upon the Christian Goth. It is still to be found in Spain. Théophile Gautier found such "ices" made either of cream, milk, butter, or cheese, during his "Wanderings in Spain" (pp. 31, 32, London, 1853). Harrison also describes them in his "Spain in Profile."

So, too, let us trust that the responsibility for the horny, indigestible goat's cheese of Mexico may be shifted from Christian shoulders. Its name, *queso*, controverts the assumption that it is of Arabic origin, and it is made from the milk of the *cabrita*, or she-goat, which bears a Latin name; nevertheless, further investigation may show that its present mode of manufacture is Arabic or Moorish.

PACK-TRAINS.

Nearly all domestic animals in Mexico bear Latin names. This would show that before the Arab invasion the Roman Goths possessed all these.

When we come to the names used in herds of horses and pack-mules the case changes at once. The Arabs were a nation of cavalry and mule or camel packers, and the language of to-day retains indications of the fact. So most of the names for the colors of horses are Arabic.

In regard to pack-trains, one of the most interesting cases of transplantation confronts us. Not only are all, or very nearly all the words in the packer's vocabulary Arabic, but the whole organization is Andalusian.

To begin with the superintendent of the pack-train; it is true that he bears the Roman title of *patron*, and his first assistant the equally Roman one of the *cargador*; but the pack-train itself is an *atajo*,

¹ "Medicine Men of the Apache," Burke, in vol. ix. *Annual Report*, Bureau of Ethnology, Smithsonian, Washington, D. C.

the bell is *concerro*, the bell-mare *acémila*, the individual pack-mules are *machos*; when mules are used outside of a pack-train they go by the Latin name of *mulo*. The pack-saddle is *aparejo*, sometimes *albarda*; the pack-cover is *sobre-en-jalma*, in which *jalma* is Arabic; the packer himself is *arriero*, from the Arabic *arri'*, go 'long, addressed to his mules; the eye-blind is *tapojo*; the canteen is *guaje*; the saddle-bags, *alforjas*; currycomb, *almohaza*.

Pack-trains grew up from the necessities of the case. Spain is a country of elevated mountain-ranges in which the still unconquered Christians had taken refuge. To pursue them, pack animals of some kind were necessary for transportation purposes. Mules being sure-footed, alert, comparatively small, and therefore better suited for work in narrow, winding defiles, and being also able to move about on rocky trails and in the cold climate of the plateaux of Estremadura, the Castilles, and the Asturias, were naturally chosen in place of elephants or camels.

No Spanish treatise upon the art of packing, or the management of pack-trains, can be found in the catalogues of the Ticknor or Marsh collections or the library of Congress. Three have been published in the United States, all based upon the work of Mr. Thomas Moore, chief of transportation for General Crook during his Indian campaigns in Arizona, Wyoming, and Montana, and instructed in his business by expert Mexican and Chilian packers on the Pacific coast.

Pack-trains will, however, be found mentioned from the earliest days of the Arab invasion of Spain. When Tarik's army was advancing through Spain, "rations for immediate use were carried upon mules, the *arrieros* or drivers of which were chosen from the number of those least capable of bearing arms." (Coppée, "History of the Conquest of Spain by the Arab-Moors," vol. i. p. 333.)

"Many sumpter mules laden with bales of delicate cloth" are mentioned by Condé under date of A. D. 987 (vol. ii. p. 17). "Baggage mules to carry off the spoils" were supplied by the discomfited Christians to Almanzor (circa A. D. 1000). (Stanley Lane-Poole, "Moors in Spain," p. 166, New York.) "The tents and pavilions were packed on mules and camels, as were also certain parts of the provisions," by the army of the Arab King Abdelmemumen ben Ali (A. D. 1158). (Condé, vol. ii. p. 487.) And so it goes; in every war in Spain the pack-mule and the pack-train are prominently mentioned. When Queen Isabella established the city of Santa Fé in the Vega of Granada (A. D. 1491-1492), her army was kept supplied by a train of no less than fifteen thousand pack-mules,

At a somewhat later date, when Don John of Austria prosecuted his campaign against the revolted Moors in the Alpuxarras, A. D.

1569-1570, one of his divisions, that of Manuel, had no less than "fourteen hundred pack-mules." (Stirling-Maxwell, "Life of Don John of Austria," vol. i. p. 221, London, 1873.) In the same campaign he also refers to "fifteen hundred sumpter mules." (*Idem*, p. 276.)

It is pretty evident from the evidence of history that the Goths had no pack-trains, although they had the animals required of them by the Moors. The Goths were a slow-moving people with wagons. Their king, Roderic, at the battle of the Guadalete, rode in a car of ivory, drawn by two white oxen.

There are pack-trains in Spain at the present hour, but the best belong to the Maragatos of Galicia, who are reputed to be of Moorish blood. (See Ford's "Hand-Book of Spain," "Maragatos.")

A recent and trustworthy authority speaks of pack-trains in remote Thibet. "I saw one caravan leave for Shi-gat-za, in which were over 3,000 pack-animals, mostly mules." (W. W. Rockhill, "Land of the Lamas," p. 284, New York, 1891.)

The great value of pack-trains in military operations against the Apaches and other savage tribes in the Rocky Mountain region west of the Missouri has been recognized in "On the Border with Crook;" but were all notes and memoranda on the subject to be presented they would make a volume of themselves.

Even in personal characteristic, the Mexican *arricero* is identical with his Hispano-Moresque prototype. Like him he indulges in simple ballads and songs of love, drawled out in a heart-rending nasalized prolongation.

"The Spanish muleteer has an inexhaustible stock of songs and ballads with which to beguile his incessant wayfaring. His airs are rude and simple, consisting of but few inflections. . . . These he chants forth with a loud voice and long, drawling cadence. . . . This talent of singing and improvising is frequent in Spain, and is said to have been inherited from the Moors." Washington Irving, "Alhambra," pp. 16, 17, New York, 1865.¹ Something might be said about the cooking in pack-trains a quarter of a century ago presenting quaint and highly spiced dishes, but only one reference can now be made to such matters. The packers habitually employed *sour dough as a leaven*. This method, described in a little pamphlet the manuscript for which was submitted to and published by Brigadier-General John P. Hawkins, lately Commissary-General U. S. Army,

¹ As illustrative of the tenacity of life shown by the ballads of a people, read what is said by Mr. Alfred M. Williams about American sea-ballads: "They are likely to be lost with the chants of the Phœnician sailors; or the rowers of the galley of Ulysses, which they succeeded and some of whose melody they have perhaps reproduced." *Studies in Folk-Lore and Popular Poetry*, p. 10, Boston, Houghton, Mifflin & Co., 1894.

is Spanish, perhaps Moorish, in origin. It is noted by only one author, C. Bogue Luffmann, as seen by him in Spain. ("A Vagabond in Spain," p. 237, New York, Scribners, 1895.)

BULL-FIGHTS.

Beyond a mere statement of the fact that the bull-fight is a well-established form of public entertainment in the cities of Mexico nearest to the valley of the Rio Grande, and that it adheres with fidelity to the model set in old Spain, nothing will be said in this paper. The subject is too vast. Contrary to the opinion maintained by most writers, that the bull-fight was of Arabic origin, there are grounds for believing that it was a Roman institution, taking on life in the days of imperial decadence, eagerly adopted and to a considerable extent modified by the Moslems of Andalusia.¹

Should opportunity present, these views, with the authorities for and against them, will be elaborated in another article.

STREETS, LAMPS, WATCHMEN, BATHS.

From the house to the street is the most natural order of progression in treating of a people, their homes, manners, and customs. The streets of Mexican towns present strong resemblances to those of Arabic Spain and Morocco in being narrow and hemmed in by houses with *zaguanes*, iron-railed windows, projecting balconies, and walled *patios*. There is no general rule as regards paving, some streets in the town being *empedrados* (cobble-stoned), some paved with the Arabic *guijas*, or gravel, others unpaved; in some there is a gutter in the middle, in others there are gutters on each side. Generally there are very narrow footways on one or both sides; their presence cannot always be depended upon. Where muddy seasons are to be expected, as in Pazuaro, near the Hotel Ybarra, a line of elevated foot-stones runs down the centre. If the promenade be made by night, one meets at every second or third corner the *sereno*, or watchman, who derives his name from the cry he was wont to give until very recently of *serc-c-n-o-o-o* (clear weather). He is a son

¹ There is another side to the story: "Bull-fights appear to have been a favorite amusement from the earliest time in the Spanish peninsula. It is evident that this custom existed before the Romans entered Spain, for it is represented upon ancient medals of a period earlier than their arrival." Edward Everett Hale and Susan Hale, *The Story of Spain*, p. 8, New York, Putnams, 1886.

Padre Francisco Florez, in his great work, *España Sagrada* (Madrid, 1750), tomo xix. p. 75 *et seq.*, mentions a Gothic Bishop Ataulpho, accused of crime, ordered by King Ordoño I. to fight a wild bull in the arena of Compostella in Galicia, Spain, circa A. D. 851 — "que el Obispo fuese echado á las fieras, esto es, que, poniendole en sitio público, le arrojasen un toro de los mas feroces que fuese el verdugo de tal culpa."

of Islam on the wrong side of the Atlantic. The Arab emirs had watchmen in all their villages. They are directly mentioned in Granada as early as A. D. 1343. (Condé, vol. iii. p. 267.) London and Paris did not have any at that date.¹

Coppée states that under Arab rule in Spain watchmen with lanterns patrolled the cities at night, calling from hour to hour, *Allah il Allah*. ("Conq. Spain by the Arab-Moors," vol. ii. p. 326.) These cries were naturally superseded in Spain and her colonies by *Ave Maria Purísima*, which in its turn gave way to the shrill drone of the reed whistle to be heard in our day.

The electric light is playing havoc with much of the poetry of Mexican evening life, in which the old-time oil-lamp, suspended from wires crossing diagonally from corner to corner, was a conspicuous feature.

For this, also, Mexico was indebted to the Moors. The streets of Arabic Cordova "might be traversed at night by the light of lamps placed close to each other." (Coppée, vol. ii. p. 306.) This was about A. D. 1100, when neither London nor Paris were lighted. No systematic attempt was made to light the city of London until after the plague and the great fire, and even until the days of the French Revolution "link-boys" stood ready to escort carriages and pedestrians home through dingy, badly-paved alleys.

Were it not for this fine regulative system derived from the Arabs, we might be in danger of assault from gangs (*garillas*) of ruffians (*rufianes*) and assassins (*asesinos*), who would at least make a great tumult or *alboroto* in the street.

CLOCKS AND WATCHES.

The world has benefited beyond calculation by the Arabic invention of these articles. It might almost be said that a revolution was brought about in social economy. One of the Roman pontiffs, Gerbert, who assumed the tiara under the name of Sylvester II., was a student at Cordova before the year 1000, and there learned the art of making watches, an accomplishment which placed him under suspicion of witchcraft.

The clocks and watches to be seen in Mexico in this generation are not from Morocco or Cordova, but from Massachusetts and Connecticut, localities which manufacture more of them in a month than were made under the Califate in one hundred years. The

¹ The cry of the mueddins (of Tangier) is precisely like that of the Spanish *serenos*, who must have learned it, as they did so many other things, from the Moors—a long chant on one note, sometimes shortened, sometimes prolonged." Margaret Thompson, *A Scamper through Spain and Tangier*, p. 278, New York, Dodd, Mead & Co., 1892.

arched market-places, the little stands heaped high with fruits and vegetables and guarded by crouching figures wrapped in *reberos* and *serapes*, which distinguish the towns of Mexico might be inserted as pictures to illustrate volumes of travel in Northern Africa or the Levant.

And the book-venders who in those markets repeat aloud an outline of the plot of the dog-eared books and pamphlets they have to sell, are they not the improvisatori of Cordova, Seville, and Toledo, of whom we all have read so much?

And this party of professional serenaders, wandering from *zaguan* to *zaguan*, droning amatory ditties, and bearing the emblem of a ship ablaze with light, do they not replace the gay troubadours of Granada?

THE CUSTOM OF "PELON."

The stores, especially in the smaller towns, are Oriental in the hyperbole of their titles and the tenuity of their stocks. They are generally small and contracted and much behind the times. A very curious custom, that of *pelon*, obtains, by which after a certain amount of purchase the buyer receives a rebate or gratuity, either in money or goods. The word *pelon* means a stone or weight of some kind used to balance the crude scales in the country parts of Spain. The custom of *pelon* as it exists along the Rio Grande is analogous to that of *l'agniappe* in Louisiana.

BAKERIES.

The bakeries of Mexico are entitled to the grateful remembrance of every traveller, and the bread is of the best. The wheat is ground between stones in tiny mills whose wheels are turned by the water of *acquiás*, much as in Andalusia and Murcia the grist was made ready for the Almanzors and Abdelmelics of centuries past.

The Arabian fashion of selling bread from trays carried through the streets of Jerusalem and other cities (see Gilman, "Story of the Saracens," p. 435, New York, 1887) is paralleled in most of the Mexican villages, and there is rather more than an accidental resemblance between the street cries of this part of the New World and those of the land of the Moslem. "In the name of the Prophet! Figs," is a cry no longer heard by Christian ears, and which has fallen back before the ear-piercing "*Algo de fruta! Algo de dulce!*" of the itinerant candy and fruit peddlers of Monclova, Celaya, Morelia, Queretaro, Laredo, and elsewhere.

The *caldero*, or wandering mender of brass pans and kettles, is another type of street-industry which may have come to Mexico from Cordova or Bagdad.

BARBER-SHOPS.

The *peluquerías* or barber-shops of the larger towns recall, in their neatness and good taste, the great care bestowed by Arabs upon hair and beard.

BATHS.

No Mexican municipality which can possibly provide baths for the people neglects that solemn duty. In many of the smaller towns, these are noticeably fine and well arranged. There is an absence of unnecessary ornamentation, but no material comfort is forgotten.

The baths are not free, the price being two cents for poor people, ranging from that up to *dos reales*, or twenty-five cents for the more affluent. For the smallest figure, one gets nothing but an abundance of clean, cold (or hot) water, and the tank to bathe in; for *dos reales* there are attendants at hand with towels, soap, brushes, mirrors, and anything else that may be needed; economy in varying degrees may be consulted in the intermediate prices.

San Miguel de Allende is perhaps as good a specimen of what a Mexican bath-house should be as can be found within the republic.

The attendants are very strict in preserving order and in seeing that each bather is provided with his own key and tank. One half the building is reserved for men, the other for women.

Not a drop of water is wasted. After leaving the bath-houses, it runs down the side of the hill into a line of stone troughs, alongside which patient *lavanderas* are washing clothes from morning until night; from the laundresses it runs down into larger pools, where the *casincas* or sheep shearers and dyers are sousing sheep, great hanks of woollen yarn, and piles of blankets. Farther down, it is contained in an *acequia* deeply shaded by orange, lemon, banana, pecan, pomegranate, rose, willow, and oleander; next it courses through one of the streets, to keep it refreshed and free from dust, and finally meanders across the prolific fields beyond the town.

That the Mexican has derived his bath from the Roman, language tells most plainly. Everything connected with the bath is designated by a Latin derivative. The Arabs found the bath most highly developed in Syria, Palestine, North Africa, and Spain, and quietly adopted it. They became as passionately addicted to its use as Romans and Greeks had been, and in their earliest chronicles accuse their Christian enemies of an indifference to its benefits. "It is related of these people of Galicia, who are all Christians, that they are the bravest of all the land of Afranc, but they live like savages or wild beasts; they never wash their persons or their garments, nor do they change the latter until they fall in pieces from their

limbs, a mere heap of rags and tatters." ¹ (Condé, "Dom. Arabs in Spain," vol. i. p. 203, quoting an Arabic authority, temp. Abdu-rahman I., circa 800 A. D.)

The observation of the Mahomedans at that epoch had probably been restricted to war parties of Christians, poorly provided, in the Asturian Mountains; in the course of several centuries it is related that the Moorish king, Ismail of Granada, A. D. 1316, "commanded that the Christians should wear marks on their clothing whereby they might be distinguished from the Moslemah, and laid on them an impost for their dwellings and baths which they had not previously paid." (Condé, iii. p. 226.)

Coppée unfairly accuses the Spaniards of destroying the baths of the Moors, because the religion of the Spaniards was largely a religion of personal uncleanness. This matter is rather too delicate for discussion here, but certainly the monks of Spain were no more untidy than the fakirs and morabith of the Arab-Moor. Some other reason must be assigned for their suppression. They naturally would become and undoubtedly were places of political assignation, and the following from Stirling-Maxwell bears out this conclusion. In 1518, this eminent author says, "The Moriscoes were commanded to lay aside their ancient language and customs: to speak Castilian and dress like Spaniards; to give up bathing and destroy their baths; to keep the doors of their houses open on Saturdays and feast days; to renounce their national songs, dances, and marriage ceremonies; to lay down their Arabic names, and to entertain among them no Moors from Barbary, whether slaves or free-men." (Stirling-Maxwell, "Life of Don John of Austria," vol. i. pp. 118, 119.) He also says that they constantly entertained pirates from Barbary and aided them in assaults upon Christian commerce. The dress of the pirates of Barbary being exactly the same as that of the Moors, it was difficult to detect them, and many Christians were kidnapped.

Having said that the Moor found the bath much as the Roman left it, it is easy to show that through the Spaniard he bequeathed it to the Mexican with little if any change, as suggested by language.

AMUSEMENTS.

What are the amusements, diversions, entertainments, religious or secular, of the Mexicans? What great Religious festivals are observed at the mutations of the seasons? By observing closely

¹ Speaking of the Russian moujiks, Edna Dean Proctor says that their clothes "are worn without washing, night and day for months, and perhaps years, until they become rags and are exchanged for new." *A Russian Journey*, p. 52, Boston, Houghton, Mifflin & Co.

such matters, in which mankind is most eminently conservative, would it not be possible to pick up here and there a shred of some long-forgotten wardrobe? The task is at least worth the effort. An examination should be made into those amusements which are public and those entertainments which are more restricted in character, such as christenings, weddings, funerals, balls, and all functions which for any reason draw together the friends of a family.

The Mexican is endowed with a great fund of good common-sense. He does not believe in the cheerless existence of his Yankee brother who works himself to death or decrepitude before he is forty, and he will not follow such an example. Therefore, as a matter of duty, he devotes a portion of his life to rational enjoyment, and as a consequence neurasthenia is a disease unknown in Mexico, and one whose character it would be difficult to make a Mexican understand.

Scarcely a town in the republic is so poor or so small that it has not its *alameda* or its public garden, with its winding paths or rambles (*rambla*, Arabic), in which twice a week one can listen to fairly good music, and witness the promenade of sedate men who march leisurely, arm in arm, two by two, in one direction, while *señoras* and *señoritas*, equally sedate, march with equal leisure in the opposite.

Once a week there is a performance, generally by local talent, in the *teatro*. The Mexican theatre, or the Spanish theatre, its parent, is a subject too vast for any such treatment as can be given here.

The prologue to a Spanish drama is called the *loa*, a word meaning praise or eulogy. This refers to the flattering phrases addressed by the leading actor, in minor affairs by the clown, who is known by the name of *payaso*, to the audience. It is a *sine qua non* in the Mexican rustic representations.

In Burgos in Spain "the prompter is protected by a sort of tin shell arched like the roof of an oven, to protect him against the *patatas*, *manzanas*, and *cáscaras de naranja*, potatoes, apples, and orange-peel, with which the Spanish public—as impatient a public as ever existed—never fails to bombard those actors who displease them. . . . The actors did not know a word of their parts, and the prompter spoke so loudly that he completely drowned their voices." (Théophile Gautier, "Wanderings in Spain," p. 42, London, 1853.) Every word of the above applies to the Rio Grande. The miracle-play, still maintained in Mexico, has been mentioned in a previous paper.

Other public diversions of the Mexican frontier are *marromas*, or tight-rope walking, with acrobatic feats, *matachines*, harlequins, and *títeres*, or puppet-shows. They are too much like exhibitions of the same kind in other parts of the world to need description.

GAMBLING.

The Mexican, of whatever degree, has a natural fondness for gambling. All the elements which united to form the Mexican social structure, — American Indian, Arab, or Teuton, — were addicted to the same vice. The favorite games are monte, of two kinds, *con quieu*, roulette, *chusas*, keno, chess, dominoes, and some others. For the monte game, the terms employed do not appear to be Latin. Thus the cards themselves are called *naipes*, to shuffle is *barajar*, the knave is *sota*, the ace is *as*, and to cut is *alce*. *Ajedrez*, chess, is an Arabic word. "King Hixem played, as usual, his game of chess." (Condé, vol. i. pp. 239, 276.)

No Mexican house on the Rio Grande is complete without its *oráculo* or dream-book, and the women are as devoted to chiromancy or palmistry as the Arabs were in Cordova. (See Coppée, vol. ii. p. 442.) The fourth council of Toledo (A. D. 633) punished with deposition any priest who consulted soothsayers. "Que sea depuesto de su honor el eclesiástico que consulte á agoreros ó supersticiosos:" (Padre Florez, "España Sagrada," vol. vi. p. 164.)

CORRER EL GALLO.

Chicken fighting is freely indulged in by the Mexicans, as it was by the Arabs, but it was probably played by Romans and Carthaginians in Spain long before the Arabs landed; therefore not much stress need be laid upon its existence. The Romans caused to fight both chickens and quails.

There is another form of diversion with fowl which must, however, be mentioned, although it too, in one shape or another, has spread over much of the surface of the earth, and that is the great sport of *correr el gallo*, or "running the rooster," which strictly speaking is more frequently an old hen. The victim selected is buried up to its neck in sand, and then horsemen dash at full speed up to the chicken, lean out from the saddle and try to grasp it. There are many failures, involving ludicrous mishaps and perilous tumbles, but finally some rider, bolder or more dextrous than his comrades, seizes the hen by the neck and gallops down the valley, followed by all the other contestants. The hen is usually torn to pieces in the struggle. This was the method observed at the Indian pueblo of Santo Domingo, New Mexico, in the month of August, after harvest, in 1881. ("Snake-Dance of the Moquis," Bourke, London and New York, 1884.)

In the lower Rio Grande, on St. John's Day (June), the young men engage in *correr el gallo*, but instead of a living bird make use

of an image of paper, ribbon, and feathers. In both cases the riding is superb, and there are not a few accidents.¹

BAILES AND TERTULIAS.

When a dancing party is decided upon in a Mexican village, the affair takes shape by a sort of spontaneous generation. The young men display an activity not usual with them and busy themselves in putting the selected room to rights. There is not very much to be done, and yet there is always something. The musicians must be notified, the earthen floor must be wet down, tallow candles are needed in the tin sconces attached to the walls, the saints' pictures require dusting, rawhide-seated chairs are to be borrowed, two and three from this neighbor and two and three from that, and then everybody has to be invited. In the really good old times, this was done by a *pregonero*, or crier, who bawled the welcome notice through the streets; later on, when society began to divide up into classes, the select few were called upon by some of the self-appointed committee of young men having the *funcion* in charge; but in these days of degeneracy there are few villages along the border which do not aspire to printed forms of invitation. But the Mexican *baile* is not what it used to be twenty-five or thirty years ago. Board floors and kerosene-lamps, cottage-organs, ready-made gowns, and hand-me-down suits have wrought destruction upon its erewhile beauties and knocked all the poetry out of it,

The dancing would begin very soon after dark and last until all hours of the next morning. The young ladies were not escorted from their homes by gentlemen, but came under the guardianship of aged female relatives or attendants, called *dueñas*, and the older, uglier, and more crabbed a *dueña* happened to be the more highly was her efficiency regarded. The *dueña* possibly was known to the Romans; she certainly was known to the Arab-Moors in Spain, who allowed their women a freedom entirely distinct from the seclusion enforced in other sections of the Mahomedan world.

With the arrival of the young men the fun began. Scarcely had a gallant put his foot across the threshold before some young lady would assail him with a *cascaron*. To make the *cascaron* (lit. egg-shells) an egg is carefully blown of its meat and then filled with cologne, or essence of musk, or finely chopped gold and silver tissue paper. The aperture is then sealed up, the egg-shell decorated, and

¹ *Correr el gallo* seems to be the same, or of the same general nature, as the French *jeu du canard*, in which a duck, head downward, is suspended from a rope or a limb of a tree, and a blindfolded boy tries to cut off its head with a sabre. See *A Tour through the Pyrennees*, Hyppolite Adolphe Taine, Fiske's translation, pp. 92, 93, New York, Holt & Co., 1874.

the *cascarón* is ready for business. A lady takes one and approaching a cavalier breaks it on his head, rubbing the pieces well into his hair. The etiquette of the border requires the swain to provide himself with a *cascarón* (there is a table loaded with them in one corner), and to return the compliment in kind, being careful not to rub the fragments too deep into the lady's tresses, as they are not easy to get out. Then he is expected to lead her out upon the floor and dance with her. The dance ended, he escorts her to a table upon which are refreshments of different kinds, syrups, and *dulces*. The *señorita* very generally helps herself to a portion of fruit, cakes, or *pasas* (raisins of the country), and puts it away in a large handkerchief to be carried home when the entertainment is over.

There may be many means of determining who has been the belle of some particular ball, but there has never been a surer indication than the size of the bundle the Rio Grande girl had to carry home a generation ago.

In England, as late as 1677, it was the custom for guests at christenings to carry home what they could not eat. (See Brand, "Pop. Antiq.," vol. ii. p. 80, article "Christening," London, 1872.)

The origin of the *cascarón* is obscure; in the light of evidence now available it would be going too far to say that it was Arabic, and yet only in that direction can any trace of its paternity be found.

At the marriage of Molmun, son of Haroun al Raschid, which occurred at Wasit, a suburb of Bagdad, about 825 A. D., we read that "balls of amber or musk were thrown among the attendant throngs. . . . Coins of gold and silver, and *eggs of amber* were also lavishly cast about to be picked up by whoever would." (Arthur Gilman, "The Story of the Saracens," p. 303, New York, 1887.)

The Mahomedans in Spain are reported to have had two, some say four festivals corresponding to Easter. There was certainly one, the *Alfita*, at close of the Ramazan, and another, that of the Victims. "During both these solemnities, profane and worldly follies had been permitted to creep in—the people going about the streets like madmen, casting oranges and other fruits at each other, and every one besprinkling his neighbor with odorous waters." (Condé, "Dom. Arabs in Spain," vol. iii. p. 263.) These "disorders" were suppressed by Jusef in A. D. 1343.

There are no formal presentations at these Mexican parties because none are needed; each guest knows his neighbor. Considerable liberty of action is conceded, and all who so desire, men or women, smoke, and there is much gossip and abuse of the neighbors who are absent, and sometimes much *carcajada* or noisy laughter (an Arabic word). Mexican courtesy attracts the respectful attention of every observer. It is not put on as a garment to be worn at

balls and on occasions of ceremony, but is ever present, and has become as it were a second nature. Mexicans, in meeting, embrace each other as the Moors and Arabs do. The proudest gentleman in the land will take off his hat to return the salutation of the beggar who begs a light for his *cigarrito*, or will beg his pardon in the name of God when declining his supplication for charity.

CHRISTENINGS.

The Mexican *comadre* or gossip appears to the best advantage when a new baby is to be admitted into the fold of the church. The party having returned from the sanctuary, the house is thrown open to friends, there are music, conversation, and dancing, with refreshments to which all are made welcome, even the beggars on the streets.

Condé remarks that *hacer buenas fadas* was the phrase used to express the festival always held on giving a child its name, which was done on the eighth day after its birth. . . . "A part of the food prepared for the occasion was then given to the poor." (Condé, "Dom. Arabs in Spain," vol. i. p. 478.)

It should be borne in mind that *name*-days not *birth*-days, are celebrated along the Rio Grande; invitations are extended for celebrations on the day of the saint whose name is borne by the host; and thus it often happens that on the same evening one may have the opportunity to enjoy the hospitality of several Juans, Anitas, or Guadalupe, as the case may be. The greatest term of endearment that can be given to a neighbor is *tocallo*, namesake. When the infant son of Abdur-r-rhaman I. received the name of Hixem, "that auspicious event was celebrated with many rejoicings, the king Abdur-r-rhaman dispensing alms very liberally and giving food to the poor in adundance." (Condé, vol. i. p. 182.)

COURTSHIP AND MARRIAGE.

Of the customs connected with courtship and weddings among the Mexicans much of a most interesting nature might be written. In an outline description of this nature nothing more than a reference to salient features is permissible. The relations between the sexes being under strict surveillance among the Mexicans, young men and women have not the same opportunities for becoming acquainted as have been found of advantage in the United States.

A *jóven* who feels the first impulses of the tender passion has few if any opportunities for meeting the object of his affections alone, much less of conversing with her save in the presence of parent or grim *dueña*.

He may dance with her at parties, speak to her at christening,

kneel near her at mass or vespers, perhaps enjoy the bliss of sprinkling her with holy water, but his chief pleasure or his chief misery, as one may choose to regard such matters, is to be found in "playing the bear" (*jugando el oso*, or *oscando*, as the term goes). The unfortunate young man takes station close to the lattice of the young *señorita*, and there remains until by accident she approaches and looks down upon him, and by accident drops a flower or a handkerchief, — accidents of this kind are constantly happening in the best Mexican families, — and then, animated by hope, he may venture to send some female relative to sound the girl's parents as to their disposition.

Among the rural Mexicans who adhere most obstinately to old usages, a betrothal is an affair of some formality. The aspirant makes evident the sincerity of his declaration by the tender of the *dones*, presents of some value, generally jewelry, which, if accepted, give him the right to walk with the young lady and her family to church and places of entertainment.

As the wedding day approaches, he buys the trousseau for the bride. This custom is now dying out in all but the remote Mexican districts, yet it is still noted in Cuba.

The parents of the bride generally provide a dowry and arrange a wedding-feast which is as elaborate and bountiful as their means will permit, and liquor in abundance may always be looked for. The entertainment is most frequently held out of doors, the climate favoring such a course, but the wedding itself, when possible, must be held in the church. At the words in the ritual, "with all my worldly goods," the bridegroom casts thirteen pieces of money upon a plate held by one of the officiating priest's assistants. This money is blessed by the celebrant, and restored to the donor, who replaces it with its equivalent in coin of the realm and has the original pieces made into a *pulsera* or bracelet for his bride. This custom, known as the *arras*, is explained by local wisecracks to represent our Saviour and the twelve apostles, but what our Saviour and the twelve apostles, including Judas, have to do with a Mexican wedding would be hard to say.

On the contrary, the ceremony is a Moorish one, and the name *arras* itself is Moorish, given by Eguilaz y Yanguas in "Glosario," with a definition sustaining the above description.

At a very elegant wedding in Laredo, Texas, the bride sent for all the gentlemen present and graciously conferred upon each one a rosebud from the bouquet which she had carried to the altar.

At another, in Saltillo, although the bridal couple and their immediate attendants returned home in carriages, the spectators streamed in procession on foot to the bride's house, where they were met by

an orchestra, and in a few minutes afterwards by a procession of servants bearing platters in each of which was a roasted chicken or duck, whose head had been replaced and gilded with an effect decidedly barbaric and magnificent.

To compare all the above with Arabic or Moorish ceremonies, extracts can be taken from excellent authorities; thus, Condé says that at the marriage of Abdelmelic and Habiba, A. D. 989, "the wedding festival was held in the beautiful gardens of the Almunia." ("Dom. Arabs in Spain," vol. ii. p. 13.)

A recent writer in "All the Year Round," describing a wedding among the Kabyles of North Africa, has this to tell. The bride "is led to the bridegroom to the accompaniment of more tambor music. He opens the door, takes her by the hand, makes her sit by him on the cushions, after which he lifts her veil, and for the first time looks upon his wife's face. The lady says not a word to her husband until he has made her a present, either of jewelry or gold pieces. The next day there is a great deal of fritter-making in the new establishment, for distribution among the various friends and relatives on both sides."

The writer in commenting upon his own description adds: "Here it is the girl's father who exacts a wedding portion."

Thus far there has been demonstrated a surprising similarity in the existence of customs like the *arras*, wedding festivities out of doors, and the eating of fritters corresponding to the *buñuelos* mentioned in foregoing pages. Among the "Arabs the marriage contract might be only verbal; but the better classes confirmed it before the kadi, and for them the ceremonies of betrothal and espousal were elaborate and splendid." (Coppée, "Hist. Conq. Spain," vol. ii. p. 331.)

That wine flowed as freely at the weddings of the Arab-Moors in Spain as it does in those of the wealthy Mexicans of to-day is beyond question.

That curious system, "marriage by capture," prevailed in almost all primitive society, as may be learned by an examination of McLennan's "Primitive Marriage." It certainly prevailed among the Arabians of early times. Gilman says that "the ferocious custom of burying female offspring alive as soon as born was followed, either as considering women not worth bringing up, or from an exaggerated sense of honor, as though fearing that the helpless ones might some day be carried off by an enemy" (Arthur Gilman, "The Story of the Saracens," p. 63, New York, Putnams, 1887), while Condé, describing the marriage of Abdelmelic and Habiba, refers to "the feigned defence made by the damsels" composing the retinue of the bride. ("Dom. Arabs in Spain," vol. ii. p. 13.) He also speaks

of the "delightful music which sounded through the night." (Idem, vol. ii. p. 13.)

A suggestion of this form of wife-capture could be found among the Mexicans less than a generation ago, in the city of Tucson, Arizona.

On Saint John's Day, or more strictly on the night of that day, the young bucks of the city and vicinity, dressed in their best, and mounted upon prancing plugs gayly caparisoned, rode up to the doors of their dulcineas, where those blushing *señoritas* in their finest raiment awaited the great honor of being lifted up on the pommel of the saddle, where, firmly encircled by one stout arm of their cavaliers, they enjoyed the eagerly sought privilege conceded for that occasion only of riding up and down the streets unattended in the company of a man.

As it happened, there were not enough girls or not enough horses to go around, and some of the gay cavaliers had to enjoy themselves as best they might on foot, and this they did by throwing firecrackers at the horses of their luckier rivals as the latter, holding their gentle burdens, cantered up and down the streets. Why there were no necks or limbs broken will always remain one of those mysteries for which no solution can be offered.

This knowledge of and love for fireworks and illuminations was duly transmitted to Mexico and the Mexicans, and may be seen reflected in the civic and religious celebrations of all the cities and towns from the Rio Nueces to Tehuantepec.

Still another observance connected with St. John's Day on the lower Rio Grande is that of taking a bath in the stream and putting on new clothes. Here is something closely akin to the ceremonial ablutions enjoined by the Prophet upon his followers.

MORTUARY CEREMONIES.

When little children died among the Mexicans, the body neatly dressed in white, with a helmet of gilt paper, or else with a garland of artificial flowers, was laid upon a board, or upon a temporary bier, and borne to the church and thence to the grave by surviving comrades, preceded by musicians playing waltzes or soft, sad music.

Grown people were buried in much the same manner. The corpse was not preceded by music, but it was laid upon a rude bier, clad in its best apparel. Wood was extremely dear, and coffins were within reach of only the very wealthy. The object seemed to be so to hurry matters that the remains might be interred within less than twenty-four hours after decease. The male mourners, wearing above their elbows tiny bows of black crape, marched two and two, each bearing a candle which was lit as the procession entered the church. The

women, also two by two, and bearing candles, followed after the men, but their candles remained unlit. The evening after the funeral they would meet in some designated house, light their candles, and talk about the defunct and his virtues until the candles burned away. On ranches at a distance from towns, rockets were sent up, to warn the neighbors that the funeral was about to start, to ward off evil influences, or for both purposes.

These mortuary ceremonies of the Mexicans, with only slight allowance for time and distance, are found among the Moors to-day. Speaking of the Moors of Tangiers, Miss Margaret Thompson says: "They carry their dead to the grave with a triumphant march, chanting all the way a joyous air. The bodies are buried without coffins, wrapped in linen." ("A Scamper through Spain and Tangiers," p. 265, New York, 1892.)

Condé, when treating of the funerals of the Arabs in the first centuries after their arrival in Spain, never mentions coffins, but always speaks of the dead being carried on biers. The Spanish word for coffin is the Arabic *ataúd*, but that meant the plank on which the corpse was carried. When he speaks of Christian funerals he always mentions coffins. After the Moors had mingled with their former foemen, and become their vassals, references will be found to their use of coffins and caskets.

CUSTOMS IN CHURCHES.

Upon first entering a Mexican church, an American accustomed to the comfortably, gayly dressed congregations of women of his own section will be impressed by the absence of pews or seats of any kind, and by the numbers of women who, closely wrapped in black *rebosos* or *tapalos*, kneel on the floor of earth and cough incessantly during the service.

This uniform method of covering the heads and shoulders is Moorish: "No maiden went to a mosque where there was not a place set apart for the virgins; and every woman was carefully wrapped up and covered with her veil." (Condé, "Dom. Arabs in Spain," vol. ii. p. 3, footnote.)

This custom became a matter of obligation under King Juzef, who in A. D. 1343, ordered that when women entered mosques "all were to be carefully veiled." (Condé, vol. iii. p. 262.) To enter a church unveiled signified, during Moorish times, that a woman was a Christian. Such an act led to the detection of two young Moorish girls, Sabagotha and Liliosa, who had secretly become Christians (A. D. 852). (Padre Florez, "España Sagrada," vol. x. p. 381.)

"The men very frequently, when impelled by an excess of devotion, will pray stretched at full length, or bent low to the floor, or with

arms extended in form of a cross. This method of "prayer with prostrations" is mentioned by Condé, vol. ii. p. 63, and again in vol. iii. p. 272, where he calls it *anata*. At the doors of Mexican churches, in the republic of Mexico itself, are still to be found vendors of wax tapers and small candles which are purchased by the pious and burned in front of the altars, sometimes held by the devout suppliant, sometimes placed upon the altar itself.

This practice was prevalent in Moorish Spain, where we read of a youth "whose father was a lamplighter, or *burner of tapers* at the shrines of saints in the great Aljama."¹ (Coppée, "History of the Conq. of Spain by the Arab-Moors," vol. ii. p. 229.) As is well known, there is sacred dancing in the Cathedral of Seville, tolerated by the Papal authorities, on the feasts of the Immaculate Conception, Corpus Christi, and the last three days of the carnival. The ten dancers wear costumes of the time of Philip II., and move to the sound of castanets. In the time of Philip II., the Moors were still a potent social element in and around Seville, the castanet was a Moorish instrument of music, or at least they inherited it from Carthaginians and Romans, and the feasts mentioned were as much Moorish as they were Christian.

No dancing is held in any other church in Europe, Catholic or Protestant, or in any in America, so far as known, excepting in that of Madaleña, Sonora, Mexico, where as late as 1873 the Yagui Indians, then at peace with the Mexicans, executed a stately dance to the music of rattles on the feast-day of Saint Francis of Assisi, October 4. Dancing in churches was prohibited by third Council of Toledo (A. D. 589). "Que en las fiestas no se permitiesen danzas ni cantares torpes." (Padre Florez, "España Sagrada," vol. vi. p. 144.)

ALMSGIVING, FASTING, PILGRIMAGES, ABLUTIONS.

"Prayer, fasting, and alms are the religious duties of a Mussulman," according to Gibbon, in "Decline and Fall," chap. 50. To these he adds pilgrimages and ceremonial ablutions.

Condé tells the same story. Mahomed "commended the use of certain practices of ablution and purification, enjoining likewise daily prayers, almsgiving, and religious pilgrimages to the temple of Alharem." (Condé, vol. i. p. 34.) Had the same ordinances been given direct to the Mexicans, they could not be observed more strictly than they are at the present day. Of prayer enough has been said.

¹ Padre Florez mentions a Moorish prince, an ambassador to Queen Urraca, who knelt at the shrine of St. James of Compostella, with a wax taper (*cirio*) in hand to implore a cure for a tumor in his chest (A. D. 1122). (*España Sagrada*, vol. xix. p. 277.)

Of ceremonial ablutions it has been intimated that the annual lustration of the Mexicans in the Rio Grande on St. John's Day might be regarded as having such a character. Pilgrimages in Mexico are made with frequency to such shrines as Madaleña, the *chorro*, which is an old pagan place of worship, to Guadalupe, outside of the city of Mexico, where the Aztecs in prehistoric ages adored their goddess Tepeyac, to Agualeguas and many others.

To all these cities and towns, and to all others, such as Tucson, when celebrating their saint's day, flock scores of petty merchants, peddlers, buyers, sellers, tramps, cripples and beggars, confident of a satisfactory harvest. Certain exemptions and commercial privileges attached to these gatherings during the years of the Spanish viceroyal rule, and the custom would seem to have been inbred.

Alms were distributed by the Moslem on Fridays. (Condé, vol. ii. p. 134.) By the ordinances of King Juzef (A. D. 1243-1250) "the believers were enjoined to employ the leisure of that day (Friday) in visiting and relieving the poor." (Condé, vol. iii. p. 262.)

Friday, as is well understood, was the Mahomedan Sabbath. The beggars of Mexico do not restrict their importunities to any one day, but impartially distribute their favors, and at church doors, or *zaguanes* of private mansions, from Monday morning until Saturday night, whine their dolorous appeals for "a little alms for the love of God."

A Mexican may give in a number of different ways. There is the usual *limosnita* or alms to beggars, the *regalo* or ordinary present, the *recuerdo* or souvenir, the *dones* (pl. of *don*), gift made to affianced wife, *estrena* Christmas gift, *albricias* (Arabic), present made to bringer of glad tidings, *aguinaldo* or New Year's gift, a word which has been shown to be allied to the French *aguilanneuf* and to embody the cry of the Keltic Druids at opening of the new year, and *propina* much like our philopœna.

PENITENTES.

It might be well to say a word about the *penitentes*, or contrite sinners, who only a few years ago publicly whipped and otherwise mortified themselves in the streets of every village along the Rio Grande and throughout the republic. They were of the very same class as the *flagellantes* of Spain, and grew out of the same morbid and atonic spirituality which had surrounded the Moorish *santones* with the halo of godliness.

In the church of St. Ginés, in Madrid, in "the *bóveda* or dark vault, . . . during Lent, flagellants whip themselves, the sexton furnishing the cats; some have nine tails and are really stained with blood. In the good old times of Philip IV. Spaniards whipped them-

selves publicly in the streets." (Richard Ford, "Hand-Book of Spain," p. 79, London, 1882.)

Similar scenes have been enacted very recently in the old temple of Atotonilco, and one of the *disciplinas* there employed is now in the United States National Museum, Washington, D. C., and every army officer who served on the Rio Grande a quarter of a century ago can recall many remarkable incidents transpiring during Holy Week. The power of the church has been exercised remorselessly and in most of the villages effectually to stamp out this survival of savagery and barbarism. But from time to time they are again heard of and described. Within a few months, "Harper's Weekly" has published Mr. D. J. Flynn's illustrated description of those seen by him in Taos, New Mexico, at the head of the Rio Grande, which region, it may be noted, is a hotbed of penitente-ism. Another recent and lifelike article upon the same subject is from the pen of Charles F. Lummis.

Madame Calderon de la Barca describes those seen by her in the city of Mexico ("Life in Mexico," pp. 213, 214, London, 1843), and Colonel John Hay, in his "Castilian Days," speaks of them as still existing in the outlying districts of Spain.¹

PHRASES AND CATCHWORDS.

From prayers in churches to prayers, ejaculations, and oaths in conversation is an easy transition. The most ordinary prayer of

¹ Flagellants. — M. l'Abbé Boileau, Docteur de la Sorbonne, in his *l'Histoire des Flagellants*. 2d. ed., Amsterdam, 1732, says that flagellation found no authority for its existence in either the Old or New Testament, or in Patristic teachings, unless as a punishment duly inflicted upon conviction for adultery, fornication, larceny, or such offences.

The early Christians observed with honor the recklessness with which the Romans beat their slaves, and recoiled with disgust from the voluntary flagellations of the Lupercalia. From the time of St. Augustine, the lash was administered to heretics and criminals.

There was no voluntary flagellation among the anchorites of the East. About the year A. D. 1000, when the idea first began to take shape that the end of the world was approaching, flagellants began to appear, and in 1047 or 1056 they assumed an organization largely because their cause had been espoused by S. Peter Damien, although no less an authority than Bruno, the grim Carthusian, fought them with might and main.

These Flagellants were condemned by the Church, and almost suppressed, but with the outbreak of the plague in the thirteenth century there was a recrudescence of this fanatical idiocy which perpetuated it until the agitation of the Reformation gave the ecclesiastical authorities more important matters to think about. The parliament of Paris formally interdicted the Flagellants in 1601. During the years of the plague, droves of Flagellants, numbering hundreds, marched through Germany, Italy, and France, halting but one night in each village, and scourging themselves three times a day.

Mexican life is one of Moorish origin, *Ojalá!* or Would to God! that is to say, Would to Allah! The original of this is said to have been: *en schâ allah*, if God would. (G. Körting, Lat.-röm. Wört., 1891.)

Recognizing this as having been in its origin a prayer, and realizing that in the expressions, *Ojalá que sea!* and *Ojalá que fuere!* (Would to God it may be! and Would to God it might be!) it is constantly on the lips of Mexican men and women, it is not too much to assert that within the territorial limits of the United States to-day, in the ratio of population, more prayers ascend to the prophet of the Moslem than are offered to Jesus Christ.

This pious "God knows how that may be!" of the Arabic chroniclers is literally translated into the Mexican *Dios solo sabe!*

PROVERBS AND REFRAINS.

The dignified sedateness of Mexican conversation is spiced and enlivened by an Attic salt of bright, pungent, and philosophical *refrains* not a few of which seem to have a distinctly Moorish flavor, but a full treatment of this part of the subject would fill a volume by itself.

"But, besides the lexical tributes, we must include the forms of thought and modes of proverbial expression of which the Spanish is full and which are the vehicle of 'the wit and wisdom' of Don Quixote. The traveller in Spain, as he listens to the proverbs, in the mouth of every peasant, seems transplanted to the land and period of the Arabian Nights." (Coppée, "Hist. Conq. Spain," vol. ii. p. 344.)

SUPERSTITIONS.

An attempt at an outline description of the popular superstitions and folk-medicine of the Mexican population of the Rio Grande Valley was published about one year ago in the Journal of American Folk-Lore. At the present time nothing will be done beyond indicating wherein certain of those superstitions had their analogues among the Arab-Moors. Mahomed was a firm believer in the evil eye. (See Gilman, "Story of the Saracens," p. 166.)

During thunder-storms it was narrated that sand was thrown in the air to avert bad luck. At his first battle with the people of Medina, "the prophet (Mahomed) started from his throne, mounted his horse, and cast a handful of sand into the air." (Gibbon, "Decline and Fall," chap. 50. See, also, "Medicine Men of the Apache," Bourke.)

The dread of the *bruja* or witch indicates the fear which the Arab had of the same class of malefactors.

The Mexican fear of cross-eyed or one-eyed men may embalm a vague tradition of the conquest of Spain by Tarik el Tuerto (Tarik

the *one-eyed* or twisted-eyed). Richard Ford mentions the Roman emperor Theodosius (a Spaniard by birth) and the great Moorish king Abdu-r-rahman as having also been *tuerto*.

King Juzef, in A. D. 1343, "forbade the circulation through the streets and markets of those who put up prayers for rain. . . . He commanded that when excess of drought or want of rain should appear to necessitate prayer, those who made that offering should go forth to the fields with much devotion and humility, entreating pardon many times for their sins, and uttering the following words with sincerity and cordial devotion." (Here follows a long prayer which, with appropriate modifications, could be recited to-day in Taos or Rio Grande city. (See Condé, vol. iii. pp. 263, 264.)

"The last two suras of the Koran . . . are written out and worn as amulets or committed to memory and repeated as charms." (Gilman, "The Story of the Saracens," p. 167, New York, 1887.)

This is done every day on the Rio Grande, substituting verses from the Bible, or prayers to saints for the suras.

The Arabs have a superstition that "prosperity is with sorrel horses." Mishkat-el-Masabreb II., quoted by Coppée, "Conq. of Spain by the Arab-Moors," vol. i. p. 8, Boston, Little, Brown & Co., 1881.

Compare with this the Mexican *refran*, —

Alazan tostádo,
Antes muerto que consado.

The toasted sorrel [horse]
Will fall dead before he 'll tire.

TREATMENT OF THE SICK.

The Mexicans are pronounced fatalists; few Mahomedans could excel them in that direction. If one of a family of children be taken down with the smallpox, the mother will put the others to bed with it, and if they also be stricken will resignedly murmur, "Dios lo quiere," God wills it. The Arab use of *hashceesh* (see "Alhaxix" and "Bange" in Eguilaz y Yanguas, "Glosario") is paralleled by the Mexican use of the *tolvatchi*, a plant also of the hemp family. *Tolvatchi*, it is said, can make people crazy, and there are some Mexicans who affect to believe that the unfortunate Carlota was *loco*'ed by having it administered to her in coffee. Some confidence in the remedial powers of United States Army surgeons has been developed in the minds of educated Mexicans during the past generation, but the ignorant masses still consult the *curanderas*, who are ostensibly herbalists, but in reality deal in all sorts of charms and trash.

Mexicans of this class place more reliance upon pilgrimages,

amulets, talismans, novenas, candles, and aids of this kind than in all the medicaments and all the physicians in the world.

MIRACLE WORKERS.

The Rio Grande is the land of the supernatural. The Mexican government has had its share of trouble in suppressing insurrections incited by religious enthusiasts. Only three years since, troops in solid battalions were sent to Tomasichi in the Sierra Madre on the line between Chihuahua and Sonora, to reduce to reason and obedience to law the untamed enthusiasts who rallied round a miracle-working "Santa Teresa."

The "San Pedro" of the town of Olmos, whose therapeutical antics were alluded to in "The American Congo," paid a visit to the highly refined and intellectual city of San Antonio, Texas, only last spring, and as the local papers stated was called upon by "thousands of people," while "letters and telegrams began pouring in upon him from all quarters."¹

Such prophets, semi-prophets, and inspired healers correspond closely to the Mahdis who since A. D. 685 have arisen periodically among the Moslems; have under the name of the *almoravides* and *almohades* twice regenerated Spain, which was supposed to be growing lukewarm in the interests of Islam, and have within our own generation driven the English out of the Soudan. (See Condé, "Dom. Arabs in Spain," vol. ii. p. 354; Gilman, "Story of the Saracens," p. 414.)

LAWS AND REGULATIVE SYSTEM.

It is not to be expected that the regulative system of Mexico should preserve anything but the laws and decrees issuing from time to time from the Spanish crown direct, or intermediately through the viceroys.

The basis of this system should be sought for in the antique *fueros* in the "Siete Partidas," and the *recopilaciones*, inspired by the humane sentiments in the last will of Isabella the Catholic. Nevertheless, some few relics exist which speak plainly of the presence and influence of the Arab-Moor.

For example, the presiding judge in little Mexican communities is still designated by the Arabic name of *alcalde*, and his executive

¹ As these notes reach a conclusion, the press dispatches report the presence in Denver, Colorado of one Schlatter, a "divine healer" who has also been surrounded by thousands of devout admirers. Little did the projectors of the Union Pacific Railway imagine, thirty-five years ago, that special trains would in our day run over that superb highway of travel carrying the rich and credulous to be "healed" by such an impostor as Schlatter; but the world moves.

officer is called in some places the *alguazil*, in others the *xerife* (both Arabic names), and a man entering the court might do so in his shirt sleeves, but if he kept on his spurs he became liable to punishment for contempt, a reminiscence of the Arab idea of the necessity of taking off the shoes before entering a holy place.

Irrigation being essentially an Arab-Moorish introduction into Spain, there should be found traces of its parentage in the nomenclature and rules governing it. And this is so. Not only are the great irrigating ditches known as *acequias* and *zanjas* (Arabic words), but the officer in charge is called the *acquiador* or *zanjero*, and is clothed with peculiar powers. Whenever the ditches break, his rule is supreme and overrides that of *alcalde*, priest, or doctor; he can impose *corvées* of labor upon the population and make everything bend to his will. In the distribution of the water, he gives first to the oldest settler, without regard to the position of his fields along the line of the ditch. When farms and pasturage are subdivided, the Mexican rule is to have this so done that each *porcion* shall have free access to ditch or river, and on the Rio Grande there are such *porciones*, suitable principally for grazing, which are *fifteen miles deep*, with a frontage of one hundred *varas* or a little over 300 feet along the *acquia madre*.

Peonage, or slavery for debt, has only within the present generation been abolished in Mexico and the Mexican parts of the United States. The Mexican peon was not a slave in the English interpretation of the term; he had many privileges and full protection in most of his rights; was always treated with kindness, and corresponded fully to the Arabic *mauli* mentioned by Coppée, "Hist. Spain," vol. i. p. 63, and Stanley Lane-Poole, "Story of the Saracens," p. 48.

COMMERCE.

Among the Pueblo Indians of Arizona and New Mexico, the word for borax (used as a flux by their silversmiths) is *tinca*. This word came to them from the Moors through the Spaniards. It is a Thibetan word, and *tincal* is still an article of Thibetan export. (W. W. Rockhill, "Land of the Lamas," pp. 272 and 339, New York, 1891, footnote.) It was used by Arab silversmiths, according to Eguilaz y Yanguas. These same Pueblo Indians learned the art of knitting from the Spaniards. The men do the knitting, just as they do in Spain and in Mahomedan countries to-day. In Leon, in Spain, "the men spin and the women delve." (Richard Ford, Hand-Book of Spain," vol. i. p. 201, London, 1882.)

Bayard Taylor saw Turkish men knitting in Phrygia, in Asia Minor. ("Lands of the Saracens," p. 282, New York, Putnams, 1873.)

John G. Bourke.

Editor's Note. — The printed form of this article never met the eyes of its author. The President of the American Folk-Lore Society died at Philadelphia, June 8, 1896. Of the irreparable loss which his departure will be to the Society, and of the grief which it will bring to many devoted friends, this is not the place to speak. The life and services of Captain Bourke will receive memorial mention in another part of the present number.

A MIRACLE-PLAY IN THE WEST INDIES.

IN St. Kitts the negro population make a prolonged holiday of the week beginning with Christmas eve and ending on New Year's night. Every day from morning until sunset they parade the streets with music, masque, and grotesque costumes. Among the performers were men dressed as women, who stalked about on high stilts, and at times turned in a waltz, with great ease and agility, and untiring energy. There were performers dressed as Indians with feathered and horn headdresses, tomahawk, and leggings, who pranced about in wild caperings in imitation of a war-dance. Others were dressed as British sailors, who twined ribbons about a portable May-pole, and there was a group of minstrels, consisting of one man and two women, who sang the old-time Christy songs to the music of a guitar and tamborines. And all these were perpetually in movement, hopping, dancing, and gyrating to the monotonous beat of the tamborine and the tinkle of the triangle. From morning until night they apparently never ceased, and were as untiring at the close of the day as at the beginning. They were followed by a streaming crowd wherever they went, and whenever they paused a circle gathered around them, apparently less to watch the performance than to dance to the music. The whole negro population seemed to be bitten by the tarantula. The little pickaninnies hopped about in the gutter in perfect imitation of the motion of their elders, and the negro women of all ages bobbed and swung with indefatigable activity and enjoyment. A woman passing along with a burden on her head would pause to have a dance, and caper vigorously without disturbing the equilibrium of her load. One old woman with simian features and skinny limbs seemed possessed with an almost St. Vitus frenzy. Her beady eyes sparkled and she danced until she finally stiffened into a sort of cataleptic rigor. The performances are called "moka jumbic" dances, and probably had their remote origin in the forests of Africa, but the masques, songs, and miracle-plays have all been created under the influence of English education and a more or less African travesty of the Christian religion.

One of the most elaborate performances was a representation of the combat between David and Goliath. The two armies of Israel and Philistia were represented by about a dozen warriors each, armed with as great a variety of weapons and clad in as remarkable costume as the force which besieged the castle of Thundertentrock. There were some with tin gorgets in imitation of ancient armor, and with wooden tridents and spears for weapons, and others with cocked hats of portentous size and wooden guns, and still others with tur-

bans and scimitars like Turks of the burlesque stage. The armies defied each other with the sounding of conch shells and the banging of drums. Goliath, a stout negro clad in red and with a false beard of oakum, carried a heavy mace on his shoulder and brandished a huge wooden sword. He advanced, preceded by his armor-bearer, who was provided with a tin plate for a shield, and delivered his defiance in sounding blank verse. He was succeeded by David, a slight youth, who knelt in the arena and prayed, and then delivered his defiance in turn. The following is the dialogue between the combatants, which was evidently composed by some one of more elaborate literary faculty than the negroes, but was delivered with such emphasis on the long words and such a rolling of the rhythm as to make it sound like a burlesque:—

GOLIATH.

Where is the mighty man of war,
 Who dares accept the challenge of Philistia's chief,
 What victor king, what general drenched in blood,
 Claims this high privilege? What are his rights?
 What proud credentials does the boaster bring to prove his claim,
 What city laid in ashes? What ruined province,
 What slaughtered realms,
 What heads of heroes or what hearts of kings,
 In battle killed or at his altars slain,
 Has he to boast of his bright armory
 Thick set with spears, and swords, and coats of mail,
 Of vanquished nations by his single arm subdued?
 Where is the mortal man so bold
 So much a wretch, so out of love with life
 To dare the weight of this uplifted spear
 That never fell innoxious?
 Yet I swear I grudge the glory to his parting soul
 To fall by this right hand; 't will sweeten death
 To know he had the honor to contend
 With the dread son of Anak.
 Latest time from dread oblivion shall redeem his name
 Who dared to perish in unequal fight
 With Gath's triumphant champion.
 Come, advance, Philistia's god to Israel,
 Sound, my herald, sound for the battle.

DAVID.

Behold thy foe.

GOLIATH.

I see him not.

DAVID.

Behold him here.

GOLIATH.

Quit my sight. I do not war with boys.

DAVID.

I stand prepared. My single arm to thine.

GOLIATH.

Why this is mocking, minion. It may chance to cost
Thee dear. Sport not with things above thee —
But tell me who of all this numerous host
Expects his death from me. Which is the man
Whom Israel sends to meet my bold defiance?

DAVID.

The election of my sovereign falls on me.

GOLIATH.

On thee! on thee! by Dagon 't is too much.
Thou misled minion, thou a nation's champion!
'T would move my wrath at any other time.
But trifling 's out of time. Begone, light boy,
And tempt me not too far.

DAVID.

I do defy thee, thou foul idolater.
Hast thou not scorned the armies of the living God I serve?
By me he will avenge upon thy head
Thy nation's sins and thine.
Armed with his name, unshrinking
I dare meet the stoutest foe
That e'er bathed his hostile spear in blood.

GOLIATH.

The curses of Philistia's god be on thee;
This fine-drawn speech is meant
To lengthen out that little life
Thy words pretend to scorn.

DAVID.

Come on then. Mark us well.
Thou comest to me with sword and spear and shield.
In the dread name of Israel's God I come,
The living God of hosts, whom thou defiest.
Yet though no shield I bring,
No arms except these five smooth stones
I gathered from the brook,
With such a simple sling as shepherds use,
Yet all exposed, defenceless as I am.
The God I serve shall give thee up
A prey to my victorious arm. This day I mean.

GOLIATH.

Follow me. In this good spear I trust.

DAVID.

I trust in heaven. The God of battles
Stimulate my arm, and fire my soul
With ardors not its own.

The combat then engaged with prodigious flourishings and caperings on the part of Goliath, but David's deadly sling in the shape of a rubber return ball smote him in the forehead, and he fell and died in great muscular agony. The army of Israel charged upon that of Philistia and put it to flight, to gather in some other street and renew the performance. It was interesting to observe the fascinated eagerness with which the negro population watched the performance, and to hear the expression of delight when David was victorious and the Philistines put to flight. The scene had apparently all the reality to them of a miracle-play to the people of the Middle Ages, and no sense of incongruity or grotesqueness troubled their naïve mind. An attempt has been made to prohibit the play on the ground that it is a travesty on religion, and it will probably be eventually suppressed. The performers came from a village on the windward side of the island, and had evidently rehearsed their play with great care.

Alfred M. Williams.

Editor's Note.—The proof of this paper was never seen by Mr. Williams, who passed away in the island whose quaint custom he had recorded. See the memorial notice given on another page.

CREOLE FOLK-LORE FROM JAMAICA.¹

II.

NANCY STORIES.

THE nursery story of Jamaica is a "Nancy story." A "Nancy" is properly a large spider, but the word has come to mean the familiar genius of the field, the wood, or the house, like the Puck of English legendary lore; the sprite, malicious or kindly, who plays pranks or wisely directs the affairs of men or animals. Nancy stories usually end in a proverb or moral.

1. *The Yalla' Snake.*

This tale is not without its relation to modern society, being applied to the flirt, male or female, who flits from flower to flower, and after all takes up with a "crooked stick."

A young damsel was warned by a friend as follows:—

Him, da Yalla' Snake. You dis like wha' de Nancy 'tory say 'bout Yalla' Snake. Him hea' 'bout a gal, ebery young man come court her, she say, 'no!' Desha one too tall, tarra one too short, nedda one too little, tarra one too poor, tarra one too ugly. She couldn' please. Tell Yalla' Snake borrow horse and chaise, borrow coat, borrow trousers, borrow ebery ting, den go court her. Yalla' Snake charm her to dat rate dat she married to him. When dem was gwine home, eberybody met dem tek away dem tings, horse, chaise, clo's, ebery ting till nodin' lef', an' she see say dat she married to yaller snake. Da so you will go. You go ya, you court disha, you drop him, you court, court, till you gone pick up Yalla' Snake, now wait.

2. *Why Cats hate Rats.*

The following Nancy story professes to account for the enmity of cats to rats, and also puts in a claim for the use of cats as food, on the ground that "puss hab fowl meat in him:—"

Once in de befo' time, Puss was a great man, and used to wear shoe and 'tockin', an' boot an' 'pur, an' ride hoss like a dem buckra; den one time a Nancy mek a dinna', an' him hax eberybody fe' come dere an' eat dinna', and him hax Puss too, an' Puss go. Dem eat de dinna'; but it 'pear like a Nancy didn' gib dem nuff fe' eat; but him boil him one fowl, a big Mullay (Malay) hen fe' him fe' eat when de people gone. Puss neber eat fowl meat, an' as him walk pass de cubbud him smell de boil' fowl; den him say, "My gums, what am a sweet ting!" Him tek him foot, 'crape, 'crape de cubbud door

¹ See page 58, No. XXXII., January to March, 1896.

till him open it; den him see de fowl; den him tas' lilly; as him tas' it so, an' tas' how it sweet, him bruck (broke, seized the fowl and fled). Ratta des da go fe' tas' a lilly, when him see Puss run wid de whole fowl. When Ratta see dat, him bex. As a Nancy come, so him miss de fowl; as him miss it, so him bawl out, him ask dis one, "You know whoora tek my fowl?" Him say him no know. Him hax tarra one, caranampo (silence). Him hax noder one, caranampo, till Ratta come up, den tell him say da Puss tek it. A Nancy was mad bex. Him hax wha' side Puss gone? Dem tell him, him bruck a'ter Puss. Puss dis put down de fowl fe' go eat it, but as him see a Nancy, da come him tek up de fowl fe' go swallow it, but him couldn' swallow it; it fasten in him troat. When a Nancy come, him hol' Puss; him say, "Puss, gib me my fowl!" Puss say: "Mew!" him 'queeze Puss, Puss say "Mew!" Puss did hab' a good voice befo', but de fowl 'crape him troat, and 'poil him voice, and from dat time him cry "Mew, mew!" till now. When a Nancy coudn' get him fowl, him was dat bex dat him hol' Puss an' begin to beat him. He beat him, beat him, till he tink him dead, den he lef' him dere. But Puss didn' dead; he lie down till de whole o' de fowl melt away in him 'kin; den him get up. All de time him lie down dere, as people pass dem laugh a'ter him; dem say, "Wo-o, look 'pon Puss de tief!" Dat is de reason you see Puss always hol' down him head, an' run fas', fas', when him see any body; an' dat is de reason too dat any way Puss see Ratta, him kill him fe' sake o' dat 'tory him tell a Nancy, say da him tek him fowl.

3. *The Mudfish and the Watchman.*

Once 'pon a time in a chookoo (far country) dere was har' time dere. Nobody couldn' get noding to eat. Bud (birds) dem fly all about da, look fe' someting to eat, but dem couldn' get notin'. So 'tay (until) one day, de wor' (word) come say one gen'leman corn piece far yonda'; hab plenty corn, an' de corn well an' ripe. As de news come so, pigeon dem all da fly fe' go dere. Mudfish in a wata'; So 'tay in a breakfas' time (until breakfast time), him yery (hear) bud wing da go ya-pa-pa-pa (imitation of the flight of pigeons). Him say: "Po' me, boy, da worra disya to-day!" (Alas for me, the worry this day!) Him swim go da sho' side, den when pigeon dem 'top da riba' side fe' drink wata', him hax dem, say: "Bra, da which side riber da go?" Dem say: "Ha, Bra! Buckra corn piece ripe," say, "we go dere!" Mudfish say: "Bra, u-noo carry me go wid u-noo, no?" Pigeon dem say: "Cho, mudfish! 'tay where you da 'tan' (stand) man! Wh' you da go do da corn piece?" Mudfish woul'n' satisfy. Him 'tan' den da sho' side, so pigeon dem come da wata'side, come drink wata', him beg dem: "Bra, unoo carry me go,

no?" Dem say: "Mudfish, 'tan' where you 'tay, man!" Mudfish 'top dere, ta' bambye good-belly (good-natured) pigeon come dere, come drink wata'. Mudfish say da him: "Bra pigeon, carry me go wid you, no?" Him say: "Bra, wha' you da go da a corn-piecc?" Mudfish say: "Me too lub corn, bra!" Him say: "How you fe' go?" Him say: "Bra, you no mek me lie down da you' back?" Him say: "Bra, suppose you fall down?" Him say: "Bra, me will hol' on." Him say: "Bra Mudfish, me no wan' fe' ca' (carry) you." Him say: "Bra, ca' me!" Good-belly pigeon tek him, so ca' him. When dem catch da corn-piecc, dem put Mudfish 'pon groun', den so pigeon eat corn a-top. Mudfish 'tay da bottom, da pick up wha' drop, da eat. When all dem busy da eat, yerry wor' come say: "Watchman da come!" Pigeon dem begin da fly, da go way, ya-pa-pa-pa. Mudfish say: "Good-belly pigeon, tek me up, no?" Him say: "Bra, we can' wait fe' you, Bra, me tell you, say you musn' come yere." Mudfish say: "Po' me boy, me done fe' to-day!" So dem oder pigeon, da fly, da go, him beg dem fe' tek him up. Him say: "Cho, man! Who da go boda' wid you? Dat man bring you yere, mek him tek you, no?" Dem all lef' Mudfish, go way. When Watchman come, him see Mudfish, him say: "Wha' you da do yere, how you lef' wata' so come yere?" Him say: "Da pigeon bring me come yere." Watchman tek him up and put him in kuta-koo (basket), say: "I wi' carry you to buckra, mek you tell wha' you da do yere." So Watchman, da walk, da go long, so him da sing. Mudfish talk da himself, say: "Dis Watchman, da love sing!" Watchman say: "I love sing, yes!" Mudfish say: "Ah Bra Watchman, ef you waan' fe' hea' man sing, da me!" Watchman say: "A so?" Mudfish say: "Yes, but I can' sing widout wata'; put me in one packy o' wata', an' I wi' sing fe' you." Watchman do so. Mudfish shake himsel', den begin fe' sing:—

Yerry groomer corn pempensy,
Groomer yerry,
Pigeon bring me da groomer yerry.

Watchman dance. Him say: "Mudfish, you sing well, sa'!" Mudfish say: "Put me in a tub o' wata', and I wi' sing betta', Bra!" Watchman put him in a big washin' tub o' wata', Mudfish sing again. Watchman dance so, till sweat drop off da him face, him say: "Mudfish, you sing too sweet." Mudfish say: "Dis put me da ribber side, mek I smell riba' wata'." Him say: "No, Mudfish! bambye you mek me out fool!" Mudfish say: "No, Bra, no 'cazion put my body, dis put my tail, mek it touch de wata', an' I will sing fe' you, mek you dance like you mad." Watchman say: "I will do it, but tek care you na mek me fool." Him say: "No, Bra Watchman, put me down." Mudfish begin sing, Watchman begin dance. So Mud-

fish da sing, so him da wriggle him tail. How de sing sweet! Watchman him neba' look 'pon Mudfish. Mudfish wriggle an' sing, till him get into de wata'; as him get in dere so, him raise up him head an' say: "Bra Watchman, me gone, yerry!" Watchman jump afta' him, but befo' you coulda say "Jack!" Mudfish gone. A dat mek you hear dem say: "Neba' mek Mudfish tail touch wata'."

The proverb is equivalent to the English "Give an inch, take an ell." The words of the song of the mudfish are not intelligible, though they may originally have had some significance.

4. *The Origin of Woman.*

A discussion arose between black Lizzie and her husband upon the origin of man. Harry laid it down for an axiom that he was made from the dust of the earth, because the minister said so. "I mek out o' dust fe' sartin." To him, according to the story, Lizzie replies: "Me no mek out o' none dirt." Then Harry: "Ef you don' mek out o' dirt, wha' you mek out o'? You mek out o' dirt, yes!" "I don't mek out o' notin' o' de kin'." "Den wha' you mek out o'? You mus' mek out o' some goolin' (golden) ting or noder, den?" "I don' mek out o' no goolin' ting, an' I don' mek out o' none dirt. I mek out o' bone." "Mek out o' wha'?" "Bone!" "Bone?" "Yes, bone to be sho'." "Wha' kin' o' bone?" "Rib's bone! you na hea' minista' say so?" "Well, I don' know wha' fe' say 'bout dat; I don' like fe' say dat wha' minista' say not de trut'; but I mean fe' say, when minista' read 'bout dat rib's bone, him must mean buckra ooman, becasin so dem white, so de bone white. Ef you mek de same, you' 'kin would a ben white." "Cho," said Lizzie, "ef you ben open you' ears, 'tidda da sleep, you would a hea' de minsta' say de 'kin notin', but de blood, da de ting, becasin in de book say, dat white-o, brown-o, black-o, all mek de same blood; you eba' see white blood an' black blood?" "Look you," said Harry, "you know how me uncle Jame use fe' to say ooman came in dis worl'?" "Cho, no boda' me." "Neba' min', I da go tell you. Dem mek two men; de fuss one mek berry well, but when dem mek de oder one, it kinda' 'poil. Den as dem look upon it, so it da jump about, and shake him head, and do all kin' o' 'tupid ting, like a how ooman hab fe' go on. Den one o' dem hol' him, say, 'Wha' kin' o' ting you?' Den de oder say: 'Cho, him no use, him can' talk.' Ebery day him da go on like a dummy, till one day dem hol' him so, 'zaman him tongue, den dem see de tongue tie; dem tek a raza', cut it. As dem cut it so, bam! de ting mout begin da fly, dem coud n' 'top it. Dem say: 'Well, dem sorry dey eber cut de tongue.' From dat time, it mek you hear dem say: 'Ef you wan' ooman fe' good, gib him 'tump o' tongue'" (stump of tongue, a tongue-tie).

Mr. Murray, the "brown man" mentioned in the previous article, is responsible for this story, which at all events has the characteristics of negro humor.

The Creole's Lament.

To the same informant belong the following verses, which, although perhaps semi-literary, indicate the vein of poetic sentiment to be found beneath the heavy layers of superstition and ignorance with which the Creole blacks of the West Indies are incrustated; though, as a rule, endless refrains and meaningless jingles are the siftings which may well weary the miner in native verse. The lyric is said to be founded on real life. Sarah Miller was a black woman, whose misfortune it was to be supplanted in the affections of her lover by a younger rival. She became demented, and continued to sing the song, which had been put together when her loss was recent.

As to the expression, *buddy* is a term of endearment of uncertain origin. Massnega is a fellow-servant, male or female; in this case the term is applied to the rival, also compared to a green leaf. "Ackie" (*akra*, *Hibiscus esculentus*) is a beautiful fruit, with a thick rind of deep crimson, which bursts as the fruit ripens, and shows three oblong sections, of milky-white color, imbedded in velvety compartments, and surmounted by oval seeds of a brilliant jet, called in the song the eyes of the fruit; these, when the fruit is ripened, fall to the ground and are worthless. The beauty of the simile will be appreciated by those familiar with the fruit.

Oh! What do my buddy, O!
 Oh! What do my buddy, O!
 All da coax, me da coax,
 My buddy won' 'peak a wor';
 All da beg, me da beg,
 My buddy won' 'peak to me, O!

Massnega look 'pon my buddy, O!
 Massnega look 'pon my buddy, O!
 My buddy bex', my buddy bex',
 My buddy won' 'peak a wor';
 Me kiss him foot, buddy foot,
 Buddy won' 'peak to me, O!

Dey ripe leaf dey 'pon tree top, O!
 Dey dry leaf da tree root, O!
 Young leaf green, young leaf green,
 Young leaf won' green no mo';
 It will drop from tree top,
 Come down on groun' to me, O!

Ackee wear him green frock, O!
 Ackee hab him black eye, O!

De red frock burn, red frock burn,
 Black eye will drop da groun';
 It will drop from tree top,
 Come down a groun' like me, O!

Oh, what do me buddy, O?
 Oh, wha's matta' wi' me buddy, O!
 Buddy bex', buddy bex',
 Po' me gal, po' me, O!
 Do wha' me do, buddy bex',
 Buddy won' 'peak to me, O!
 Da since he go to leewar', come back,
 Buddy won' 'peak to me, O!

William C. Bates.

Note.—A certain number of Anansi stories were printed by Sir G. W. Dasent, in the appendix of his "Popular Tales from the Norse."

In 1890 Miss Mary Pamela Milne-Home produced a small volume entitled "Mamma's Black Nurse Stories" (W. Blackwood & Sons, Edinburgh and London). Together with fourteen new tales, the collector reprinted those of Dasent. As the book of Miss Milne-Home is not familiarly known in America, we take the liberty of making a citation from her preface.

"In the West Indies, if you desire to be told a fairy tale or anything of the kind, you must ask for *Anansi* stories. . . . Anansi stories, which are those generally told children, owe their name to a mysterious personage who plays a principal part in most of them—a hairy old man with long nails, very ugly, called Brother or Father A-nansi. Although this word is sometimes spelled Ananzi, I prefer the former spelling, as I think it shows the derivation more clearly, as I shall presently explain.

"In some ways Anansi bears a resemblance to the Scandinavian Troll or Scrattel, and the Lubber-fiend of the English north country. He is said to be undersized and hairy, and his friendship is often unlucky, his presents turning to leaves or stones. Like the Rakshas of old Decan days, and the demon subjects of the Cinghalese Devil, he is sometimes very hideous to look upon, and will go in rags when he has bags of money hidden away. His voice, also, is peculiar; he is said to speak through his nose, and his speech is very unintelligible, the reason given being that he talks so much with the beasts that at last he talks 'same as them;' and a negro story-teller will always give Anansi's remarks, therefore, with an odd, indescribable nasal accent. His character is not unlike that of the German Reinecke Fuchs, or the Japanese *kitsuné*, fox; he is very thievish and cunning, and plays tricks like the jackal in the Hindoo stories,

and generally gets the better of the other animals, and of men, whom he sometimes befriends, but more often dupes and outwits. He sometimes takes the form of a spider, and there is a certain large house-spider with hairy legs and yellowish stripes which it is said to be unlucky to kill, commonly called Anansi. This word, like so many terms in use in the West Indies, comes from the west coast of Africa, where the Ashantees have a word *ananse*, meaning spider.

"Another West African word, *nan*, means to spin, and there is a somewhat similar term for a story, which is not at all unsuitable when one considers the way in which a folk-tale is spun by a native story-teller."

"Tecuma seems to be another name for Anansi. As my informant expressed it: 'Tecuma one spider, Anansi one Tecuma. Tecuma big and foolish, Anansi smaller and more cute;' in short, he always gets the better of Tecuma, as he does of all the other creatures. In some tales Anansi's wife is called A-toukama, which also means spider, and it is probable Tecuma is only another form of the same."

Miss Milne-Home remarks that while in these stories there is much evidently taken from old African traditions, the local setting and scenery essentially belong to the West Indies. She observes also the more poetic character of the tales in the French or Spanish islands as compared with the want of grace in those of the English colonies.

The themes of the tales given by Miss Milne-Home are as follows:—

1. *Anansi and Alligator*. How Anansi lodges in the alligator's house, devours the eggs in his pot, in spite of the scorpions put in as security, is discovered by the alligator's daughter, and pursued; he succeeds in crossing the sea, and on the other side conceals himself in a tree; the alligator, unable to see Anansi, takes a vow never again to dwell in a house, but in the water.

2. *Brar Death* (Brother Death). How Anansi, who has been stealing, is pursued by Death, and escapes at the expense of his wife and children, who drop from the loft and are captured.

3. *De Lady and de Bull*. How a bull, disguised as a man, courts a young lady, who accepts him in spite of the warnings of a boy, but on the wedding day is discovered by the horn which grows from his forehead, and by the necessity he feels of running to pasture when he hears the boy sing the song to which he had been accustomed to feed.

4. *De Sneake and de King's Darter*. How a snake, disguised as a man, and about to wed a lady, is discovered by his forked tongue, when the time had come to kiss the bride.

5. *Anansi and Tiger*. How Anansi, having declared that the

tiger was his riding-horse, is summoned to court for libel, but pretending to be sick, persuades the tiger to carry him, and so appears as riding the latter.

6. *The Snake* (snake). A version of the Yellow Snake above given.

7. *De Affassia*. A greedy father of a family will give no share of his yams to any of his household who do not know the correct name of the vegetable. It is discovered to be *affassia*.

8. *Goat and Anansi*. The dog and goat try to take shelter in Anansi's house, and are pursued by the latter; the dog swims a river, and the goat, changing himself into a white stone, is flung over the stream by Anansi; when the river is dry, the goat hides himself like a walking bush, in green boughs, and escapes with the loss of part of his tail.

9. *Anansi, his Wife and Tiger*. The tiger, who in this story gets the better, feeds Anansi's wife with the flesh of her husband, as if wild meat.

10. *Rat and Cat*. How the rat insists on stealing the cat's food, and is punished.

11. *Anansi, Tiger, and Goat*. Anansi and goat escape from tiger, the goat being thrown across the river as a white stone.

12. *Garshan Bull*. How a boy kills a bull, and marries the king's daughter (a confused fragment of a *märchen*).

13. *De Lady an' de Little Doggie*. An English ballad in prose.

14. *De King and de Peafowl*. How the peafowl has acquired her beautiful dress by singing before the king.

Of the stories related by Dasent, several are apparently of European origin. The following relate to Anansi: *Anansi and Baboon*. Anansi eats the baboon, but the pieces of the latter unite in Anansi's stomach, and it is necessary to use artifice in order to get him out. *Anansi and the Lion*. Anansi gets the fish on shore, on pretence of giving them new life, puts them in a sack, tells the lion that they are the bones of his mother, who he is taking to the mountains to bury, after having kept her forty-seven years, persuades the lion to let himself be tied to a tree, beats him, and afterwards in disguise attends a feast made by the lion. *Anansi and Quankua*. In this tale, Quankua (?) outwits Anansi. *The ear of corn and the twelve men*. Anansi, by pretending to have been robbed, and demanding amends, changes an ear of corn into twelve men, which he gives to the king.

W. W. N.

AN OLD MAUMA'S FOLK-LORE.

THE old negro "mauma" of the plantation life of the South is fast becoming a thing of the past. Once she was a familiar figure and a person of great importance. Second in authority only to the white mistress, skilled in all domestic duties, full of superstition, the minstrel of family history and tradition, energetic and accustomed to rule, she was at once the comfort of master and mistress, the terror of idle servants, and the delight of the children of the household. To these last she dispensed, without fear or favor, sweets and switchings, stories and scoldings, as their conduct merited.

I deem myself fortunate in having had one of these old women for my second mother, nurse, and friend from earliest childhood. She is living yet. How old she is no one knows, but she must be nearly or quite a centenarian. In a letter from a package, yellow with age, written by my father and mother before their marriage, she is mentioned as "Old Maum' Sue, who will live with us, but who is becoming too feeble to be of much assistance." The writers of these letters have passed away, leaving children who are no longer children, yet Maum' Sue survives. Bent, withered like an apple nipped by frost, and sorely crippled by rheumatism, her eyes are still bright, and her lips as ready as ever to tell of the old days of bondage, the passing of which she laments as much as the most unreconstructed slaveholder.

Maum' Sue being exceedingly superstitious, it occurred to me on a recent visit to the old homestead in lower South Carolina that some of her odd notions and practices might prove, if recorded, of general interest, especially since the young science of folk-lore is claiming everywhere so many devotees. She was plainly flattered by the mention of the subject. It delighted her to think that one so humble as she could say anything which would interest the ladies and gentlemen of the great North, of which she has only the very vaguest ideas. So willing was she, indeed, to "talk for publication," that the supply of material drawn from her rich store and poured out at my feet proved rather embarrassing from its very abundance. The following beliefs and customs must therefore be regarded only as specimens selected at random from this mine of ancient lore, and not, by any means, as a complete exhibit of its riches.

Most of the low-country negroes of the older generation believe firmly in witches, or hags. These are women who get out of their skins, assume various shapes, and go about to ride people in their beds, causing convulsions in children and nightmare in men. Their unwelcome visits may be prevented by sleeping with an open Bible

beneath the head, by suspending from the neck a bit of asafœtida, or by wearing a necklace of alligator's teeth. Maum' Sue relates and has full faith in the following story, which many readers will recognize as a variant of the one put into the mouth of Daddy Jack by Joel Chandler Harris ("Nights with Uncle Remus," pp. 162-163) :—

My young missus been gwine to school in town [Charleston,—Maum' Sue having spent her youth on James Island] to a lady dat wuz a hag. One night her an' 'er husban' been sleepin' een de baid, an' de 'ooman git up, leabe 'er skin, an' go out to ride people. Her husban' 'e lookin', an' soon ez she go 'e call fer de salt an' pepper, an' 'e salt de skin same lak 'e salt hog-meat. Atter while 'e see de hag een de moonlight comin' t'roo de crack lookin' raw. She come to de skin an' say t'ree time, 'Skin, you no know me?' Den she staht fer git een it, but she cahn't kaze it been salted, an' de salt sting. So she run behin' de do'; an' nex' mawnin' de man call all de people een town, an' w'en dey see 'er dey tek an' put 'er een a pen an' bu'n 'er.

Since she was old enough to rock a cradle, the nursing of children has claimed a large share of Maum' Sue's energies, and among her superstitions are many relating to the care of infants. Nothing could induce her to permit a child to be carried down hill on its first journey from home, for this would give it bad luck for life. She is careful, too, to impress upon young mothers the fact that when a baby is taken from home its nurse should always call, "Come, spirit! Come, spirit!" before closing the door. The baby is sure to be fretful while away if its spirit is left behind. When a nurse has been so careless as to hold a baby out of a window or permit it to see itself in a mirror, thus rendering its teething difficult and painful, Maum' Sue does not think of calling in a physician; the child is relieved by tying around its neck a string of alligator's teeth, or by rubbing its gums with the ear of a rabbit. An ill-tempered child who cries all the time she treats heroically, holding it in the rain for several minutes. She cures thrush by suspending from the neck of the afflicted child a bag containing nine live wood-lice, and chicken-pox by putting the patient backwards into a fowl-house. Thrush and ringworm may also be cured by the touch of a posthumous son.

Maum' Sue enjoys a wide reputation for skill in the treatment of corns and warts. To remove a corn she rubs it with a grain of corn, which is then thrown to the oldest fowl in the yard, and she believes that the callosity will disappear as surely as the grain does. She removes warts by tying in a bit of string as many knots as there are warts, and burying it where the water will drip upon it from the eaves of the house. Sometimes she directs a patient to rub each wart with a pea, and then, unobserved by any one, to bury the peas in the garden; or to rub the warts with grains of corn, which are afterwards wrapped in a neat package and placed in the road. It is

thought that the warts will be transferred to the hands of the person who is so unfortunate as to find the package.

Those who are to occupy a new house, this old creature says, may insure good luck to themselves by throwing salt into all the corners before any furniture is moved in. When she sees the new moon she always makes a low courtesy and says three times, "Howdy, Mos' Moon;" and she considers herself lucky if she happens to have anything in her hand at the time, for this will bring plenty until the next new moon. Jack-o'-Lantern is a torch borne by the spirit of an old man, and any one foolhardy enough to desire a closer acquaintance with it may compel its approach by sticking a knife-blade into the ground. The cries of screech-owls, and the falling of dead trees when the wind is not blowing, are omens of death. One may tell how many of one's friends are to die soon, by counting the stars within a lunar halo. Visitors should always be careful to go out through the same door at which they went in, otherwise some misfortune will befall them. Many a dusky milkmaid has drawn upon herself the wrath of Maum' Sue by spilling milk upon the ground or into the fire, because she believes that such carelessness makes the cows go dry.

The Society for Psychical Research might gain some information by interviewing Maum' Sue on the subjects of dreams and ghosts. None of her dreams are without significance; they are either warnings given for wrongdoing in the past, or omens of future events. Persons who see ghosts, she assures me, possess this power by virtue of having been born, like horses and dogs, with putty in their eyes. Although she herself has seen spirits, there are some items of popular negro ghost-lore concerning which she is skeptical. "Dey tells me," she says, "dat w'en a pusson dies de sperit rides on de coffin to de grabe, an' den come bahk an' stan' t'ree days behin' de do'; but, gentlemen, I don' see how dat kin be." Still, when death claims a member of any household with which she is intimate, she is careful to see that all cups, pans, and buckets are emptied after the funeral, because she thinks that the spirit will remain on the premises if encouraged by free access to food and water.

The ancient lore of which the instances here cited form a part is losing its hold upon the minds of men. Some portion of it falls into oblivion every time one of the old negroes like Maum' Sue dies. The younger generation, with their schoolbooks, churches, and newspapers, regard it only as a sort of harmless lunacy in their elders, and not as what it really is, — the surviving fragments of earnest theories formulated in more primitive times to explain the mystery of existence.

John Hawkins.

SOME JAPANIZED CHINESE PROVERBS.

JAPANESE proverbs may be divided into two classes, according as they are of native origin or borrowed from China. In citing these sayings, foreigners fail to perceive the distinction, and I have never seen any reference made in European books to this difference of derivation. The following list contains a number of proverbs originally Chinese, and brought into Japan in a measure by literary influences, but so generally used and understood that they have become nationalized. The English translation is nearly literal. Of the proverbs, a number are also given in Chinese characters.

1. Better return home and make a net than stand on the bank and regard the fishes with longing eyes.

A saying in common use, and employed as a motto for screens hanging in parlors or studios. For example, the proverb was written over his room-door by a Japanese student in Harvard University with the English explanation: "Go home and make your net."

2. Draw a *kō* (large wild bird) imperfectly, it still resembles a duck; draw a tiger imperfectly, it only looks like a dog.

If you choose for your model a man of sound common-sense, you may come somewhere near the original: but if you undertake to copy an eccentric genius, you will only make yourself ridiculous.

3. When the arrow is on the string it must go.

While your heart is set on anything, and you engage in it with enthusiasm, you cannot draw back.

4. One who rides a tiger must continue to go fast.

The signification is identical with the preceding.

5. The swallow does not understand the intention of the stork.

The man of low motives cannot fathom the purpose of a noble nature.

6. When two partners have one mind, its sharpness cuts through metal.

A common saying, which to a Japanese mind might suggest the famous story of the Soga brothers, who anciently determined to avenge the death of their father, and were successful through their union.

7. To exhibit a sheep's head and sell a dog's flesh.

Generally applied to deception, as for example of an ignorant man who pretends to be a scholar, and sounds his *hora* (conch-shell; in English, blows his own trumpet).

8. A good bird selects the tree for its nest.

Applied in feudal times especially to the selection of *shujin* (masters), and still used in similar sense, as for example with reference to a student who is to choose the best school in which to pursue his studies.

9. Try to put out a fire with fuel in hand.

As for example the conduct of a talkative person who endeavors to make up a quarrel, which he only succeeds in embittering.

10. Like scratching one's calf through boots.

The relief is imperfect, inasmuch as the spot affected cannot be directly reached. Might be employed of reading a famous work in a foreign translation.

11. Good swimmers die in water and good riders in shooting.

Over-confidence is the cause of misfortune.

12. A year's opportunities depend on the spring, a day's on the dawn.

It is the initial steps that determine the success of the enterprise, or of the life.

13. Spilled water cannot be gathered up again; a broken mirror cannot again reflect.

Like the English adage in respect to spilled milk; the proverb is especially applied to the case of divorce; when persons are separated in this manner, it is rare in Japan for them once more to come together.

14. While keeping a tiger from the front door, a wolf enters by the back door.

A saying well known, as used by Shu-shun-sui in describing the situation of the hero Kusunoki. This warrior had just succeeded in crushing a powerful enemy of the emperor, and in restoring the latter to his throne, when another chief revolted. Perceiving that the situation was desperate, and that there was no hope of his return in safety, Kusunoki departed to the battle, sending back his son, whom he charged to be faithful to the emperor; and in obedience to this

command, six successive generations of his descendants perished in the imperial cause. The prince of Mito afterwards set up a memorial stone to Kusunoki; and the epitaph, containing the proverb here cited, was written by the naturalized Chinese scholar Shu-shun-sui.

15. To conceal a needle in one's smile.

16. The moth which dashes into the flame burns itself.

17. The mantis catches the cicada, ignorant that the sparrow is after it.

18. Man's life is like a candle in the wind.

The proverb is often associated with Epicurean ideas, like those of Omar Khayyám.

19. Year after year flowers look the same,
Year after year men are different.

Two lines of a famous Chinese poem, entitled "On Behalf of a White-haired Man." The verse is supposed to be recited by such an aged person, who compares the permanence of nature with the vicissitudes of the human element in the scene.

20. A generation is like a white horse passing a crevice (*gekki*, space between screens).

The reference is to one who sits in an apartment, and through an orifice catches a glimpse of the steed that flashes past.

21. A tiger leaves behind him his skin, a man his reputation.

It is desirable to accomplish something which will secure for the actor permanent fame. Confucius says: "The true man hates (the thought) that his name will not be on the lips." This notion degenerated; thus Kwan-on, one of the Chinese heroes, said: "If I cannot waft sweetness for a hundred generations, I will diffuse a stench for a myriad generations."

22. One's good deeds are known only inside the gate, one's bad deeds a thousand miles away.

Men's evil manners live in brass; their virtues
We write in water.

King Henry VIII.

23. At the first cup man drinks wine, at the second cup wine drinks wine, at the third cup wine drinks man.

Rice wine is freely drunk, and considered as a necessary part of any social ceremony, but excess is disliked. A well-known writer of two centuries ago said: "Wine is a precious broom to sweep away melancholy." Another said: "Wine is madding water."

This proverb has been rendered into English verse:—

At the punchbowl's brink
Let the thirsty think
What the people say in Japan:
First the man takes a drink,
Then the drink takes a drink,
Then the drink takes the man.

24. Faithful words displease the ear, and beneficial drugs are bitter in the mouth.

25. It is easier to fill up a valley than to satisfy the mind of man.

26. To paint feet upon snakes.

This would be superfluous, since snakes can move rapidly without feet. The idea is equivalent to that contained in the English line:—

To gild refined gold, to paint the lily.

27. The heron and oyster quarrel, and the fisherman gets the benefit.

The heron tries to devour the oyster, who on his part closes his shell on the heron's beak, so that both become the prey of the fisher.

28. Calamity and fortune alternate like the spiral strands of a rope.

29. To foul the spring and expect the stream to be pure.

30. Rotten fish generate grubs.

The presence of the worms is a proof of the corruption of the substance; a tree is known by its fruits.

31. Lords, generals, and premiers spring not out of particular seed.

An adage continually in the mouth of ambitious youth, as of a young man who leaves his native village to seek success in the world.

32. Without going you can get nowhere; without doing you can do nothing.

33. If you do not enter a tiger's den you cannot get his cubs.

34. The man is equal to any task who can subsist on cabbage-stalks.

35. To draw a pumpkin after another's pattern.

Used of a person deficient in originality ; the task of drawing a *kolo*, or pumpkin, is so easy that imitation is not to be expected.

36. It is easier to know how to do than to do it.

37. When you shoot (the enemy), first shoot his horse ; when you capture the rebel, capture the chief.

Aim at the essence of the thing ; the foeman whose horse is killed is helpless.

38. A thousand soldiers are easier to get than one general.

39. Don't pull up (*i. e.*, put on) your shoe in a melon field ; don't adjust your hat under a plum-tree.

Avoid even the suspicion of evil ; if you were to stoop in order to put on your boots, an observer at a distance might suppose you were picking up melons ; if you raised your hand to arrange your hat, he might think you were plucking the fruit above your head.

40. Ripe melons drop without plucking.

Any strong impulse will lead to action, as a really bad man will manifest his character, without any effort on your part to expose him ; or a serious student will do his best without external impulse.

41. One dog barks at something, and the rest bark at nothing.

42. Gold is tested by fire, man by gold.

43. You need not use a great blade (literally, a beef-knife) to carve a fowl.

44. Four in the morning, three in the evening.

One of the Chinese classics has a story, to which this saying refers. A man owned a monkey, whom he fed with nuts, giving him seven every day. When he gave the monkey only three in the morning, reserving four till the evening, the monkey became angry ; but when he changed the arrangement, and bestowed four in the morning, the monkey was pleased. The adage is frequently applied

to legislation which is intended to give immediate satisfaction to an ignorant populace.

45. One who chases deer does not see the mountain.

A person who is absorbed in his present pursuit becomes oblivious of anything else. There is a story that a man passing along the street and looking into a shop saw many men counting a pile of gold; he rushed into the shop and attempted to carry off part of the treasure; when arrested and carried before the magistrate, who demanded how he could be so desperate as to attempt a robbery in broad daylight, he replied: "I saw nothing else."

46. Water obeys the shape of the vessel, square or round.

Especially employed in regard to the case of friendship, in order to urge the importance of having good friends, as character is determined by surroundings.

47. *Sendon* is fragrant, even when it has only two leaves.

The sweet plant *sendon* smells sweetly, even when in a state of embryo; the proverb might be used of a hero, who would be courageous even in his infancy.

48. Playing on the harp with its *kotoji* (tuning-piece) glued in.

The wooden tuner should be changed in position according to the condition of the weather and circumstances of the day. When a stupid man has succeeded in accomplishing anything, he expects to achieve fortune by the use of the same means; he is like a harp-player, who when he has found the right place for the *kotoji* would glue it on, in the idea that it was the only proper arrangement.

49. Like watching a stump to catch a rabbit.

The story is, that once a rabbit, running at full speed, struck his head against a stump and killed himself. A farmer found the dead animal, and henceforth spent his time watching the stump, expecting to get another rabbit. The application is similar to the preceding.

Michitaro Hisa.

Note. — The proverbs printed in Chinese characters, p. 138, correspond to those of the English text as follows. (Read the columns from top to bottom, and reckon from right to left.) First section, numbers 1, 2 (two columns), 3, 5, 6, 7, 8, 9, 10; second section, numbers 11 (two columns), 12 (two columns), 13, 14, 15, 16, 17, 18; third section, number 19 (two columns), 20, 21, 22, 23, 24, 25, 26.

1 臨淵羨魚不如退而結網

11 善游者死水善騎者死

19 年年歲歲花相似歲歲

2 畫鵠不成尚鷄鶩畫虎

射

年年人不同

不成終類狗

12 一年之計在於春一日之

20 人生如白駒過隙

3 箭在弦上不得不發

計在於朝

21 虎死留皮人死留名

5 燕雀安知鴻鵠志

13 覆水不可收破鏡難再照

22 好事不出門惡傳千里
惡字下脫幸字

6 二人同志其利斷金

14 前門拒虎後門進狼

23 一盃人飲酒二盃酒飲酒

7 懸羊頭賣狗肉

15 笑中藏針

24 三盃酒飲人

8 良禽擇木而棲

16 飛蛾撲燈自燒其身

25 忠言逆耳良藥苦口

9 抱薪救火

17 螳螂捕蟬不知黃雀伺其後

26 谿壑易填人慾難滿

10 隔靴搔痒

18 人生如風前燭

畫蛇添足

IN MEMORIAM — JOHN GREGORY BOURKE.

It is with a sad heart that the editor of this Journal has done his part in the preparation of the present number. After the first article had been put into type, but before the proof had been transmitted to its author, was received the unexpected tidings of the death of the President of the American Folk-Lore Society. The acquaintances of Captain Bourke will well understand how regret for the loss of an invaluable coadjutor has been increased by personal sorrow for the departure of a friend. The event seemed the harder to accept, inasmuch as after a busy life Captain Bourke looked forward to free hours, which he hoped to pass in scientific pursuits. Men of leisure, having intelligent ambition and possessing knowledge of the world, are few in America; and his services would have been precious to this Society, as to every other cause in which he took an interest. Of late the slender ranks of American ethnologists and students of folk-lore have been impoverished faster than recruited; it is hard to lose in one year J. Owen Dorsey and in the next John G. Bourke. The energy and ardent intellectual interest of Captain Bourke, and the manner in which he atoned for the disadvantages of early want of opportunity, make his career an example to persons of like tastes who may have to contend with similar difficulties. So much for a tribute of personal regard; the story of Captain Bourke's life will be told by one who is better able to recount its details. — *IV. II. N.*

Captain John Gregory Bourke, who died at the Polyclinic Hospital, Philadelphia, on June 8, was born at Philadelphia in 1843. When nineteen years of age he entered Company E and afterward Company D of the famous 15th Pennsylvania Cavalry in the Department of the Cumberland, as a private, serving from August 12, 1862, to July 6, 1865, when he was honorably mustered out, later being awarded a medal of honor for gallantry at the battle of Stone River, Tennessee, in December, 1862. On the recommendation of Gen. George H. Thomas, he was appointed a cadet in the United States Military Academy, October 17, 1865, and was graduated June 15, 1869, becoming second lieutenant, Third United States Cavalry.

He joined his regiment September 29, 1869, and served with it at Fort Craig, New Mexico, to February 19, 1870; at Camp Grant, Arizona, to July 21, 1870, and in the field in Arizona, operating against hostile Indians, to August 15, 1871, being engaged in action near Pinal Creek, July, 1870. Was aide-de-camp to General Crook, August 15, 1871, to March 3, 1883; also acting assistant adjutant-general of troops in the field during operations against hostile Indians in 1872 and 1873, being in action at the summit of the Sierra

Ancha, December 15, 1872; Salt River Cañon, December 28, 1872; Superstition Mountains, January 16, 1873, and with Tonto Apaches, February and March, 1873. In Orders No. 14, Headquarters Department of Arizona, April 9, 1873, he was specially mentioned for distinguished gallantry in these and other affairs. Bourke's friendship and loyalty toward Crook during their ten years' association on the frontier were unbounded, and the famous general had unlimited confidence in his gallant aid. In the words of General Stanton, Bourke's courage and gallantry were bywords in the army, and his service ought to have had a greater reward. His copious notes were in constant demand by Crook, who often referred to them as to time and place of events in his campaign. He was acting engineer officer, Department of Arizona, July 1, 1873, to March 22, 1875; also acting assistant adjutant-general of the same department, October 23, 1873, to June 9, 1874; was with the expedition to explore the Black Hills, Dakota, in June and July, 1875; was promoted to first lieutenant, May 17, 1876; was acting assistant adjutant-general of troops in the field on the Big Horn and Yellowstone and of the Powder River expeditions in Wyoming, May, 1876, to January, 1877, being engaged in the actions with Sioux Indians at Crazy Horse Village, March 17; Tongue River, June 9; Rosebud Creek, June 17; Slim Buttes, September 9; and Willow Creek, Wyo., November 25, 1879.

He participated in the campaign against Nez Percé Indians, September to November, 1877; was with Major Thornburgh's command in pursuit of hostile Cheyennes in the sand-hills of Nebraska and Dakota, September and October, 1878; with the advance of General Merritt's command, marching to the rescue of Major Thornburgh's command, on Milk River, Colo., September, 1879; and on the Yellowstone expedition, August and September, 1880. He was promoted to captain on the 26th of June, 1882; acting assistant adjutant-general of troops in the field operating against hostile Indians and on General Crook's expedition into the Sierra Madre, Mexico, in pursuit of hostile Apache Indians, April 6 to June 26, 1883; acting aide-de-camp to General Crook, March 24, 1884, to June 25, 1884; also acting assistant adjutant-general, Department of Arizona, March 24 to June 17, 1884, and acting assistant inspector-general to the same department, August 15, 1884, to June 25, 1885; with troop at Camp Rice, Texas, to September 18, 1885. In recognition of his gallant services in the Apache campaigns of 1872-73, Bourke was tendered the brevet rank of captain, on February 27, 1890; and for gallantry on the attack on the Indians on Powder River, Wyoming, March 17, 1876, and in the action on Rosebud Creek, June 17 of that year, the brevet rank of major was offered at the same time. Both of these honors, however, were declined.

While Bourke became famous as an Indian fighter, his broad knowledge of the habits and customs and mode of thought of the red men fostered a sympathy for the American savage that tempered what many times might have proved the extermination of a predatory band. His intimate acquaintance with the inner life of the Indian was early recognized by the War Department. From December, 1880, to February, 1881, he was recorder of the Ponca Indian commission, and from April of the latter year until June, 1882, he was assigned, under the orders of Lieutenant-General Sheridan, to the special duty of investigating the manners and customs of the Pueblo, Apache, and Navaho Indians. His work on the "Snake Dance of the Moquis of Arizona" was the outcome of part of this research, and formed the first scientific contribution to that celebrated ceremony. After taking a prominent part in the expedition which led to the surrender of Geronimo and his band of Apache renegades in the Cañon de los Embudos, Sonora, Mexico, March 26, 1886, Captain Bourke was ordered to Washington for the purpose of elaborating his voluminous notes obtained during many years of contact with the Indians, which work was continued until April, 1891. Not content with a mere collation of his material regarding the tribes with which he was most familiar, Bourke spent many months during his sojourn at the capital in its vast libraries, for the purpose of recording similar and parallel customs of other primitive peoples throughout the world, and the results of this research were greater than one could ever hope to publish during a lifetime. A suggestion of the completeness of this work may be gained from the "Medicine-Men of the Apache," in the ninth annual report of the Bureau of Ethnology, which has been highly commended and widely quoted.

Captain Bourke's interest in the rites of ordure of primitive peoples was first aroused at Zuñi in 1881, during a ceremony of the Nêwêkwe priests of that pueblo, and the results of his observations on that occasion were published in a pamphlet distributed among a limited number of students. A continuation of his researches along this line led to the publication of his noteworthy "Scatalogic Rites of all Nations," Washington, 1891.

After rendering material aid to the Pan-American Congress, to which duty he was detailed by reason of his efficient knowledge of the Spanish language, Captain Bourke rejoined his regiment on April 9, 1891, and commanded his troop at Fort McIntosh, Texas, to May 14th of that year, and the troop and post at Fort Ringgold, Texas, being frequently in the field in the operations against Garza's band of marauders of the Rio Grande frontier, to March 3, 1893. This wary bandit was so closely pressed on one occasion by Bourke and his hardy troopers that his saddle and personal diary were captured and deposited in the National Museum, of which Bourke was a

valued collaborator and a constant contributor. Among the many other collections in that institution bearing his name is the necklace of human fingers taken during the raid of the allied Sioux and Cheyenne in Wyoming and Montana in the winter of 1876-1877, which resulted in the surrender of 4,500 natives at Red Cloud and Spotted Tail agencies in the early spring of the latter year.

During the World's Columbian Exposition Captain Bourke's knowledge of the Spanish language and of Spanish institutions was again called into requisition by his assignment to duty with the department of foreign affairs, in charge of the Convent of La Rabida. From November, 1893, to July 8, 1894, he commanded his troop at Fort Riley, Kansas; and was an active participant against the railroad strikers at Chicago in the autumn of 1894. He was ordered to Fort Ethan Allen, Vermont, his last post of active duty, in the autumn of that year, after having faithfully and bravely served his country in every quarter of its domain.

Captain Bourke was a frequent contributor to periodical scientific literature, particularly to the organs of the Anthropological Society of Washington, of which he was a Councillor during his residence in Washington, and of the American Folk-Lore Society, of which he was elected President in December last. The most frequently quoted of Captain Bourke's periodical contributions are: "Folk-Lore Concerning Arrows;" "Vesper Hours of the Stone Age;" "Primitive Distillation among the Tarascoes;" "Distillation by Early American Indians;" "The Laws of Spain in their Application to the American Indians;" "Notes on the Cosmogony and Theogony of the Mojave Indians;" "The Gentile Organization of the Apaches;" "The Miracle-Play of the Rio Grande;" "The Folk-Foods of the Rio Grande Valley and of Northern Mexico;" and "Popular Medicine, Customs, and Superstitions of the Rio Grande."

In addition to his membership in the above-named societies, Captain Bourke was a fellow of the American Association for the Advancement of Science, and a member of the Congrès des Américanistes and of the Victoria Institute of Great Britain.

Captain Bourke's exceptional versatility, the product of a wide and varied experience, with a powerful force of expression and an extraordinary sense of humor, made him a most genial companion and gives even additional zest to his extra-scientific productions, "An Apache Campaign," "On the Border with Crook," and "MacKenzie's Last Fight with the Cheyennes."

In the death of John Gregory Bourke anthropology has lost an indefatigable investigator, American literature a vivacious contributor, and the army of the United States a courageous soldier.

F. W. Dodge.

WASHINGTON, June, 1896.

FOLK-LORE SCRAP-BOOK.

CONJURING AND CONJURE-DOCTORS IN THE SOUTHERN UNITED STATES.—The "Southern Workman and Hampton School Record," Hampton, Va., for November and December, 1895, contains an article on this subject by Miss Herron and Miss A. M. Bacon, the study being founded on compositions of students at the Hampton School. As this account gives extended and reliable information concerning Afro-American witchcraft, it is here reproduced *in extenso*.

"It is difficult here to make any classification of the things used in conjuring which will have any value except as a mere arbitrary distinction for the sake of ease in enumerating and remembering in some intelligible order the great variety of media for the charms cited by the authors of the compositions from which our data are drawn. We will, however, for the sake of convenience, classify into

(1) Poisons.

(2) Charms.

"Of poisons derived from substances known or believed to be poisonous and administered in food or drink a number of cases are cited. A drink of whiskey is poisoned and offered to the victim; an apple is poisoned and given in church on Sunday. One instance is given of 'toad heads, scorpion heads, hair, nine pins and needles baked in a cake and given to a child who became deathly sick.' By another of our writers it is said that 'some go in the woods and get lizards and little ground-dogs and snakes and dry them and then powder them all up together in liquor and give them to drink, or pick a chance and put in their food so they can eat it.' Another case is mentioned of a conjurer who caught a snake, cut his head off, hung him up by his tail and let the blood drop into a can. Then he went out and caught a lizard, killed him, took his blood and mixed it with the snake's blood. This mixture was done up in a bundle and sent to the victim. He drank it up, and in two minutes was lying on the floor speechless. In this case the victim was saved by an old doctor who was brought in and rubbed him about twelve hours. One woman swallowed a lizard in a cup of coffee and was poisoned thereby. In another case cabbage, presumably poisoned, was given to the victim with evil results. Again, horsehair is put into the food or a preparation of poisonous snakes and lizards is mixed with the whiskey. The theory in regard to the poisonous effects of hair is thus stated by a boy whose own hair had been baked in bread and given him to eat. The conjure-doctor told him that if he had eaten it the hair would cling round his heart strings and would have afflicted him so that he would not be able to work and after a while it would kill him. It required no belief in the supernatural whatever to make one afraid of persons whose business it is to devise poisons to place in the food of their victims, and, if the evidence of our collection of compositions is to be trusted, there was on the plantations in the old days a vast amount of just that sort of thing. That the poison did not always produce the desired effect was due rather

to a lack of knowledge than to a lack of zeal on the part of the conjurer, and if roots and herbs, snakes and lizards, hairs, and other disgusting objects could be worked into the food and drink of the victim it was undoubtedly the most certain way of dispatching the business to the satisfaction of his enemy. But this method of revenge, because it was the most direct and certain, was the most easily discovered, and we find that other methods seem to have been more popular. Just as poisoning is less direct and therefore safer than clubbing or shooting, so 'fixing' by means of a charm is safer than either, and charms seem to have been relied on for working evil, to a very great extent.

"The form of the charm which comes most near to the simple poisoning, of which we have already given examples, is the passing of the spell to the victim by handing to him some conjured article or placing it where he can pick it up. In these examples it is contact alone that transmits the evil; the charmed or poisoned thing need not be eaten. A sweet potato on a stump in the victim's potato patch has been known to cause pain just as soon as it was touched by the one for whom it was intended. A woman, picking up chips, picked up a small bundle folded in rags; the next chip stuck to her hand and she was conjured. A pair of new shoes just come from the shoemaker causes such pain that the victim cannot walk. He continues to grow weaker and thinner and to suffer even after the shoes are removed and at last dies of the effect of conjured shoes. A bottle of cologne presented to a girl by her unsuccessful rival puts her eyes out when she smells of it. Something put on the gate-post causes swelling of the hands. One instance is of a girl who detects her father-in-law putting something into her shoes after she is supposed to have gone to sleep. She burns the shoes and so avoids the trick; the shoes in burning make a noise like a bunch of fireworks. In another case a small red bag (presumably filled with occult miniatures) is fixed to the sole of the victim's foot. In one case a carving knife is conjured, supposing that the cook will be the first person to use it, but the charm goes astray because the seamstress has occasion to use the knife, and the charm goes from it to her. Some conjurers accomplish their ends by throwing hair balls at their victims.

"But charms seem to be most frequently conveyed by even more indirect means than those thus far enumerated. A baby is conjured by the presence in his crib of something all wrapped up in hair and all kinds of other queer looking things. The bundle when turned showed a strange variety of colors. A colored man got angry with a woman and tricked her by the following complicated charm. He took some blue cloth and cut out several chickens, and sewed them up after filling them with some kind of dust and a lot of needles and pins. He covered these with feathers so that they looked precisely like real chickens, and then sewed them up in his victim's bed. Conjure balls, snakes, and all kinds of reptiles are often found in the beds of those who have been 'conjured.' In other cases, the fatal bundle or bottle is secreted in some corner of the room in which the victim lives, or is placed in the road over which he oftenest walks. A charm in the shape of a small rubber ball may be placed in the chimney corner, or poison may

be put in a bottle and buried in the path (in some cases upside down). A sick woman, who had almost pined away to skin and bones, sent for a conjure-doctor. He went at once to the hearth, took up a brick, and found sticking in a cloth six pins and needles. He took them up, put salt on them, and threw them in the river. The needles and pins were said to be the cause of so many pains. In other cases poisonous balls of various sizes, filled with roots, herbs, and other mixtures, were put in the road. They could have no effect on any but the intended victim. These charms or tricks seem to have been made personal by securing something from the body of the victim, as a strand of hair, or some earth from his footprints.

"If you fail to get near enough to your victim to place the spell in his room or his hand or his bed or his path, you may yet, if you are skilful, succeed in carrying out your fell design by simply burying your charm under his doorstep or in his yard, where he may never see it, or come in contact with it, but where it will work untold evil to him and his ; under the doorstep, if you can ; near the house if you can't do that ; but failing of this, almost anywhere in the yard will do if the spell is potent. A black bottle containing a liquid mixture, and nine pins and nine needles, is a favorite charm. Sometimes the charm is a bundle containing salt, pepper, and a silver five-cent piece ; sometimes needles, pins, hairs, snake-heads. Again it is salt, red pepper, anvil dust, and a kind of root that conjure doctors always carry in their pockets. In the latter case, our informant tells us that 'when putting this down they have a ceremony and request the Devil to cause this to have the desired effect,' specifying in the request the part of the body of the victim which it is desired to injure. A small red flannel bag filled with pins, small tacks, and other things, and buried under a gate-sill made a horse refuse to enter the gate. After working over the horse for an hour, the driver looked under the sill, found the charm and removed it, and the horse walked quietly in at the gate. Jelly-fish taken out of the water, dried, powdered, and put into small bags are used for conjuring. In one case, when search was made for the charm, there was found in the ground a tin cup seven inches deep and three in diameter, called 'a conjure cup.' It contained little balls, some like lumps of tar, and some like sulphur and other different colors. When burned these balls gave 'beautiful blazes.' In one case a bottle full of snakes was buried by the doorstep. The first one who came out in the morning stepped over it and fell. A preserve jar found buried in one garden contained 'a snake and several other insects and something else wrapped up in cloth,' which the finder did not open but threw away. In one case, where there was reason to suspect conjuring, a bottle filled with roots, stones, and reddish powder was found under the doorstep, and in the yard more bottles with beans, nails, and the same powder. The man burned them up and got well. Again, a package in the shape of a brick was found, and inside of it 'a tin trunk and a great many articulate creatures.' Another of our writers tells us that 'some of their simplest things are salt, pepper, pins, needles, black bottles, and all kinds of roots. I have seen one of their

roots which they called the "Devil's shoestring." It is a long, wiry-looking root, resembling the smallest roots of a potato-vine.'

"With this variety of gruesome and disgusting things did the plantation conjurers essay to work evil among the credulous people by whom they were surrounded. The next phase of our study is to inquire what were the evils laid to their door as the results of their dealing in roots, herbs, snakes, and mysteries.

"The disease which is caused by conjuring may be recognized in its early phases in the first place by the suddenness of the attack. The victim is seized with a sharp pain in some part of the body; later, swelling and other symptoms follow, but the beginning of the attack can usually be traced to a sharp pain which followed directly upon handling, stepping over, or swallowing the charm. Another, and perhaps the surest sign that the disease is the result of a spell or 'trick,' is that the patient grows worse rather than better under treatment of regular physicians. When this is the case it is well to call in a conjure-doctor at once, or it may be too late, for there are cases where even after the spell is removed the victim fails to recover from the injuries it has already wrought.

"As the disease develops itself the symptoms become more severe and terrible in their nature. In many cases snakes and lizards are seen running up and down under the flesh, or are even known to show their heads from the sufferer's mouth. One example is given of a woman possessed by a lizard that 'would run up and down her throat and hollow when she would be a-talking.' Another case is of a man whose food did him no good. The conjure-doctor told him that he had been conjured, and that inside of him were a number of small snakes which ate up the food as fast as he ate it. Another woman who had lizards crawling in her body was obliged to eat very often to keep the lizards from eating her. This possession by reptiles of various kinds seems to be a part in almost every evil wrought by the conjurer, and instances are too numerous and too horrible for a more detailed review of them in this paper. Sometimes when direct evidence of these reptiles fails to appear during the life of the patient, a post-mortem brings them to light and establishes the truth of the doctor's diagnosis.

"Another evidence that the disease is of a magical origin is in the strange noises made by the patient. Numerous instances are given of sufferers who howled or barked like dogs. One example is given of a woman who 'howled like a dog, crowed like a cock, barked like a fox, and mewed like a cat, and made all sorts of noises before she died.' One boy used to walk on all fours and howl like a dog. Another man who was conjured 'would have ways like a dog, growling and gritting his teeth.'

"From these symptoms it is but a brief step to insanity of all kinds, and many cases are cited where the insane patient is regarded as 'conjured' by his relative. One woman could not go further than a mile. 'When she had walked a mile she would get out of her head so she would have to stop, so she could gather her mind to go back.' A girl when conjured 'ran wild and drowned herself.' One woman 'was very sick and almost crazy, was

conjured to her bed for several months. And now she has some kind of spells that come upon her, when she lies like one dead for about an hour. She cannot bear any kind of medicine to be used about her. She says that she can hear all that is said to her but cannot speak.' It is unnecessary to cite all the instances given in the compositions. They are numerous enough to go far toward proving that insanity on the plantation was often laid to 'conjuraton' and consequently took in the patient the form that the belief in conjuration would naturally give it, just as in New Testament times it was believed to be demoniacal possession and took that form in its manifestations.

(*To be continued.*)

NOTES AND QUERIES.

THE HISTORY OF AN ORDEAL. — The very interesting contribution to the folk-lore of Newfoundland, made by Rev. George Patterson, D. D., in the last number of this Journal (vol. viii. pp. 289, 290), not only supplies a most curious addition to a famous English ballad of the Middle Age, but also points out a general principle important for the comprehension of popular tradition. In describing the superstitions of the people on the coast, the writer cites the following anecdote, given on the authority of Judge Bennett of Harbor Grace:—

"The judge tells another good story illustrative of their superstition. Being at one of the outposts, a woman came to him complaining that some person had stolen a pair of blankets which she had washed and put out to dry, and wishing him to turn the key on the Bible to discover the thief. He refused, assuring her that he had no such power. But, as she continued to urge him, he proposed another plan.

"He asked if she had a good crowing bird. She said no, but her neighbor, Mrs. —, had. She of course had a large iron pot. He then directed her to summon all the men in the neighborhood to come to the house at dark. This was done; the rooster was caught and placed under the pot. When the men assembled the lamp was extinguished and they were sent outside. One man, whom the judge suspected as the guilty party, protested strongly against the proceeding, declaring his disbelief in any such idea as it involved. However, they were required in turn to go and touch the pot, the understanding being that when the guilty should do so the cock would crow. Each man went in and returned without the expected sign, and the man who had protested against the proceeding now appealed to the fact to show the folly of it. The judge, however, called them into the house, and the lamp being relit he remarked on the strangeness of the affair, and then called on all to hold up their hands, when it was found that the man's hands were clean, showing that he had never touched the pot at all. He at first attempted to deny his guilt, but on being threatened with being sent to jail he gave up his plunder."

That any test, believed to be infallible, should affect the imagination of the culprit and force him to acknowledge his fault is a general psychological principle familiar in the literature of ordeals, and indeed at the basis of the establishment of such experiments. But the curious part of the story is the form of the trial. The character of the cock as the revealer of truth and detector of lies is derived from the part he is assigned in the Biblical narrative, in which his crowing acts as a rebuke to Peter. Hence the cock, in Old French *Noëls*, on Christmas eve, is supposed to precede the angels in proclaiming the birth of Jesus; according to the heading of a sheet of carols of the seventeenth century: "The Cock croweth *Christus natus est*, Christ is born. The raven asked *Quando*, When? The crow replied, *Hac nocte*, This night. The ox crieth out, *Ubi, ubi?* Where, where? The sheep bleated out, *Bethlehem, Bethlehem*. A voice from heaven sounded, *Gloria in excelsis*, Glory be on high!" Prof. F. J. Child, who cites from Hone this heading in "The English and Scottish Popular Ballads, No. 22, vol i. pp. 233-241, gives the history of the ballad above mentioned, a song apparently of northern origin, found in Danish and Swedish, as well as in English, where it exists in a version written in a manuscript referred to the reign of Henry VI.; it may be well briefly here to trace the outline of his results.

In two late Greek manuscripts of the so-called Gospel of Nicodemus is interpolated a passage in which it is related concerning Judas that after he had tried to induce the Jews to take back the thirty pieces he went to his house and there found his wife sitting and a cock roasting before the coals. Judas declares to his wife that it is his intention to hang himself, for he has betrayed Jesus, who will rise on the third day, and woe to us. His wife bids him not talk in this manner, for the cock that is roasting before the coals is as likely to crow as Jesus to rise again. While she is speaking the cock flaps his wings and crows thrice, after which Judas proceeds to make a noose of the rope and hang himself. This story was made the foundation of a ballad, in which St. Stephen figures as a stable-groom; this character is explained by the quality of the saint, among northern nations, as patron of horses; it is supposed that such duty was assigned to him because his day, December 26, corresponded to an ancient Germanic festival which had relation to the welfare of horses; the horse-racing on the day named was a remnant of heathen ceremony, the horse being sacred to Frey, whose festival was Yule. The English ballad recites that Stephen, a servant of King Herod and charged with bringing to table the head of a boar, casts down the dish and affirms that he forsakes Herod, since a child is born in Bethlehem that "is better than we all." Herod asks if Stephen is mad, or if he has any grievance; he answers no, but there is a child born that shall help us at our need. Here may be quoted two stanzas, with a slight modernization of the spelling:—

That is so sooth, Stephen, all so sooth, iwis, -
 As this capoun crowe sal that lyth here in myn dish.
 The word was not so sone seyed, that word in that halle,
 The capoun crew *Cristus natus est*! among the lordes all.

Follows the stoning of Stephen.

Now, if to the song be compared the anecdote cited by Dr. Patterson, there seems little room to doubt that in the iron pot in the Newfoundland ceremony is contained a reminiscence of the incident as narrated in the ballad, and that the ordeal has grown out of the misunderstood miracle. In this case we seem to have a popular judicial procedure of literary origin. This is not an exceptional example of folk-usages which have grown out of uncomprehended tales and phrases, ultimately from learned men. While it may be true that action is in its nature more permanent than speech, and therefore that the deeds of men are more to be regarded than their words, it is nevertheless an error to discard the obvious truth, that speech is an important part of conduct. In the case of ritual no small part, even of popular worship, is derived from literary sources symbolized in the ceremonies. Probably this principle would be found to have an application in regard to oral no less than written literature. Who could have expected to find a Greek apocryphal book, a Germanic deity, a Scandinavian folk-song, a mediæval English carol, and a pious belief regarding the nativity of Christ, in the local judicial procedure of English-speaking sailors in an isolated island of the New World?

IV. IV. IV.

LOCAL MEETINGS AND OTHER NOTICES.

CINCINNATI. — A Branch of the American Folk-Lore Society has been formed in Cincinnati. On January 25 a meeting of the few members of the Society living in the city was called by Prof. Charles L. Edwards, at the rooms of the Cincinnati Society of Natural History; but the response was not such as to promote hopes of a successful movement. In the second week of February Dr. John H. McCormick, of Washington, D. C., gave an address on Folk-lore at the rooms of the Woman's Club, in which he called attention to the work of the Society. The officers of the Club held a meeting at the rooms of the Club on March 7, and after conference with Professor Edwards determined to form a committee for the purpose of forming a Branch of the American Folk-Lore Society, of which Miss Laws, president of the Woman's Club, was chairman. On March 17 a meeting was called by this committee, at which Professor Edwards delivered an address on "Folk-lore," showing that the study consisted in the collection and examination of mythology, beliefs, rituals, songs, and stories of the people, and that the great epic poems of the world are to be regarded as the outgrowth of folk-lore. He showed that America presented one of the widest fields for this branch of research, mentioning in especial folk-music as existing in Indian and negro melodies, as well as in the songs of immigrant populations. Rabbi David Philipson and Dr. W. H. Venable heartily expressed their agreement with the views of the speaker, after which an organization was effected, and a nominating committee, consisting of Rabbi Philipson, Dean Myers, and Mrs. George Thayer, appointed to report on the second Tuesday in April. On April 14 the committee accordingly reported, and officers were elected as follows: —

President, Prof. Charles L. Edwards (University of Cincinnati); First Vice-president, Dr. David Philipson; Second Vice-president, Dr. P. V. N. Myers (University of Cincinnati); Secretary, Miss Therese Kirchberger (Hughes High School); Treasurer, Mr. F. A. King (Hughes High School); Advisory Council, Prof. E. M. Brown (University of Cincinnati), Dr. J. D. Buck, Mrs. George A. Thayer, Miss Annie Laws, President of the Woman's Club. On May 12 was held the first regular meeting for the reading of papers. Professor Edwards gave an address on "Negro Music," illustrated by the singing of Bahama Folk-Songs, the members of the University Glee Club offering their services. The Branch begins its career with bright prospects, including in its membership many well-known scholars and citizens of Cincinnati. The membership consists of Active Members, who are also members of the American Folk-Lore Society, and of Associate Members, who pay local dues.

Reports of the meetings of other Branches, during the past season, will be reserved for the next number of this Journal.

IN MEMORIAM — ALFRED M. WILLIAMS. — Mr. Williams, a valued member of the American Folk-Lore Society and contributor to this Journal, died at Basse Terre, St. Kitts, March 9, in the fifty-sixth year of his age. He was born in Taunton, Mass., being the last surviving member of an old and noted family, and entered Brown University at an age earlier than common. The Civil War breaking out, he abandoned his college course and enlisted in the Seventh Massachusetts Infantry. During the war he did newspaper work, writing letters from the front to various papers. After his return he became a newspaper correspondent for the New York Tribune, and afterwards editorial writer and managing editor of the "Taunton (Mass.) Gazette." In 1872 he went to Neosho, Mo., occupying a government position, and there undertook a paper of his own, which became widely known throughout that section for its stand on the Indian question, being the first journal in the West to espouse the cause of the red man, which he advocated at some peril to himself. Some years later he returned to the East and became reporter and ultimately editorial writer for the "Providence (R. I.) Journal." Mr. Williams was warmly interested in everything relating to folk-lore, and an especial student of Irish literature. Among his published works may be mentioned "The Poets and Poetry of Ireland," and "Studies in Folk-Songs and Popular Poetry," Houghton, Mifflin & Co., Boston, 1894.

W. W. N.

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BOOKS.

AN INTRODUCTION TO FOLK-LORE. By MARION ROALFE COX. London : David Nutt. 1895. Pp. ix, 320.

The title of this volume is somewhat calculated to mislead. In connection with an Introduction to any study usually occurs the idea of a review of the material, in orderly form, provided with such full bibliography as may serve to assist an inquirer. Such is not the nature of the present treatise, entirely popular in character, which is rather an attempt to present in a readable manner doctrines commonly entertained concerning the relation of anthropological principles to the mass of traditional material which is conveniently dominated folk-lore. Such intent is shown by the titles of the chapters, as follows : "Introductory," "The Separable Soul," "Animal Ancestors," "Animism-Ghosts and Gods," "The Other World," "Magic," "Myths, Folk-Tales," etc. A "Selected List of Books" is added, but so brief and unsatisfactory that it would better have been omitted, containing only fourteen authors, beside the publications of the Folk-Lore Society and of the American Folk-Lore Society. It is a serious fault in a book calling itself an Introduction, that the bibliographical quality is absolutely lacking. Citations are made without reference, and this in some cases where utterly erroneous views are presented, as for example in the assertion that the "English word devil is a corruption of *deva*, the Sanscrit name for God" (p. 135). The moral here is exactly the contrary of that emphasized by the author, for the English term, regularly descended from the Greek, which is itself an imitation of the Hebrew word which has given us the name Satan, shows the complication of mythology, illustrating the manner in which literary influence has affected the world-old popular faith in malicious demons.

W. W. N.

NOTES ON PUBLICATIONS RECEIVED.

Hoping in the future to present more extended notices of the literature connected with popular tradition, we are here obliged to content ourselves with brief remarks on certain of the publications indexed below.

In a brief treatise on the manner in which man creates for himself the world by which, in his imagination, he is surrounded, A. Bastian collects, according to his custom, a vast body of notices and citations, brought together, by means of numerous parentheses, into complicated paragraphs which make little allowance for the limitations of the average reader. That the infinity of variation in mythologic and philosophical conceptions is but the effect, so to speak, of national costume, and that the underlying ideas which create this mass of representations are simple and nearly identical, is the thesis; this is expounded with reference to nature, intelligence, and society, to elements, spirits, superstitious beliefs, and religious systems,

from savage explanations of life to the Darwinian theory, and from the cosmogonic ideas of Africans and Australians to mediæval Christianity. The student will find here a magazine of suggestions, but suggestions which it will require labor and patience to limit and define. It is enough to translate a few titles of the table of contents: Simplicity of the thought-process, Whence and whither. Eternity of the world, Space, Futurity, Potentiality, Evil, Ethics. Four plates represent the mediæval heavens, the inferno of Dante, the Buddhistic world-system, and Orphic mysteries (borrowed from Furtwängler).

The Report of Dr. Franz Boas on the Northwestern Tribes of Canada is chiefly occupied with anthropometric measurements. The report, however, contains also some valuable notices respecting folk-lore and ceremonial. Particularly to be remarked as an addition to knowledge is the account of the initiation ceremonies of the (cannibal) secret societies of the Niská. The evidence is clear that in this case there has been a migration of ceremonial, these rites having been derived by Bellabella through a Tsimshian tribe, and indicating such origin in nomenclature; a fact recommended to the attention of such persons as continue to deny that it is possible for the most sacred usages of a savage people to indicate, not development from local conceptions, but simply a wholesale borrowing of customs adopted without reference to explanation. In these societies there are only a limited number of places, a new member being admissible only when he inherits the place of one deceased or resigned. The novice is supposed to be lost, after having received the spirit of the society. One member after another, each representing his own particular spirit, endeavors to recall the absent person, who is at last brought back by the animal totem of the society. The novice, who is now naked, is then brought by his co-members to the village, the streets of which are deserted; he seizes and tears to pieces a dog, as well as any of the profane who dare leave the houses, and enters his tabooed house, where, it is said, he must remain for a year. According to a description related to the writer, at the time of his disappearance, which lasts for a year, the novice resorts to a grave, and sleeps with the corpse in order to acquire courage. While away from the village he is supposed to have arrived at the distant secret-room of the society, in the mountains or over the waters, to have witnessed its ritual, and received its ornaments. The whole action is symbolically represented by masks, which the uninitiated are expected to take as the real personages represented. Any failure in the performance, which would disclose the deception, is regarded as a misfortune and crime only to be atoned for by the death of all concerned. Thus when, in a case which happened among the Hëiltsuk, a visitor to the bottom of the sea was drowned by the entanglement of ropes, the other actors of the family pretended that he had only remained with the spirit, and, after the end of the festival and departure of the guests, bound themselves to a long rope, sang the cradle-song of their race, and cast themselves from a cliff into the water.

Dr. Brinton, in setting forth the "Ethnologist's View of History," considers that the historian should regard the society with which he deals as

an ethnic group, and characterize it by describing its essential properties, especially language, government, religion, and the arts. Beyond such representation he is to take especial account of ideas and ideals, as the primary impulses of conscious human endeavor, and as especially determining the course taken by any people. Rejecting moral perfection as an end in itself, he accepts the idea of complete individual development as the highest goal; the explanation should be limited, on the one hand, by discarding all superhuman agencies, on the other, by omitting any forecast of the future impossible for man to attain.

The archaeologic investigations of Dr. G. Fowke lie outside the province of this Journal; here only may be noted his concluding opinion, that the aboriginal remains between tidewater and the Alleghanies, from Pennsylvania to southwestern Virginia, pertain to tribes who lived or hunted within this area at the beginning of the seventeenth century, and that there is no evidence of an ancient or long-continued occupancy of this region by Indians.

Mr. Culin's paper on "Chinese Games with Dice and Dominoes" is intended to be the first of a series on Chinese games; the numerous illustrations are taken from objects in the National Museum, the Museum of the University of Pennsylvania, and published sources. The games described are chiefly those of the Chinese laborers in America; even among these, who came from a comparatively small area, there exist variations in the methods of gambling and in the terminology of games; this nomenclature is largely made up of slang and colloquial words, and presents difficulties, gamblers being of the most ignorant class. Chinese dice are nearly the same as European; the titles of throws present more variety. Dominoes also are similar to those with which we are familiar, but the methods of playing vary; Mr. Culin has not found the connecting link; the game in Europe seems modern. Dominoes are regularly used in China for fortune-telling, reference being made to the book which furnishes the significance of different combinations. With the games Mr. Culin gives the legends in vogue, intended to explain their form.

Mr. Hale's paper on "An Iroquois Condoling Council" describes a visit made in 1883 (after the publication of his volume entitled "The Iroquois Book of Rites," contained in the Library of American Aboriginal Literature). Mr. Hale found that the whole Book of Rites was intoned, being in fact an ancient historical chant; so that, in order to represent the manner of repetition, the lines of the chant should have been divided after the manner of blank verse. Allowance should be made for frequent repetition in the singing of lines, and for the introductory of ejaculations, *haih-haih*, all-hail. The recitation of the speech of the Cayuga chief also is noted as remarkable, consisting of brief sentences, each commencing with a high, sudden, explosive outburst, and gradually sinking to the close, where it ended abruptly in a quick, rising inflection; the whole being a set form of phrases. The writer remarks the erroneous character of the conceptions relating to Indian character arising from the hostile relation in which they have been placed to the whites.

The schedule prepared by a committee of the British Association for the Advancement of Science, appointed to organize an ethnographical survey of the United Kingdom, has made two preliminary reports, in which the names of 367 villages or places are indicated as deserving of ethnographic study. The committee desire a record of (1) physical types of inhabitants, (2) current traditions, (3) peculiarities of dialect, (4) monuments, etc., (5) historical evidence as to continuity of race. The schedule contains a brief questionnaire. Mr. E. Sidney Hartland, calling attention to the importance of this undertaking, observes that archæologists have paid too exclusive attention to the material remains, and that folk-lore, or surviving tradition, taken as a whole, is indispensable for explanation of antiquity. He gives examples of the persistency of popular recollection, which retains traditions while constantly transforming these. The importance of the study of dialect and the amount of history that may be wrapped up in a single word also receive mention.

Examining a Highland story, in which the hero is made to do with and overcome Awisks or dwarfs, whose house he visits, Mr. MacRitchie is of opinion that the tale has preserved a reminiscence, though in altered form, of the struggle between the Gaels and the Picts. Such identification is in the line of the writer's views concerning the explanation of fairy or dwarfish folk as survivals of actual races.

In a paper on the "Early Navajo and Apache," Mr. F. W. Hodge concludes that the creation and migration legend of the tribe is remarkably accurate as to chronological sequence, and that the ancestors of the race appeared, without doubt, in San Juan Valley not earlier than the latter part of the fifteenth century. The Navajo were composite before the eighteenth century; they acquired flocks and herds soon after 1542, an event which changed their mode of life. Indian tradition, even when bearing apparent evidence of antiquity, may in fact be of recent origin.

With regard to Mr. W. Hough's interesting essay on "Primitive American Armor," in general outside the limits of this Journal, need only be mentioned the conclusion, as bearing on a much disputed general question. "Plate armor in America is a clear case of the migration of invention, its congeners having been traced from Japan northeastward through the Ainos, Giliaks, and Chukchis, across Bering Strait by the intervening islands to the western Eskimo."

The admirable article of Mr. Mooney on the Siouan Tribes of the East is occupied with tribes of Virginia and the Carolinas. That the linguistic affinities and racial relations of these peoples were with the Siouan family, and that the original home of the latter is to be sought in the east, is a recent discovery of Mr. Mooney himself. The present paper does not attempt to set forth at length all that is known in relation to every tribe, the Catawbas for example, being in the main reserved for subsequent discussion. A list of local names derived from Siouan tribal appellations and a bibliography are appended.

In a brief article on the "Indian Use of Wild Rice," Mr. Gardner P. Stickney describes the harvesting, preparation, and economic value of

Zizania aquatica in the shallows of the Great Lakes region. At the present time wild rice is an important item in the diet of the Ojibwa Indians of Wisconsin, August being called Manominikegisiss, or the "rice-making moon." The gathering is effected in canoes, two women usually working together, one paddling, the other sitting, while she fastens rice-stalks in a sheaf by passing her twine below the heads. The sheaves are then allowed to stand two weeks; rights of ownership acquired by binding are respected. The principal cause of the large population of Wisconsin was the abundance of wild rice, a single small lake being able to furnish a supply for two thousand Indians.

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POPULAR CELEBRATIONS IN MEXICO.

THE student of folk-lore can nowhere find a more interesting field for the study of popular celebrations than our sister republic. We find there a most curious mingling of native American ideas and practices with those of mediæval Europe. Three centuries and a half ago a civilized people, among whom pageants and processions were popular, who were superstitious to a degree, and in whose make-up there was a strain of cruelty, came into contact with a barbarous folk who delighted in rude dramas, mimetic dances, and cruel religious ceremonies. Mingling must needs take place; it was the more rapid as an astute priesthood quickly adopted and modified what it could not suppress. The population of Mexico to-day falls roughly into three divisions. There are a few people of pure European blood; there are many more half-breed Spanish-Indians; there are still more Indians of pure blood. The latter in many districts still speak their old languages, wear their ancient dress, and with great conservatism keep alive, under an apparent Catholicism, far more of their old-time superstition than is generally realized.

Three elements enter into the popular celebrations of the country: (a) there should be, and there is, some survival of real Indian celebrations. The religious processions, the ceremonial and mimetic dances, and the rude dramas of the natives, could not be annihilated; they would naturally, however, be profoundly modified in most cases. (b) There should be, as there was, the bodily introduction here of simple festivals of Europeans. At the time of the discovery, Europe was far more simple and more spontaneously joyous than at present. Street performances were common. Miracle plays and passion plays were rendered in many places. Maypole dances and other regularly recurrent games and gayeties were general. Holy Week and Easter were especially times of rude sport, excitement, and joy. (c) There should be introduced by the priests of the new religion many purely religious ceremonies of a popular kind.

While some of these would, of course, be confined to the interior of the churches, others — processions, blessings, public prayers — might be out-of-door performances. With the mixture of blood between the conqueror and conquered, with the conversion of the natives to at least a nominal Christianity, with daily and intimate contact between the two unlike cultures, these three elements became so profoundly mingled and mutually modified that it is often difficult to say which preponderates in a given celebration.

Mexico is preëminently a land of *local peculiarities*. This is shown in every detail of life. Salamanca is a town of glove-makers; its neighbor, Celaya, is famous for candies; Irapuato sells strawberries every day of the year, while no other town thereabouts makes a specialty of them. For pretty miniature *sombreros* made of gayly dyed fibre, you must go to Aguas Calientes; for inlaid steel and silver work, to Amozoc; for straw pictures, to Puebla. The whole land is a potter's shop, but the wares of each town almost are characteristic. The vessels of Guadalajara, San Felipe, Oaxaca, Guadalupe, Cuauhtitlan, are instantly recognized. The man of Jalisco wears different sandals from he of Oaxaca. Water-carriers in the different towns differ in dress and in the mode of carrying their jars, and in the jars themselves. Local independence shows itself also in the popular celebrations. It is true that some celebrations — particularly those introduced from Europe — are to be found almost everywhere; many of the most interesting, however, are observed only at a single town, or in a cluster of related towns.

Music forms a feature in many of these celebrations. It often varies with the occasion. One might secure a curious collection of old-fashioned Spanish instruments here. Some curious instruments may also be found in use, which are modifications, toward European types, of Indian originals. Among such we should place the *tambour*, or drum. It is perhaps the lineal descendant of the series of native drums, but closely approaches old Spanish models. Besides purely Spanish instruments and profoundly Spanish-influenced Indian instruments, we may, now and again, see purely Indian instruments in use. Such probably is the simple *pita*, a whistle made of a cane, which gives a beautifully clear sweet note. The *chirimiya* Bandelier names as probably original, though somewhat modified; it is a simple, short, flaring horn of wood, with perhaps eleven holes, and with a separable mouthpiece in which a folded bit of leaf furnishes the vibrating lip; it gives a high, shrill, almost ear-splitting sound, and is still quite widely used: we have seen it — and heard it — at Guadalajara, Puebla, and Mitla. The shell trumpet, *concha*, or *quiquiztli* of the Aztecs is still in use among the Mixtecs. At San Juan de Guichicovi, the Mixes still use the curious *miya*, which consists

of an earthen vessel, two round bodies one above the other, over the open top of which is tightly stretched a cover of iguana skin; the neck and head of some creature are modelled on the lower body; in this head there is an aperture for the relief of air-pressure. This instrument is about fifteen inches in height, and gives a fine clear tone when beaten. At purely Indian towns, on the occasion of celebrating dances, or fiestas, in which a large aboriginal element still remains, the wooden drums *huchuctl* and *teponastle* may be used. In the museum at Toluca is a magnificent specimen of the former, which is old and had been used until very lately in the popular celebrations in a neighboring Indian town. It is more than three feet in height, and measures sixteen inches across the top. It is cut from a single block of wood, a section of a tree trunk, which has been hollowed out into a thin-walled upright cylinder; the lower part has been cut away so as to leave three broad low legs for support. Its surface is beautifully carved with fine figures of an eagle-warrior, two rampant beasts, and a hieroglyphic design. The legs each bear an independent carving, and an ornamented band separates the two series. A piece of skin or membrane is stretched across the top. The *teponastle* is a horizontal drum. It consists of a log perhaps thirty inches long and seven or eight inches in diameter. The ends are left solid, but the central portion is hollowed out below, leaving only a thin layer of the wood above. This is cut into two lips nearly approaching at their free ends, which are struck by sticks wrapped at one end with balls of leather. We have been told that there are but three days a year when one may work at making one of these *teponastles*: all are Thursdays, and one of them is Thursday of Holy Week. It is said, too, that if a *teponastle* is to give its best results it must have drink; tequila or other spirits put upon its lips make it loud and sonorous.

It is not easy to suggest a classification of Mexican celebrations. The following fourfold division is simply a suggestion for convenience; an aid to bring the matter clearly before the mind for definite study:—

1. Native and ancient *danzas* and dramas.
2. Commemorative dramas.
3. Religious plays.
4. Religious celebrations.

We have witnessed examples of most of these. Among them *the Tastoanes*, the *Danza de la Conquista*, the *Pastores*, the ceremony of *Blessing the Animals*, and *Burning Judas* may be selected as illustrative.

The *Tastoanes* has long been celebrated by the Indians of Mesquitlan, now part of Guadalajara. It has been studied by Alberto

Santoscoy, and described by myself in the "Outlook" for January 18, 1896. Originally it was perhaps a war dance with Aztec words. It is now a definite drama which vaguely commemorates and depicts the struggle of Christianity and Paganism, with the final victory of the former. Its rendition requires an entire afternoon. "First the men put up 'the throne.' This was a curious structure made of poles and posts; ropes were used to tie the timbers together, and not a nail appeared. When finished, four uprights planted in the ground supported a series of cross horizontal poles, serving as a wide ladder leading up to a rude seat at top. This, composed of three poles lashed side by side, was roomy enough for six or seven persons to sit upon at one time. The throne finished, dressing began. The dramatis personæ comprised Santiago, or St. James, three kings, one queen, two Moors, two captains, and eight Tastoanes. Santiago was not masked; dressed in jacket and knee-trousers of pink and purple satin, he wore a broad-brimmed cavalier's hat with a plume of white feathers on his head, white stockings on his shapely legs, and a pair of cast-off gaiters on his feet. The three kings are an outgrowth of the *magi*, and are supposed to represent three types of mankind, — the white, the negro, and the Mexican. They were masked with reference to this idea, and were dressed in tawdry finery. The queen was a nondescript. The part was taken by the tallest man in the company; in quite regal fashion she loomed high up above the kings. Dressed in a black and blue silk gown, she wore a mask absolutely expressionless. The Moors and captains were gayly dressed. The former had great black turbans with brilliant plumes rising straight into the air; the latter had little red satin caps; both wore black veils hanging down over the face and behind the head. But it was among the Tastoanes that dress reached its most curious development. Their scarlet trousers reached downward to the knees, and were slit up the leg on the outer side; their jackets were cast-off black coats, gaudy with gilt braid and brass buttons. Over their faces they wore curious masks of leather strangely painted; these masks represented deformed, almost animal-like, faces, with enormously developed noses, great swelled lower lips, warty and knobby cheeks and foreheads. From these masks, streaming back over the heads and hanging down the backs, hung great wigs made of cow-tails fastened together. These Tastoanes were funny-looking fellows, and through the whole play acted the part of clowns. As a prelude to the performance, St. James rode up and down, brandishing his sword of steel and fighting with the Tastoanes, who were armed with blades of wood. When the play really began, Santiago disappeared for a time from the scene. Producing an ancient record, the kings read to the Tastoanes a descrip-

tion of certain lands. They listened attentively to the reading, emphasizing and punctuating it with remarks of their own. One of the Tastoanes was used as a table, the record being spread out upon his bent back. A stick of wood was used as a pointer in the reading, and as a pen for signing the document after it was read. Each of the royal personages signed the document, and then sanded it with a pinch of earth. In the writing and sanding more or less coarse joking took place. This reading and signing was repeated in each corner and in the middle of the field. The whole crowd then proceeded to mount the throne, royalty taking the upper bench and the clowns the lower steps. After considerable discussion, one of these last went off as a champion to seek adventure. Him St. James met on foot, and sadly whipped with switches, sending him home moaning and wailing. His royal patrons received him with kindly sympathy; they and their court listened to his tale of woe, and gold was given him as a panacea for his sufferings. The whole company was thrown into a panic by his report. At length, however, one was found who volunteered to go forth to combat. He went forth with funny bombast and much self-glorying. This time, when St. James appeared with his switches, he was caught in a tight embrace and held while his switch-tops were broken off. These were then carried back by the champion in triumph. His greeting was a genuine ovation. It was plain, however, that every one of the doughty knights now felt himself equal to the task of meeting the stranger champion. One, volunteering, set out with much show, but was caught, terribly beaten, and sent home in disgrace. The company now appeared to feel that the case was a serious one; all together they sallied forth. St. James was captured and dragged to the throne; ordered before the kings, he was brought up to the top of the rickety structure. There he was asked his antecedents, his quality, and his faith. Buffeted and abused by the bystanders, he tried to escape, but was overcome, dragged down, and killed, — his throat being cut with a sword. His corpse was flayed like that of a beast, his limbs were broken at the joints, the body was dragged away and left exposed. The victors, all gathered upon the throne, gave way to unbridled and uproarious joy. Suddenly the Saint came to life. With sword of steel he rushed upon the merry roisterers: panic-stricken, the pagans dropped from their seats; challenged to combat, one after another of these went against him. Now, mounted on his horse, the Saint was victorious in every encounter. Knight after knight, reduced, became Santiago's vassal. In time, only the kings and queen were left. To their disrelish, they were compelled to fight. And first the white king advanced and was conquered." One after another the representatives of pagan royalty were conquered and Christianity

triumphed. So far as I know, no text of this curious performance has ever been printed. It appears to be purely traditional, the parts being taught to novices by those who have already taken part. The words are mostly Spanish, but Aztec passages occur here and there.¹

The *danza de la Conquista* is found among several southern Mexican tribes. At some Zapotec towns it is given with considerable elaboration of scenic detail. Last January it was witnessed at the Mixe town of Juquila. It took place under a shady tree near the churchyard, where all the town could gather as spectators. It consists of two parts: the first is claimed by the Mixes to actually reproduce ancient customs; the second presents an action in which white men share. It dramatically commemorates the conquest by Cortes. The bulk of the first part consists of a series of pretty dances about a pole set upright in the ground. Eight men dressed in white shirts and trousers, with red over-pantalets bordered with lace at the bottom, are supposed to represent old-time Indians in dance costume. They wear gay handkerchiefs about the neck, and long, bright capes down the back. Great wigs of curled tow cover their heads and hang down upon their shoulders; crowns—bright bands with streaming ribbons—and fine plumes of white down surmount these heads of artificial hair. Each dancer carries a rattle made of the fruit of the *morro* in his right hand, and beats time for the dance with it; he carries, also, a pretty wand of white down in his left hand, which he moves gracefully as he dances. A ninth dancer is more brightly clad than the others, and his crown plumes and feather wand are gorgeous; he is *Montezuma*. Two little girl dancers represent "*malinches*." The music is given by the guitar and violin. The dances are mostly derivatives from true Indian dances and include some very pretty steps and movements. At times the dancers file, face, kneel, and perform set evolutions. Occasionally the little girls dance alone a series of sedate and pretty movements in which a great *sombrero* (hat) figures. A true Maypole dance, plainly European, occurs at one stage; blue and purple ribbons (a green one for Montezuma) are attached to the top of the pole by one end; the free ends are taken by the dancers, who, in lively and pretty dance movements, weave them in perfect pattern about the pole. During and between these dances speeches are made by and to Montezuma. When addressing him, the speakers bend the knee with great respect. This first portion of the play presents the happy Indian life before the coming of the white man, the old amusements, the entertainment of the great chieftain. He

¹ The author has secured the text and intends to issue it, with translation, notes, and photographic illustrations, as a Bulletin of the Department of Anthropology, University of Chicago.

hears that strangers are approaching and is filled with sad forebodings; his faithful subjects try to cheer him and swear loyalty to him. In the second part the white men appear. In dress and armament they present a truly ridiculous appearance. There are eighteen common soldiers, two sergeants, and an over-officer. Five of the crew are armed with swords, the rest with guns. Drumbeats are heard, and the soldiers, marching up, place themselves near the Indians. Montezuma is offered the chance of accepting Christianity and white dominion. He refuses; the soldiers march away, while the officer threatens war. The Indians, in great excitement, swear renewed allegiance to their leader, and declare that they prefer death to giving up their faith. Soon the soldiers reappear prepared for battle. A final chance is given Montezuma. The sergeants, one with a crucifix and the other with a paper (the Bible?), walk up and down haranguing; they announce that they are here to fight for the faith, for Christianity; they cry from time to time, as do the soldiers, "*Viva la religion.*" With many marches, countermarches, evolutions, and dances, the play goes on. A battle, a very pretty sword-dance, long argument, final submission, take place. The religion of the cross and the white men's guns triumphing, all unite in a final dance.

Both the *Tastoanes* and the *Conquista* are commemorative dramas in which an element of the old native dances remains. In the *Tastoanes* the masks, dances, and Aztec phrases are aboriginal; in the *Conquista* the dress in part, the rattles and plumes, and some of the dance steps, are purely Indian. There are many religious plays, which are probably entirely foreign. "*Passion Plays*" are celebrated in many Mexican towns during Holy Week; the *Pastores* celebrates the birth of Christ, and is rendered at the Christmas holidays. We saw its last rendition at Chapala. It was danced at evening, by moonlight, in the little plaza. The whole town had gathered to witness it, and the people sat or squatted on the ground in circles about the players; all the spectators steadily munched sugar-cane as they watched. The *pastores* (shepherds) were about a dozen in number; the parts were taken by boys from twelve to seventeen years of age. In clean white shirts and trousers, they wore blue girdles about their waists and broad-brimmed hats, gay with flowers and ribbons, upon their heads; each bore a wand or staff adorned at top with tinsel and artificial flower wreaths. Three men took the part of devils and bore the names of Pecado, Astucia, and Luzbel. They were dressed in black velvet spangled with gilt and silver, and had horns upon their heads. Two men played the clown under the names of Bartolo and Hermitaño. The former wore a brown face-mask, a black coat, and yellow trousers; he carried a great pincushion, a make-believe

armadillo, and rode a hobby-horse. The hermit wore an aged-man mask, a great calico gown that nearly swept the ground, and a long rosary with a cross, made of large spools strung on a cotton cord. Two men were "Indians." Three little girls dressed in white with lace decorations, and wearing wreaths of flowers, took part, — one representing an angel. The play was mostly sung, and many of the tunes were bright and pretty. At the beginning the devils plan the destruction of mankind. Luzbel learns that the Saviour is to come and defeat his plans. At first he is in terror, but soon recovers and renews his scheming. Through the greater part of the play the pastores stand in two lines, facing, with a space between them. Those who speak stand at one end between these lines. A blind harper supplies the music and sits at the other end. The old hermit, who is supposed to be a missionary of good, is really a coarse old fellow, between whom and Bartolo there is an almost constant interchange of rude jokes and coarse by-play. The pastores several times go through with a pretty processional, with a peculiar halting dance-step. The wands are used in these evolutions for beating time and forming quite artistic figures. The birth of the Christ-child is announced and hailed with joy. One and another advance to the little girl who represents an angel and do obeisance. The devils and the clowns come last. At the close is a quaint cradle-song to the baby Christ, while a pretty figure is made with the crossed wands. This little play is rendered throughout the week, in the streets before houses, and the performers are invited inside to simple refreshment, — cakes, *cigarros*, liquor. The play is fairly recent at Chapala. Only a few years ago a young fellow from the village saw it at some other town; he learned it by heart and trained his band of actors. This illustrates the way in which such dramas travel — even in Mexico — from town to town. Though purely traditional at Chapala, the version there given has been printed. In fact there are a dozen or so *pastorellas* which are in print. In some cases they are presented in the city theatres with considerable magnificance of costume and brilliancy of scenery.

January 17, the day of San Antonio Abad is celebrated at some places by a curious *blessing of the animals*. It seems that when St. Anthony preached, men refused to hear and profit by his instruction; therefore he turned to the animals, and they heard him gladly. Hence this commemorative blessing. One place where this ceremony is observed is Santa Ana, the railroad station for Tlaxcala. On the last occasion, we witnessed it. Toward evening the plaza was crowded with men, women, and children, each leading or carrying some beast or bird. Among the creatures were cows and

calves, horses, sheep, goats, dogs, pigs, fowls, pigeons, ducks, geese, parrots, and canaries. Many or most of them were decorated with bright ribbons, spangles or tinsel, or painted in streaks and spots; some were dressed in dolls' clothes. The scene was strange, lively, and noisy. The owners of the animals pushed and jostled one another in their efforts to get near the church. At five o'clock the band struck up; the creatures joined in the music with all their cries and sounds. The priest and his helpers made their way to the church, where they robed. Reappearing, the priest mounted a table on which stood a picture of St. Anthony decked out with tinsel ornaments. At this moment the confusion in the crowd culminated. The birds and smaller animals were held aloft in the air towards the priest, who repeated a blessing upon the beasts and sprinkled them with holy water. Thereupon the crowd dispersed, but merrymaking and firework displays filled up the evening.

No more popular religious observance exists in Mexico than the *burning of Judas*. That betrayer is an object of popular execration. As Good Friday draws near, preparations are everywhere made for his destruction. In the city of Mexico itself, thousands of figures of Judas, of all sizes, are sold on the streets. We have never seen a great celebration of it; only the destruction of one poor figure at Coatzacoalcas, a mean town of whites, blacks, and half-breeds. It represented a man in life-size, with clothes, hat, and shoes. On him was a placard, — "*Hoy muere Judas. Valcocho, 1896.*" When a sufficient crowd had gathered, the effigy, soaked with kerosene, was lighted. The fire-crackers carefully worked into his anatomy ignited, and in a blaze of fire and a round of explosions "Judas died." In the capital city, where hundreds of these figures are destroyed at once in the public streets, amid all the noise of which a Mexican rabble is capable, the scene must be striking indeed.

Such are specimens of Mexican public celebrations. There are no doubt hundreds of them in the aggregate, many of which are local and interesting. At present they may be studied perfectly, but in the mighty change now sweeping through the country many of them will soon be lost. Especially the plays in which masks, ancient musical instruments, and native dance-steps occur, must, in many places, soon disappear. Now is the time for study.¹

Frederick Starr.

UNIVERSITY OF CHICAGO, June 6, 1896.

¹ The author in canoe and in a special study of this subject and asks the assistance of int chief. But is in Mexico. Presently she they did so the

MICMAC MAGIC AND MEDICINE.¹

MICMAC natural history — or, rather, unnatural history — contains many extraordinary species, all of which are credited with equally extraordinary powers. Even the ordinary varieties can accomplish hitherto unsuspected things. For instance, all animals can think and talk, and even transform themselves to men, whenever occasion requires. The birds used to talk in the same language as men; they still understand what we say, and communicate with those men who have learned their tongue. Amongst ordinary animals the bear is perhaps the most powerful *boöin*, i. e., possesses the greatest magic power. When he lies upon his back, this *boöin* is so strong that he can almost always prevent hunters from finding him. It is probable that this attribute is partly due to his resemblance to man, especially when he walks erect; but he owes it chiefly to his annual power of resurrection, and the life in death which characterizes his winter sleep. The *chepicheeam* is a horned dragon, sometimes no larger than a worm, sometimes larger than the largest serpent. In one Micmac legend he coils around a man like a constrictor, and seeks to crush him to death. He inhabits lakes, and is still sometimes seen. The *kookwees* is a hairy giant, half animal, half man, a cannibal by nature. He carries his children in a kind of pouch upon his back. Some Micmacs tell me they think he must have been a species of monkey, but his pouch at least suggests the opossum. Another remarkable animal is the *abläumooägít*, or "omen of ill-luck." This is described as long, thin, black, and supported upon hundreds of short legs, suggesting, therefore, the centipede. When it follows after hunters, everything goes wrong with them; their provisions run short, their guns get out of order, and no game can be found. Fire will not injure it. The only method of escaping it is by leaving behind an abundance of food and other camping material when you move camp. The animal, seeing this, concludes that it is useless to try to annoy hunters who are so well equipped. Turning to birds, a very singular power is attributed to *kopkech*, the saw-whet, or Canadian owl. Whoso imitates the rasping cry of this bird of evil omen will have his clothing burned before morning, for *kopkech* carries a torch, with which he always manages to avenge his outraged dignity.

When we consider beings supposed to be human, we come to the *wigiguladumooch-k*, or little people, whose footstation is sometimes heard in the forest on a still day, thoughrd evening the plaza

¹ Paper read at the Seventh Annual Meeting of the A., each leading or car-
Philadelphia, December 28, 1895. eatures were cows and

rarely seen. They are especially strong in magic power, and will sometimes impart this to the Micmac who wins their friendship. Once in a while, in the woods, one will observe stones piled together so as to make a little house. If you move them and go away, when you return you will find them placed just where they were before you touched them. You will also see numerous little footprints, which, if you follow them, will lead you to some hole in a rock, where they will terminate. If you see these little people and associate with them, they will make you small like themselves, but you will not notice the change. You will resume your proper size as soon as you leave them.

One Micmac *atookwokon*, or old story, relates how, one day long ago, a girl was bathing in a stream, when she perceived a curious object drifting down on the current. It turned out to be a tiny canoe containing an equally tiny man. Much interested in her discovery, she took the canoe and its passenger in her hand and carried them home with her. When her parents saw what she had brought they were frightened, and told her to take her little captive back where she had found him and let him go at once. But she was loathe to part with her discovery, and wept at the thought of it. She took the little man out of the wigwam and spent some time playing with him. Finally, however, she obeyed her parents' command and set him again adrift at the very spot where she had picked him up. Soon the tiny canoe came to a rapid, and seemed in great danger of being swamped. The girl was very much alarmed, and followed after as fast as she could, but the little man guided it skilfully through the dangerous spot into the smooth water beyond. Before he passed out of sight he promised the girl that he would come back again, so every day she went down to the river to look for him. Once she was picking berries with several companions, when she observed a dozen little canoes coming up the river. The foremost canoe was occupied by her former captive, the head chief. The little people quickly landed, and cooked a meal there. Then they told the girls that they would take them across the stream in their canoes, if they wished to go. But the girls only laughed at the little people, for how could they cross in canoes that they could carry in the palms of their hands? The little people coaxed, but the girls only laughed again. At length the chief asked his former captor to step in his canoe. Willing to humor him, she did so. Lo and behold, the instant she put
^{in it,}
^{1 The au}
^{ance of int} chief. But to her companions she seemed to have grown
 resently she persuaded them to enter the other canoes, they did so their experience was the same as hers. The

little people then paddled the whole party across the stream, and as soon as the girls stepped ashore the canoes and their occupants seemed to shrink back to their former size. So much for the wigwagula lumooch.

Where there are dwarfs there are giants, also, as a matter of course. Such is the *chenoo*, a terrible frost giant, with heart of ice; and there are other less objectionable varieties. Spirits, too, are numerous. Some dwell on large rocks in the forest, and must be propitiated by offerings of food, etc., when you pass. Some busy themselves chopping down trees, and you can often hear the sound of their invisible axes and see the tree fall, but very seldom see them. This variety is called the *wegooaskunooogwegit*. It also will grant any request to one who sees it or even to one who merely jumps over the tree immediately after it falls! Others, again, surround the solitary traveller, and play all kinds of pranks upon him, such as frightening the moose he is hunting, or driving away the fish. These spirits sometimes reveal themselves to men, and can be controlled by *booöin*. One pretty legend relates how such a being appeared to a hunter in the woods and became his wife, but disappeared again when he quitted the forest. Being once propitiated and brought under control, these beings will perform for their master many feats beyond human ability.

So far as I have heard, magic power may be obtained in three ways: It may be imparted by the little people, as already mentioned, or by the discovery of a certain mystic herb, of which more hereafter. But generally, when a Micmac wishes to gain this power, he must, while keeping his object a secret, go into the woods alone and dwell there. His camp must be constructed to shelter two, and in all his equipments he must likewise provide for two. Even at his meals he must set apart an equal share for an expected visitor. At length he will find his food already cooked, upon his return to camp, and soon after he will begin to observe a faint and shadowy being flitting in and out of his wigwam. Gradually he will see this being more and more clearly, until it grows as plainly visible as any man. Then the two will become friends and companions, and the Micmac will receive the gift of magic power. Thenceforth he can understand the language of animals and birds, and converse with them; he can assume any shape of beast, bird, or fish; he can walk through fire without being burned, through water without being drowned, through the earth without being suffocated; or he can translate himself through the air with the quickness of thought. Moreover, he can control the elements, to say nothing of walking upon the surface of the water, or sitting upon it with his legs crossed. Indeed, the power of these magicians is thought to be almost limitless.

Boöin appears to be a general name for magic power and all possessors of it; but the master therein is known as a *megumoowesoo*, while a less powerful magician is a *bisanatkwech*. These magicians are said to be much less numerous and powerful now than of old, but there are still, according to my Micmac informants, several *megumoowesoo*s dwelling on the summits of high hills and mountains in the almost unexplored region around Cape North, Island of Cape Breton. For these beings, it seems, are equally fond of solitude and of high places. Even ordinary magicians can discover lost articles, and cause almost anything to disappear. By taking any household article in their hands they can describe its owner, and discover both his present whereabouts and what he is doing. But only the *megumoowesoo* knows the future. His prophetic powers extend forward seven years. The original *megumoowesoo* was distinguished by the single red feather, *jeegowen*, which he wore on his head. The earliest Micmac magicians are said to have received their power from him, hence the name of the tribe, *Megumawaach*. Snakes were his only food. He had seven sons, and, according to one tradition, *Glooscap*, the youngest of these, inherited his magic power. Individual feats of magic are related in great variety, some ascribed to men still living, some even as witnessed by the speaker. Many were attributed to James Paul, who died recently.¹ When *Wobik*, or *White-Eyes*, a very reprehensible old heathen Micmac, pretended to be converted, the priests took away his medicine bag and threw it into the sea. But the next morning, they say, it was under his head as usual, and it returned to its place as often as they removed it. Another magician made an iron rail float upon the water; another changed gulls which he had shot with his arrow to salmon, and when he bared his leg, and his companions hacked at it with knives, they could not injure it in the least. Another marvel is said to have occurred many years ago near the pretty shore of *Greenpoint*, opposite *Digby*. Here, before a group of his companions, a Micmac, suddenly giving a terrible shout, danced in a most astonishing way, for at each step he drove his leg into the solid earth up to his knees. The prints of his steps remained until a few years ago in earth on which oxen make no impression, so *Abram Glode*, a very reliable Micmac, tells me. This dance seems to have occurred in several localities; it is mentioned by *Leland*.

There are a few articles possessing magic power in themselves. Such is the divining pipe, in which blood will appear whenever any of its owner's friends or relatives are murdered; the *woltes*, or dish filled with water and used for divination; the wand or stick which *Coolpajote*, ruler of the seasons, gives to those who turn him over.

¹ Vide *Illustrated American*, vol. xviii. p. 150.

Gloosecap also had a magic bell, *spesoon*, to which tiny tinkling shells or bits of metal were attached. This, when loaned to men, made them irresistible as lovers.

Perhaps the most interesting part of Micmac magic is connected with the mystic and medicinal herbs. Seven of these boiled together in water constitute a magical healing potion of great potency. The ingredients of this are: Alum bark (*wikpě*), hornbeam (*owěłłkeh*), beeches (*sooömooseel*), wild willow (*elmojecchmokse*), wild black-cherry (*wāg:wēñūminokse*), ground hemlock (*kastuk*), red spruce¹ (*keewotmonokse*). All these ingredients must be gathered in autumn, otherwise the mixture will be worthless. Moreover, they must be gathered in the order given. The bark of the first five is used, and the roots of the last two. The trunk of every tree is divided into four sections supposed to face the sun between sunrise, at dawn, noon, sunset, and midnight. In the forenoon one should cut the bark from the direction of sunrise as far as the direction of the sun at noon, but no farther. This is the most propitious quarter, hence medicine gathered from it will yield the best results. In the afternoon cut from the noon point to the sunset point. This quarter is propitious, though less so. Bark gathered from the other two quarters or from the right quarter at the wrong time is at least useless, often poisonous. For the sunlight purifies the sides it touches, but the shadow is hostile to life. The roots should extend from the trunk towards the propitious side. This medicine is used both externally and internally. There is another, the most powerful of all known in Micmac materia medica. This consists of a mixture of seven such compounds as the one just described. It therefore contains forty-nine ingredients. I will omit them at present.² The association of the ubiquitous Micmac number seven with healing power, light and shadow, the seasons and the cardinal points, brings us into contact with mythology of world-wide distribution, in which terrestrial health, order, harmony are dependent on like ideas associated symbolically with the sun and other heavenly bodies. The Micmacs also repeat the very general belief about the seventh son. He is a powerful healer and magician by virtue of his birth. Some say, however, that he must also be the seventh child. But to return to the seven herbs. A like potion is found among the Creeks, as Mr. Gatschet tells us. They assert that their ancestors were taught to use it by the four rulers of the cardinal points. One plant belonged to each of the seven tribes, into which, like the Micmacs, the Creeks believe that they were originally divided. The two peoples, however, use not a single plant in common in their potions.

¹ One reliable informant said "juniper," but this was apparently a mistake.

² Dr. Rand mentions these compounds without details.

At the annual busk or festival of the Creeks, the new fire is kindled at the converging point of four logs in the shape of a cross pointing to the cardinal points, and over this on the eighth day two mixtures of seven plants each are boiled in two kettles. To the mixture of these fourteen herbs is added a fifteenth, the "rattlesnake root," and some of this decoction is administered to applicants for initiation at the time of each new moon. The whole celebration, Mr. Gatschet thinks, is connected with the five intercalary days of the Aztecs and Mayas. If so, it would seem to have been brought from Mexico by the Creeks.

Magic herbs associated with like ideas appear amongst several southern tribes, but, so far, I have not been able to find them farther north. In the Navajo Mountain Chant, the Great Spirit commands man to take four sprays from different parts of a tree. These form a magic potion. The Hopis of Tusayan, according to Dr. Fewkes, used in a charm six plants of the colors of the cardinal points. Amongst the Zuñi, the "seven-hued lilies of Te-net-sa-li" were held in high esteem for medicinal virtues, but it was necessary to gather them at a certain time. Like ideas existed in the Old World. In Ireland, healing herbs must be gathered at the proper time of the moon. The British Druids, or their successors, are said to have exalted the virtues of a magic potion made by boiling together five plants gathered "with due observation of planetary hours." A few drops were administered to those seeking initiation, and enabled them to see all futurity. In the Chaldean Deluge Legends the herbs are cut by sevens; Izdubar is purified seven times; one herb is held sacred to Nusku, the noonday sun, and the shadow of another is called unpropitious.

But perhaps the most interesting of Micmac magical herbs is that known as *mededeskooi*, or, as the Micmacs translate it, "rattling plant," because its three leaves strike each other constantly with a sound like that of the rattlesnake. I have not been able to identify the plant, nor can I positively assert that it really exists. I have met but one Micmac who claimed to have seen it, and generally the Micmacs are reluctant to talk about it, because of its highly mystical associations. But it is certainly strongly suggestive of the *pasaw*, or rattlesnake root, of the Creeks, already referred to, which occupies the same preëminence, and gives its name to the whole magic decoction used at initiations.¹ The Micmacs describe the plant as resembling the wild turnip. It stands about knee high, with leaves about eight inches long, like those of the poplar. Its root is the size of one's fist, and the stalk is surrounded

¹ Is it a mere verbal coincidence which connects this plant with the *Piasa* (pronounced *piasaw*), the winged serpent of Illinois described by McAdams?

by numerous brownish yellow balls as large as buckshot. Others describe the plant as being much smaller. Stephen Bartlett, who thinks he saw the plant, buried some of the yellow balls, but next morning they and the plant had disappeared. As Stephen admits, however, that he did not go through any of the ceremonies necessary in approaching the plant, he is considered a doubtful authority, even by himself. To find the plant, one must first hear the bird called *cooasoonch* ("dwelling in old logs") singing in an interval in the forest, otherwise the plant is invisible. This bird is brown and very small, but is chosen chief of all the birds because he is quickest and can hide in the smallest holes. He is sometimes called *booöin*, "the magician," from his aptitude for quick disappearance, and his ability to fly through fire without being injured. When he sings, one should follow him at once, although, like the mystic songster known in Yucatan, he often leads one on and on through the forest depths, leaving him at last lost and forlorn. But the fortunate one will at length hear the rattling leaves of the magic plant as he approaches it, and then the plant itself will soon be seen. He must now gather thirty sticks and lay them in a pile near the plant. Next he must induce a girl, the more beautiful the better, to accompany him to the plant. Under circumstances of the greatest temptation, both must have no wish save to obtain the medicine or the plant will disappear. They must approach it crawling on hands and knees. Now the plant is inhabited by the spirit of a rattlesnake, which comes forth as they near the plant, and circles around it.¹ The man must pick up the serpent, which will then disappear without harming him. These tests of perseverance, self-control, and courage are all I have heard, but there may be others. The plant must be divided in four portions, of which three may be taken, but one must be left standing. The three parts are scraped and steeped and a portion worn about the person. Some say that, divided in seven parts, this medicine will cure seven diseases, but the great majority believe that it will cure any disease and gratify any wish. It is held to be especially potent as a love-compeller. No woman can resist it. If the possessor wills it, she will follow him until he breaks the spell by touching her. This attribute is held also by the "seven-hued lilies of Te-net-sa-li," already referred to, and by the flowers of the goddess Xochiquetzal in Mexico, the touch of which produced everlasting love. It may be worthy of notice that the *mededeskooi* is a trefoil plant. Many instances of its power

¹ Hernandez, physician of Philip II., quoted by Brasseur, states that the Mexicans used an herb called *ololiuhqui* or serpent plant when they wished to consult with their gods. By means of it they were enabled to behold a thousand visions and the forms of hovering demons.

over women are related as occurring recently, and for this and other reasons I am told the Micmacs strongly deprecate the knowledge and use of it. If the circumstances of these stories suggest some knowledge of hypnotism amongst them, I simply state the fact. Personally I have not yet seen any evidence of such power there.

The rattlesnake which accompanies the plant brings it at once into touch with the mysteries in all parts of the globe. The same species is associated by the Micmacs with a dance which they used to perform only at night. This dance was mystical in a marked degree, and was connected with the Pleiades.

Stansbury Hagar.

CHRISTMAS MASKINGS IN BOSTON.

THE jealousy which the Puritans entertained of the celebration of Christmas Day, as connected with Popish usages, caused that day not only to lose its sacred character, but even to be entirely undistinguished. The writer has heard his father say that in the early years of the century, when he was a pupil in the Boston Latin School, at Christmas time the master inquired before the school what day that might be, and that none of the boys was able to return an answer. The change which has since taken place shows how sudden, in modern years, may be variations of usage. Nevertheless, in the eighteenth century the popular games and mummings which in England belonged to the season still continued to be more or less observed in New England, according to the following account:—

“When my mother was a girl (she was born about 1752, and died at the age of 95 years) maskers came to houses and entered with a prologue, each making a speech. The performance included a prologue, combat, cure, and questions. I remember the following lines:—

Here comes I who never came yet,
Great head and little wit,
And though my wit it is so ill,
Before I go I'll please you still.

“Next came questions and evasive answers:—

‘How wide is this river?’
‘The ducks and the geese they do fly over.’

The asker was a traveller coming over. All were maskers in disguise, with swords, etc. At this time Christmas was not kept.”

The informant from whom this curious piece of information was obtained, Mr. John A. Fulton, of Cambridge, Mass., now deceased, belonged to a family identified with colonial Massachusetts, his grandmother having assisted his grandfather in throwing overboard the tea which was cast into Boston harbor.

Probably every other city in America had the same usage, and kept it up until a period much later than that indicated for Boston. It would be worth while to make some record of these survivals of the Saturnalia.

W. W. Newell.

POPULAR AMERICAN PLANT-NAMES.

IV.

RANUNCULACEÆ.

- Aconitum Napellus*, L., Adam-and-Eve-in-the-bower, Deering, Me.
Actæa alba, Bigelow, white cohosh, blue cohosh, Paris, Me.
Actæa spicata, L., var. *rubra*, Ait., black cohosh, Paris, Me.
Actæa, sp., necklace-weed, Me. (W).¹
Anemone Caroliniana, Walt., mayflower, Burnside, S. Dak.
Anemone Myosurus, var. *minimus* (?), mouse-tail, Cal.
Anemone nemorosa, L., snow-drops, Lynn, Mass.
Anemone patens, var. *Nuttalliana*, Gray, wind-flower, rock-lily, wild
crocus, Madison, Wis.
rock-lilies, Brodhead, Wis.
badger, general in Wis.
Anemone Pennsylvanica, L., crowfoot, Burnside, S. Dak.
Anemone Pulsatilla (?), prairie crocus, Mont., Colo., and N. Dak.
Anemone trifolium, spring beauty, Oxford County, Me.
Anemonella thalictroides, Spach., anemone,² Sulphur Grove, Ohio.
Aquilegia Canadensis, L., honeysuckle, Madison, Wis.
bells, Sulphur Grove, Ohio.
Jack-in-trousers,³ Lynn, Mass.
jacket-and-breeches.
Aquilegia truncata, Fisch. & Mey., wild columbine, Cal.
Aquilegia vulgaris, L., blue bells, No. Ohio.
Same, white variety, fairies,⁴ Norridgewock, Me.
Caltha palustris, L., coltsfoot, Me.
coltsroot, Sulphur Grove, Ohio.
crowfoot, South Berwick, Me.
capers, Berwick, Me.
Clematis ligusticifolia, Nutt., var. *Californica*, Wats., virgin's bower,
wind-flower, Cal.
Clematis Virginiana, L., woodbine, wild hops, Hartford, Oxford
County, Me.
Coptis trifolia, Salisb., canker-root, Oxford County, Me.
Delphinium cardinale, Hook., scarlet larkspur, Santa Barbara, Cal.
Delphinium decorum, Fisch. & Mey., blue larkspur, Santa Barbara,
Cal.

¹ Names marked thus (W) are taken from Williamson's *History of Maine*.² Sometimes, also, rue-anemone.³ Children's name.⁴ Pressed by schoolgirls and carried for a time.

Helleborus viridis, L., Christmas rose, Chris root,¹ Sulphur Grove, Ohio.

Hepatica acutiloba, DC., pass blummies,² Alcove, N. Y.
spring beauty, Brodhead, Wis.

Hepatica triloba, Chaix., noble liverwort, Sulphur Grove, Ohio.

Nigella Damascena, L., Jack-in-the-bush, Worcester, Mass.
ragged sailor, Jack-in-the-pulpit, Rutland, Mass.

maid-in-the-mist, Acton, Mass.

Ranunculus acris, L., kingcup, Me. (W).

Ranunculus acris, L., var. *plena*, queens-button, Sulphur Grove, Ohio.

bachelors' buttons, Bethlehem, Pa.

Thalictrum polygamum, Muhl., silver weed, musquash weed, celandine, Oxford County, Me.

CALYCANTHACEÆ.

Calycanthus floridus, L., spice-bush, Middleborough, Mass.
shrub, sweet-scented shrub, Sulphur Grove, Ohio.
sweet Betsies (plantation negroes). Ala.

MAGNOLIACEÆ.

Magnolia glauca, L., sweet bay, Mo.

MENISPERMACEÆ.

Menispermum Canadense, L., sarsaparilla, Parke County, Ind., Sulphur Grove, Ohio.

BERBERIDACEÆ.

Achlys triphylla, DC., May apple, Cal. and Wash.

Berberis aquifolium, Pursh, Oregon grape, Oregon and Wash.
grape-root, No. Utah.

Berberis pinnata, Lag., barberry, Cal. and Oregon.
Oregon grape, Cal.
leña amarilla,³ Cal.

Berberis vulgaris, L., piperidge-bush,⁴ So. N. H.

Podophyllum peltatum, L., hog-apple,⁵ Iowa.

¹ Evidently for Christmas root.

² Probably corrupted from *Pasque Blumen*.

³ Name used by Mexicans and Americans.

⁴ A name now almost obsolete.

⁵ "Fruit mawkish, eaten by pigs and boys," Gray's *Manual*, earlier editions.

NYMPHÆACEÆ.

- Nelumbo lutea*, Pers., wonkapin,¹ So. Ind.
Nuphar advena, Ait., kelp, South Berwick, Me.
 horse-lily, Hartford, Me.
 yellow pond-lily, Millersburg, Ind.

SARRACENIACEÆ.

- Sarracenia purpurca*, L., foxgloves, Woodstock, Me.
 whippoorwill's shoes, meadow-cup, fore-
 father's pitcher, Me. (W).
 whippoorwill's boots, Philadelphia, Pa.
 skunk-cabbage, St. Paul, Minn.

PAPAVERACEÆ.

- Argemone hispida*, chialote (Span.).
 thistle-poppy, Santa Barbara, Cal.
Eschscholtzia Californica, Cham.,² torosa (Span.).
 cups of flame, cups of gold, Cal.
Sanguinaria Canadensis, L., puccoon, Vt.
 red puccoon, Sulphur Grove, Ohio.
 red root, Me. (W).
 sweet slumber, Delaware County, Pa.

FUMARIACEÆ.

- Adlumia cirrhosa*, Raf., mountain fringe, wood fringe, Paris, Me.
 canary vine, Madison, Wis.
Corydalis glauca, Pursh, Roman wormwood, Paris, Me.
 Loridales plant, Me. (W).
Dicentra cucullaria, DC., kitten breeches, Sulphur Grove, Ohio.
 Indian boys and girls, Madison, Wis.
Dicentra spectabilis, DC., love-lies-bleeding, bleeding hearts, No.
 Ohio.
 ear-drops, Sulphur Grove, Ohio.

CRUCIFERÆ.

- Capsella bursa-pastoris*, Moench, wind-flower, Fairhaven, Mass.
Dentaria laciniata, Muhl., crow-toes, Sulphur Grove, Ohio.
Erysimum asperum, DC., orange mustard, Cal.
Erysimum officinale, hedge-mustard, Cal.
Hesperis matronalis, L., sweet rocket, Paris, Me.
Lepidium intermedium, Gray, wild tongue-grass, S. W. Mo.

¹ Supposed to be an Indian name.

² The California state flower.

Lunaria biennis, L., matrimony vine, Paris, Me.

Raphanus raphanistrum, cadlock (corruption of charlock), Nova Scotia.

Raphanus sativus, L., black mustard, Cal.

Sisymbrium officinale, Scop., California mustard, Rumford, Me.

Thysanocarpus curvipes, Hook., lace-pod, Cal.

Thysanocarpus lacinatus, Nutt., var. *crenatus*, Brewer, fringe-pod, Cal.

CISTACEÆ.

Hudsonia tomentosa, Nutt., poverty-grass, heath, dog's dinner, Wellfleet, Mass.

VIOLACEÆ.

Viola palmata, L., chicken-fighters, Newton, N. C., children.¹

Viola palmata, var. *cucullata*, Gray, fighting-cocks, New Brunswick.
Johnny jump-up,² Sulphur Grove, Ohio.

Viola pedata, L. (and related species), Johnny jump-up,² Sulphur Grove, Ohio.

Viola tricolor, L., none-so-pretty, Abington, Mass.

POLYGALACEÆ.

Polygala paucifolia, Willd., bird-on-the-wing, Me.

ladies' slipper, Gardiner, Me.

purple May wing, Me.

CARYOPHYLLACEÆ.

Dianthus Armeria, L., grass-pink, Paris, Me.

Gypsophila paniculata, L. (and other species), mist, babies' breath, E. Mass.

Saponaria officinalis, monthly pink, Greene County, Mo.

sweet Betty, Parke County, Ind.

world's wonder, E. Mass.

lady-by-the-gate, N. C.

Saponaria vaccaria, L., cockle, Blue Earth County, Minn.

Silene acaulis, L., moss pink, Paris, Me.

Silene Armeria, L., mice pink, Hennepin, Ill.

Silene Californica, Durand., Indian pink, Cal.

Silene Cucubalus, Wibel., devil's rattle-box, Stockbridge, Mass.

maiden's tears, Orono, Me.

Silene regia, Sims., wild pink, Greene County, Mo.

Spergula arvensis, L., devil's guts, Paris, Me.

Spergularia, bedsandwort, West.

¹ From a custom with children of locking their spurs to see which head pulls off.

² This name is applied to all our native violets.

PORTULACACEÆ.

Portulaca grandiflora, Lindl., rose-moss, Kentucky moss, Sulphur Grove, Ohio.

Portulaca oleracea,¹ L., purslane, Cal.
pursley,² Sulphur Grove, Ohio.
pusley,² Minn.
pursley or pusley, Parke County, Ind.

Talinum calycinum, Engelm., rock pink, Greene County, Mo.

HYPERICACEÆ.

Hypericum prolificum, L., paint-brush,³ near Oakdam, Ind.

MALVACEÆ.

Abutilon Avicennæ, Gært., butter-print,⁴ Iowa, Central Ill.
pie-print,⁵ S. W. Mo.
pie marker, Indian hemp, Sulphur Grove, Ohio.

Abutilon, sp., mountain lily, Maine.

Hibiscus Trionum, L., modesty, Sulphur Grove, Ohio.

Lavatera assurgentiflora, Kellogg, tree-mallow, Santa Barbara, and Santa Barbara Islands, Cal.

Malva moschata, L., musk (or mush), Me.

Malva rotundifolia, L., cheeses, Cumberland County, Me.
cheesetts, Oxford County, Me.

Malvastrum coccineum, Gray, moss rose, Burnside, S. D.

Sphæralcea Emoryi, Torr., cimarona (Span.), cheese-weed, Cal.

TILIACEÆ.

Tilia Americana, L., lin tree, Sulphur Grove, Ohio.
white wood, West.

GERANIACEÆ.

Erodium cicutarium, L'Her., alfillarilla or filaree,⁶ Berkeley, Cal.
pin clover, Cal.

Erodium moschatum, Willd., alfillarilla or filaree, Berkeley, Cal.
musky filaria, pin clover, Cal.

Geranium incisum, Nutt., crane's bill, Sierra Nevada Mountains, Cal.

¹ Used as food by the Indians.

² Evidently corruptions of purslane.

³ From resemblance of flowers to a small paint-brush.

⁴ Alluding to the form of the seed-pods.

⁵ Used to stamp pie-crust.

⁶ A name used by the Spanish Californians.

Geranium maculatum, L., old maids' night-caps, Madison, Wis.
alum root, alum bloom, crow foot.¹

Geranium Robertianum, L., mountain geranium, Hancock, N. H.

Impatiens fulva, Nutt., celandine, kicking horses,² Paris, Me.
cowslip, wild touch-me-not, Sulphur Grove,
Ohio.

Oxalis corniculata, L., yellow sorrel, Cal.

Oxalis corniculata, var. *stricta*, Sav., toad sorrel, Kennebec County,
Maine.

sheep's clover, Waverley, Mass.

poison sheep sorrel, Greene
County, Mo.

sheep's sorrel, Sulphur Grove,
Ohio.

sour grass, Ind.

lady-sour-grass.

Oxalis acetosella, var. *Oregana*, Trelease, redwood sorrel, Cal.

SIMARUBACEÆ.

Ailanthus glandulosus, Desf., devil's walking stick, Sulphur Grove,
Ohio.

ILICINEÆ.

Ilex verticillata, Gray, white alder, Oxford County, Me.

RHAMNACEÆ.

Ceanothus Americanus, L., wild pepper, Greene County, Mo.

Ceanothus divaricatus, Nutt., lilac, Santa Barbara County, Cal.

Ceanothus prostratus, Benth., mahala-mats, Cal.

Ceanothus thyrsiflorus, Esch., California lilac, wild lilac, Cal.

Rhamnus alnifolia, L'Her., dwarf alder, West.

Zizyphus Parryi, Torr., lotophagi, lotus tree, San Diego County, Cal.

VITACEÆ.

Ampelopsis quinquefolia, Michx., five-finger.

Vitis cordifolia, Michx., winter grape, Greene County, Mo.

SAPINDACEÆ.

Acer dasycarpum, Ehrh., soft maple, Minn.

white maple, Southwestern Mo.

Acer Pennsylvanicum, L., moosewood, whistlewood, Paris, Me.

Acer rubrum, L., soft maple, Minn.

white maple, Paris, Me.

¹ From shape of root.

² From the manner in which the ripe seed-vessel bursts open when touched.

Cardiospermum Halicacabum, L., puffball, balloon-vine, Sulphur Grove, Ohio.

ANACARDIACEÆ.

poison ivy or poison vine, Sulphur Grove,
Ohio.

Schinus molle, L., pepper tree, Cal.

LEGUMINOSÆ.

Buffalo-bean, N. Dak. ; Burnside, S.
Dak.

loco-weed,³ Neb.

Gymnocladus Canadensis, Lam., Kentucky coffee bean, Sulphur Grove, Ohio.

Lathyrus splendens, Kellogg, pride of California, Cal.

¹ From the long, tough roots.

² Fruit eaten by children.

⁸ Pods poisonous to horses; produce a disease in cattle and sheep known as loco.

⁴ Roots used by the Indians as medicine.

- Leguminosa formosus*, sand lupine, Cal.
Lupinus arboreus, Sims., sun dial, tree lupine, Cal.
Lupinus perennis, L., wild pea, Burlington, Vt.
 old maids' bonnets, Southampton, Mass., South-
 old, L. I.
 sun dial, Eastern N. Y.
Lupinus, sp., sun dial, monkey faces, Sulphur Grove, Ohio.
Medicago denticulata, Willd., bur-clover, Cal.
Medicago sativa, L., Lucerne, alfalfa, Cal.
Melilotus alba, Lam., honey clover, Greene County, Mo.
Oxytropis Lamberti, Pursh, loco,¹ loco-weed. Neb., Iowa, and Mo.
Parkinsonia Torreyana, Watson, green wood, Ariz.
Petalostemon violaceus, Michx., thimble-weed, St. Joseph, Mo.
Petalostemon violaceus and *P. candidus*, Michx., red and white tassel-
 flowers, Southwestern Mo.
Prosopis juliflora, DC., honey-mesquit,² algarola (Span.), Ariz.
Prosopis pubescens, Benth., curly mesquit, N. Mex.
 screw-bean, N. Mex., Ariz., and Cal.
 screw-pod mesquit, fornillo,² Ariz.
Psoralea esculenta, Pursh, tipsin, Dakota tipsinna,³ Burnside, S. Dak.
 Dakota turnip, Minn.
Schrankia uncinata, Willd., sensitive rose, Burnside, S. Dak.
 sensitive brier, shame-faced brier, South-
 western Mo.
Tephrosia Virginiana, Pers., wild pea, Southwestern Mo.
Trifolium arvense, L., pussies, pussy-cats, bottle-grass, Mass.
 pussies, pussy-cats, calf-clover, Southold, L. I.
Trifolium incarnatum, L., crimson clover, Cal.
Trifolium megaccephalum, Nutt., large-headed clover, Cal.
Trifolium repens, L., honeysuckle, honeysuckle-clover, Oxford County,
 Me.
Vicia Americana, Muhl., buffalo pea, Burnside, S. Dak.
Vicia cracca, L., Canada pea, Paris, Me.

ROSACEÆ.

- Amelanchier Canadensis*, T. and G., sugar-pear, Oxford County, Me.
 dogwood, boxwood, wild pear,
 June plum, West.
Amygdalus pumila, flowering almond (flowery ammon), No. Ohio.
Cercocarpus ledifolius, Nutt., mountain mahogany, Cal.
Chamæbatia foliolosa, Benth., tar bush, tar weed, Cal.

¹ From poisonous effects upon grazing animals. See article II. of this series.

² Pods used by Arizona Indians as food.

³ An Indian name.

- Cratægus tomentosa*, L., red haw, Sulphur Grove, Ohio, Central Ill.
Dalibarda repens, L., robin-run-away, Franklin plant, Oxford County, Me.
Fragearia vesca, L., sow-tit, sheep-nose, Central Vermont.
Geum rivale, L., chocolate, Paris, Me.
 maidenhair, Brodhead, Wis.
Geum triflorum, Pursh, prairie smoke, Me.
Nuttallia cerasiformis, T. and G., oso berry, California and Oregon.
Potentilla Canadensis, L., running buttercup, Oxford County, Me.
Potentilla fruticosa, L., hardhack, Stockbridge, Mass.
Potentilla Norvegica, L., barren strawberry, Hartford, Me.; Medford, Mass.
Potentilla, sp., star-flower, Waverly, Mass.
Prunus ilicifolia, oak-leaved cherry, California.
Prunus hortulana, Bailey, hog plum, S. W. Mo.
Prunus nigra, pomegranate, Orono, Me., West.
Prunus Pennsylvanica, L., fire cherry,¹ Franklin County, Me.
Prunus pumila, L., beach plum, Aroostook and Somerset counties, Me.
Pyrus arbutifolia, L., choke-berry, Oxford County, Me.
Rosa cinnamomea, L., primrose, Paris, Me.
Rosa humilis, Marsh (and other species), wild rose, S. W. Mo.
Rosa minutifolia, Parry's Mexican rose, San Diego County, Cal.
Rosa setigera, Michx., rose blush, S. W. Mo.
Rubus cuneifolius, Pursh, sand blackberry, Mo.
Rubus odoratus, L., mulberry, Paris, Me.
Rubus spectabilis, Pursh, salmon-berry, Cal., Oregon, and Wash.
Rubus triflorus, Richards, running raspberry, Oxford County, Me.
 pigeon berry, West.
Spiræa tomentosa, L., purple hardhack, West.

SAXIFRAGACEÆ.

- Ribes gracile*, Michx., Illinois gooseberry, Ky.
Ribes prostratum, L'Her., skunk currant, Oxford and Washington counties, Me.
Saxifraga sarmentosa, L., Otaheite, Paris, Me.
Saxifraga Virginicensis, Michx., everlasting,² Lynn, Mass.; sweet Wilson,³ Abington, Mass.
Saxifraga, sp., Mayflower, Auburndale, Mass.

¹ Always appears on newly burned land.² Children's name.³ Named by Mrs. Ward fifty years ago, to please Wilson Ward, who complained that there was a sweet William but no sweet Wilson. Name still extant.

CRASSULACEÆ.

Sedum acre, L., treasure of love, Boston, Mass.

Sedum pulchellum, Michx., rock moss, S. W. Mo.

Sedum telephium, L., Aaron's rod, Paris, Me.

life-of-man, live-forever, Oxford County, Me.

MELASTOMACEÆ.

Rhexia Virginica, L., handsome Harry, Eastern Mass.

ONAGRACEÆ.

Epilobium angustifolium, L., wickup, Paris, Me.

purple rocket, Sally - bloom, York
County, N. B.

Siberian flax, Westmoreland County,
N. B.

pig weed, Canada.

Gaura, sp., wild honeysuckle, Tex.

Ludwigia palustris, Ell., water purslane, West.

Eurotheca biennis, L., scabish, South Berwick, Me.

Zauschneria Californica, Presl., wild fuchsia, Santa Barbara County,
Cal.

LOASACEÆ.

Mentzelia ornata, T. and G., Gunebo lily,¹ No. Dak.

PASSIFLORACEÆ.

Passiflora Warei, Nutt., devil's pumpkin, Florida Keys.

CUCURBITACEÆ.

Echinocystis lobata, T. and G., creeper, creeping Jenny, Oxford
County, Me.

Sicyos angulatus, L., wild cucumber, Sulphur Grove, Ohio ; Central
Illinois.

CACTACEÆ.

Cereus giganteus, Engelm., giant cactus, Ariz.

Cereus Greggii, Engelm., three-cornered cactus, Ariz.

Cereus pectinatus, Engelm., rainbow cactus, Ariz.

Echinocactus Wislizeni, Engelm., niggerhead cactus, barrel cactus,
fish-hawk cactus, Ariz.

Mamillaria Goodridgii, Scheer., strawberry cactus, So. Cal.

Mamillaria Grahani, Engelm., pin-cushion cactus, Ariz.

Opuntia arborescens, Engelm., tree cactus, Ariz.

¹ Grown in Gunebo Hills.

Opuntia Engelmanni, Salm., prickly-pear cactus, Ariz.

Opuntia frutescens, rat-tail cactus, Ariz.

Opuntia fulgida, Engelm., straw cactus, Ariz.

FICOIDEÆ.

Mollugo verticillata, L., devil's grip,¹ No. Berwick, Me.

UMBELLIFERÆ.

Cicuta maculata, L., snake weed.

Daucus carota, L., bird's nest, Penobscot County, Me.

Daucus pusillus, Michx., rattlesnake-bite cure, *yerba del vibora* (Span.), Cal.

Erigenia bulbosa, Nutt., turkey pea, pepper and salt, Ind.²

Eryngium Leavenworthii, T. and G., briery thistle, Waco, Tex.

Hydrocotyle Americana, L., penny post, West.

Osmorhiza longistylis, DC., sweet anise,³ Sulphur Grove, Ohio.

Osmorhiza brevistylis and *O. longistylis*, DC., sweet jarvil, Hartford, Me.

Peucedanum ambiguum, Nutt., kouse root, bread and biscuit,⁴ Cal.

ARALIACEÆ.

Aralia hispida, Vent., pigeon berry, Oxford County, Me.

Aralia nudicaulis, L., sasapril or sasafril, Me.

saxapril and sasafafarilla, Bath, Me.

Aralia racemosa, L., old man's root, spikenard, Oxford County, Me.

Aralia trifolia, Decsne. and Planch., ground nut, Oxford County, Me.

CORNACEÆ.

Cornus alternifolia, L. f., green osier, Paris, Me.

Cornus sericea, L., red willow, Mo.

red brush, Morgan County, Mo.

squaw bush, West.

CAPRIFOLIACEÆ.

Diervilla trifida, Moench, life-of-man, Oak Bay, N. B.

Lonicera ciliata, Muhl., medaddybush, Weld, Me.

Sambucus Canadensis, L., sweet elder, West.

Sambucus pubens, poison elder, Oxford County, Me.

¹ Name given by section-hands along the railroad, because the plant is so hard to eradicate.

² Eaten by children and fowls. Called "pepper and salt" from the white petals and dark stamens.

³ Odor and taste like true sweet anise.

⁴ Made into bread by the Indians.

Symphoricarpos vulgaris, Michx., buck bush, S. W. Mo.

Triosteum perfoliatum, L., wild ipcecac, West.

Viburnum acerifolium, L., squash-berry, Newfoundland.

Viburnum dentatum, L., withe-wood, So. Berwick, Me.

Viburnum lanlanoides, Michx., moose bush, moose berry, Paris, Me.
dogwood, Bath, Me.

Viburnum lentago, L., tea plant, Madison, Wis.

Viburnum nudum, L., possum berry, Ocean Springs, Miss.

RUBIACEÆ.

Galium (various species), beggar lice, S. W. Mo.

Galium, sp., robin-run-ahead, cleavers, Sulphur Grove, Ohio.

Houstonia, sp., Venus' pride, wild forget-me-not, star violet, Waco, Tex.

Houstonia cærulea, L., forget-me-not, Oxford County, Me.

little washerwomen, Bethlehem, Pa.

blue-eyed grass, Brodhead, Wis.

Mitchella repens, L., two-eyed plum, snake plum, Oxford County, Me.
pigeon berry, Mass.

fox berry, Lynn, Mass.

chicken berry, West.

one berry, Central N. Y.

Morinda Roioc, L., red root, Florida Keys.

Randia clusiæfolia (? *Gardenia clusiæfolia*, Jacq.), seven-year apple,
Florida Keys.

VALERIANACEÆ.

Valeriana edulis, Nutt., tobacco root, kooyah, Cal.

Valeriana officinalis, L., hardy heliotrope, summer heliotrope, Sulphur Grove, Ohio.

garden heliotrope, Middleborough, Mass.,
Northern Ohio.

DIPSACEÆ.

Scabiosa atropurpurea, L., mourning bride, mourning widow, Sulphur Grove, Ohio.

Scabiosa succisa, pin cushions, Sulphur Grove, Ohio.

COMPOSITÆ.

Achillea Millefolium, L., gordolobo, Cal.

Ambrosia Artemisiæfolia, L., hogweed, West.

blackweed, Long Island.

bitter-weed,¹ Sulphur Grove, Ohio,
Eastern Pa.

¹ From its effect on the milk when eaten by cows.

Ambrosia trifida, L., horseweed, Sulphur Grove, Ohio.

Anaphalis margaritacea, Benth. and Hook., ladies' tobacco, Hartford, Me.

Antennaria plantaginifolia, Hook., love's test,¹ Ind.

dogs' toes (staminate flowers), Auburn-
dale, Mass.

pussies' toes (pistillate flowers),
Auburndale, Mass.

mouse's ear, Oxford County, Me.

poverty weed, Paris, Me.

four toes, mouse-ear, pearly ever-
lasting, Salem, Mass.

Anthemis Cotula, DC., chigger weed,² Ind.

balders, (from Hardinge's "With the Wild
Flowers").

Arctium Lappa, L., buzzies, Southold, L. I.

Aster cordifolius, L., tongue, So. Berwick, Me.

Aster Novæ-Angliæ, L., Michaelmas daisy, hardy aster, Sulphur
Grove, Ohio.

Aster (all forms), frost weed, Paris, Me.

frost flowers, N. H.

Aster (native species), daisies, Sulphur Grove, Ohio.

Aster (cultivated varieties), fall roses, Sulphur Grove, Ohio.

Bidens Beckii, Torr., water marigold, St. Louis County, Mo.

Bidens frondosa, L., old ladies' clothes-pins, Mass.

Bidens frondosa, L., *cernua*, L., and *connata*, Muhl., beggars' ticks,
Paris, Me.

pitchforks, Rumford, Me.

Bigelovia venata, Gray, rheumatic plant,³ *damiana* (Span.), Cal.

Centaurea Cyanus, L., French pink, Sulphur Grove, Ohio, Ala.

ragged robin, Ohio, Baltimore, Md.

barbeau,⁴ Louisiana.

Centaurea Melitensis, L., pasture weed, tocolote, Cal.

Chrysopsis villosa, Nutt., rosinwood, No. Dak.

Cichorium Intybus, L., wild bachelors' buttons, Worcester, Mass.

ragged sailors, blue daisies, Southold, L. I.

¹ The test is in this wise: A leaf is taken by the ends, a person of the opposite sex is thought of, and the ends are pulled apart. If the tomentum beneath is drawn out long, the affection is supposed to be proportionate. Sometimes this is varied by naming both ends, when the relative length of the tomentum determines the stronger love.

² So called because supposed to harbor the "chigger," a troublesome mite which burrows under the skin.

³ Medicinal, cure for rheumatism.

⁴ A name common along the Mississippi a generation and more ago, from a M. Barbeau, who brought it from France.

- Corcopsis Drummondii*, T. and G., lady's breast-pin, Sulphur Grove, Ohio.
- Corcopsis tinctoria*, Nutt., wild flax, Burnside, So. Dak.
- Cotula vulgaris*, manyanilla,¹ Cal.
- Dysodia chrysanthemoides*, Lag., prairie-dog weed, Burnside, So. Dak.
- Echinacea angustifolia*, DC., and *Lepachys columnaris*, T. and G., respectively comb and brush, Burnside, So. Dak.
- Erigeron annuus*, Pers., white-top weed, Sulphur Grove, Ohio.
- Erigeron Canadensis*, L., horse weed, *yerba el pasmore* (Span), Cal.
- Erigeron Philadelphicus*, L., daisy, Sulphur Grove, Ohio; Burnside, No. Dak.
- Erigeron pumilus*, Nutt., daisy, Burnside, So. Dak.
- Eupatorium aceratoides*, L., stevia, Madison, Wis.
- Eupatorium perfoliatum*, L., throughgrow,² Eastern Pa.
- Eupatorium purpureum*, L., queen of the meadow, Oxford County, Me.
king of the meadow, N. H.
- Gnaphalium*, sp., ladies' tobacco, Madison, Wis.
- Gnaphalium polycephalum*, Michx., Indian posy, Southold, L. I.
poverty weed, Paris, Me.
- Gnaphalium uliginosum*, L., mouse-ear, Paris, Me.
- Grindelia robusta*, Nutt., gum plant,³ Cal.
- Gutierrezia Euthamiae*, T. and G., broom weed, Waco, Tex.
- Helenium puberulum*, DC., rosilla, Cal.
- Helianthus multiflorus*, dahlia sunflower, Sulphur Grove, Ohio.
- Hemizonia ramosissima*, tar weed, balsamio, Cal.
- Hieracium aurantiacum*, L., missionary weed,⁴ E. Sangerville, Me.
- Inula Helenium*, L., starwort, West.
- Lactuca Canadensis*, L., butter weed, wild lettuce, Sulphur Grove, Ohio.
- Lactuca leucophæa*, Gray, milk weed, Paris, Me.
- Layia platyglossa*, Gray, tidy tips, Cal.
- Matricaria Parthenium*, fever-few or feather-few, Sulphur Grove, Ohio.
- Othonna crassifolia*, cabbage worm,⁵ noodle moss, Sulphur Grove, Ohio.
- Pectis papposa*, Gray, manzanilla coyote,⁶ Cal. Desert.
- Parophyllum gracile*, Benth., sweet-scented herb, *yerba del vernada*, Cal.

¹ Medicinal and sweet-scented.

² Evidently from the perfoliate leaves.

³ Cures poison from ivy.

⁴ A recent introduction.

⁵ Leaves shaped like a cabbage worm.

⁶ So called by the Mexicans.

Prenanthes (any species), gall of the earth, Southern Me.

Rudbeckia hirta, L., yellow daisies, Southold, L. I.

black-eyed Susan, Sulphur Grove, Ohio.

brown-eyed Susan, Brockton, Mass.

bull's eyes, ox-eyed daisies, Paris, Me.

English bullseye, York County, Me.

Solidago bicolor, L., silver rod, belly-ache weed, Paris, Me.

Solidago Canadensis, L., yellow weed,¹ Sulphur Grove, Ohio.

Solidago (any species), flower of gold, yellow tops, Cal.

Sonchus oleraceus, L., milk thistle, Cal.

Troximon cuspidatum, Pursh, dandelion, Burnside, So. Dak.

Zanthium Canadense, Mill., cuckle-bur,² Sulphur Grove, Ohio.

Zinnia elegans, Jacq., old maid's pink, Sulphur Grove, Ohio.

Fanny D. Bergen.

¹ The species of *solidago* are rarely called goldenrod by the common people.

² Never called cockle-bur.

TWO NEGRO TALES.

WHEN we were little children we went for part of every summer, or for the sugar-making season, to Avery's Island, our plantation home in southwestern Louisiana. I distinctly remember being one of a happy group seated in the long grass, on the west side of "Hymettus Hill," watching the shadows lengthen, as the last rays of the sun turned the marsh land into a sea of gold and tinged every little ripple on the bayou with flame. Seated in the midst of us, and speaking as with the voice of the Delphic oracle, was our young nurse, the daughter of Mammy Harriet, now grown too old to follow our restless feet. To Lizzie, and to us as well, the people and creatures she told of were as real as were those who moved about us, whose adventures and histories were less startling and eventful. Down behind the heavy belt of live-oak forest that skirted the bayou, which, from its tangle of undergrowth, we always called "the Jungle," and which was impenetrable to us, she built an imaginary habitation. This she peopled with a family who came up in boats from "the City," whose family name we never knew, and whose personal identity racked our young souls with keenest curiosity. The mysterious Miss Eliza and Master James were as familiar to us, though we never saw them, as were Mr. Silas Weggs's imaginary occupants of the old London house. Often, when some of the older boys would insist upon going behind Eagle Point and making the acquaintance of our neighbors, Lizzie would protest, and tell us that, though so pleasant and kind, they did not want visitors; but that, she having told them what nice children we were, they had promised to come up before daybreak and put something in the gully (ravine) for us. And sure enough, when she would send John Henry, her simple-minded young brother, to look, there would be a plate of "pulling candy," or tac-tac (popcorn ball), jumbles, or pralines, and our delight can better be imagined than described. If the older ones doubted, the doubt was not communicated to us, and our faith remained unshaken. Even now, though I have been on the bayou fishing beyond the belt of timber, I find myself picturing that terra incognita as I thought of it in those childish days. With such an imagination as our young nurse possessed, her fund of stories was endless; and I only wish I could recall more of them, though the two, of which this is a long prelude, I think are the only ones I have never seen published. I tell the stories in the language of our nurse, the language of a house servant, widely different from that of the field hands.

I. MR. DEER'S MY RIDING HORSE.

Now, children, I'm tired tellin' you every even' 'bout Mr. Rabbit and the Tar-Baby over and over agin; I'll see ef I can't 'member a story Mammy used ter tell 'bout "Mr. Deer's my riding horse."

Well, onct upon a time, when Mr. Rabbit was young and frisky, he went a courting Miss Fox, who lived way far back in the thick woods. Mr. Fox an' his family was very skeery, an' they very seldom come outer the wood 'cep' for a little walk in the clearin' near the big house, sometimes when the moon shine bright; so they did n' know many people 'sides Mr. Rabbit and Mr. Deer. Mr. Deer he had his eyes set on Miss Fox, too. But he din' suspicion Mr. Rabbit was a lookin' that way, but kep' on being jus' as frenly with Mr. Rabbit as he ever been. One day Mr. Rabbit call on Miss Fox, and wile they was tawkin, Miss Fox she tells him what a fine gentleman she thinks Mr. Deer is. Mr. Rabbit jes threw back his head and he laf and he laf. "What you laffin 'bout?" Miss Fox says; and Mr. Rabbit he jes laf on an' wone tell her, an' Miss Fox she jes kep' on pestering Mr. Rabbit to tell her what he's laffin 'bout, an' at las' Mr. Rabbit stop laffin an' say, "Miss Fox, you bear me witness I did n' want to tell you, but you jes made me. Miss Fox, you call Mr. Deer a fine gentleman; Miss Fox, Mr. Deer is my riding horse!" Miss Fox she nearly fell over in a faintin' fit, and she say she done bleve it, and she will not till Mr. Rabbit give her the proof. An' Mr. Rabbit he says, "Will you bleve it ef you sees me riding pass yo' do'?" and Miss Fox says she will, and she wone have nothin' to do with Mr. Deer if the story is true. Now, Mr. Rabbit is ben fixing up a plan for some time to git Mr. Deer outer his way; so he says good even' to Miss Fox, and clips it off to Mr. Deer's house, and Mr. Rabbit he so frenly with Mr. Deer he done suspec' nothin'. Presently Mr. Rabbit jes fall over double in his cheer and groan and moan, and Mr. Deer he says, "What's the matter, Mr. Rabbit, is you sick?" But Mr. Rabbit he jes groan; then Mr. Rabbit fall off the cheer and roll on the floor, and Mr. Deer says, "What ails you, Mr. Rabbit, is you sick?" And Mr. Rabbit he jes groans out, "Oh, Mr. Deer, I'm dying; take me home, take me home." An' Mr. Deer he's mighty kinchearted, and he says, "Get up on my back, and I'll tote you home;" but Mr. Rabbit says, "Oh, Mr. Deer, I'm so sick, I can't set on your back 'less you put a saddle on." So Mr. Deer put on a saddle. Mr. Rabbit says, "I can't steady myself 'less you put my feets in the stirrups." So he put his feets in the stirrups. "Oh, Mr. Deer, I can't hold on 'less you put on a bridle." So he put on a bridle. "Oh, Mr.

Deer, I done feel all right 'less I had a whip in my hand." So Mr. Deer puts the whip in his hand. "Now I'm ready, Mr. Deer," says Mr. Rabbit, "but go mighty easy, for I'm likely to die any minute. Please take the short cut through the wood, Mr. Deer, so I kin get home soon." So Mr. Deer took the short cut, an' forgot that it took him pass Miss Fox's house. Jes as he 'membered it, an' was 'bout to turn back, Mr. Rabbit, who had slipped a pair of spurs on unbeknownst to him, stuck 'em into his sides, and at the same time laid the whip on so that po' Mr. Deer was crazy with the pain, and ran as fas' as his legs could carry him right by where Miss Fox was standin' on the gallery, and Mr. Rabbit a standin' up in his stirrups and hollerin', "Didn't I tell you Mr. Deer was my riding horse!" But after a while Miss Fox she found out 'bout Mr. Rabbit's trick on Mr. Deer, and she would n't have nothin' more to do with him.

II. TROUBLE, TROUBLE, BRER ALLIGATOR!

Everybody knows what a mischievous little varmint Mr. Rabbit is, but everybody done know how near he come once to bein' burned up and drowned with his foolishness. Mr. Rabbit and his family always did live in a blackberry patch down on the aige of the big wood, and they mighty seldom come near the clearin', because they didn' like to hear old marster's houns a-barkin'; but one day, wen they was a dry drought, Mr. Rabbit 'lowed he would go down to the bayou and cool his feets off in the water. Wen he got there he found the tide done all run out, so there was n' more water than he could jump ercross; so he thought ez he never been over on the marsh islands he would take a little broad and see ef he liked it over there. Now, tho' Mr. Rabbit had never been over on the marsh island befo', many is the time he is ben down along the bayou in the marsh gress, and, whenever he cum across er alligator's nes', did n' he jes scratch the aigs out fur pure meanness, an' leave 'em layin' around to spile.

You children knows how Mr. Alligator fills his nes' with mud, and lines it all with grass, and puts the aigs all in as regular es ef foks had did it. Well, wen Mr. Alligator would come and fine out wat Mr. Rabbit done, he would promise hisself to get even with Mr. Rabbit some day, and he would lay up on the mud flat waitin' fur a school of mullets, and all the time he was a waitin' fur Mr. Rabbit, too.

Mr. Rabbit, wen he lipt across the little stream of water, where the bayou mos' in generally was, he was mightily skeered because the mud was sof' and he nearly got bogged, but wen his feets touched the marsh grass he forgot all about bein' skeered, he was

so pleased with the new country he think he done a found. Man, sir! but if he did n' clip it throu' that grass and skeer the marsh hens offen there nesses, and make the blackbird hop higher on the rushes! How did the known it was n' er wildeat?

Yo Granpa an' many mo' hunter ust ter go over on that very same island to hunt Mr. Deer, en for that reason the folkes give it the name of Deer Island.

Well, sir, wile Mr. Rabbit was 'musin' hisself an' running 'roun' way over in the middle of the island, treackly he stopped and prick up his years and listened, an' sich a barkin' as they was an' sich a crackling, you never heard the like. Mr. Rabbit, he knowed wat it was in er minit; the hunters had set the marsh afire to hunt Mr. Deer. Then you better bleve me, Mr. Rabbit was skeered; he runned an' he runned till he come to the bayou on the other side, then he jus' loped along the aige, hopin' he might fine some way er getting over, but the tide had rized an' the bayou was full, an' there he was caught 'tween the dogs, the fire, and the water.

'Bout this time Mr. Alligator come a-sailing along from where he had ben teaching his young ones to swim, an' soon as Mr. Rabbit ketched sight of him he jes stan on his hine legs and holler, "Trouble! Brer Alligator, trouble!" But Mr. Alligator winked his eye and sailed on. Mr. Rabbit he kep' on hollerin, "Trouble, Brer Alligator," till presenly Mr. Alligator turned 'roun' and wen he seen the big smoke and heard the marsh a cracklin', he thought now he had a chance to get even with Mr. Rabbit. So he sailed up a little nearer, an' by that time the fire was gainin' on Mr. Rabbit, an' he was jest er prancin' long the aige er the water er beggin' Mr. Alligator to take him on his back 'cross the bayo. But "No," says Mr. Alligator, "you is the one ez always scratches the aigs outer we-alls nesses. No, sir, Mr. Rabbit, you kin stay here an' burn up or git eat up by dogs, for all I care."

Still the fire come nearer an' the houn' bark louder, and Mr. Rabbit keep on hollerin', "Trouble, Brer Alligator, trouble! Brer Alligator, ef you jes take me off, I promise I wont 'stroy yo' nesses no mo', en I'll give you every las' chile I got;" and yet the fire creep closer, an' Mr. Rabbit's little stumpy tail is in danger of gettin' scorched, an' Mr. Alligator sails near the bank and calls to Mr. Rabbit to jump on. Now, wen Mr. Alligator got in the middle of the bayou he considered how foolish he was not to let Mr. Rabbit stay where he was and git 'stroyed, but he could git even with him yit, an' he commenced sinkin' very slow. Mr. Rabbit he foun' the water risin' on him, an he hollered out, "Trouble, Brer Alligator, my feets is gittin' wet." "Clime on my neck," den sez Mr. Alligator. So he clime on his neck, an' Mr. Alligator kep

on sinkin. "Trouble, Brer Alligator, the water is gainin' on me," hollers Mr. Rabbit. But jes then he sees Mr. Alligator is sailed so near to the other bank, and done forgot how far Mr. Rabbit kin jump: he jes ris on his hine legs an' clears the water, an' is back in his brier patch er thinkin' up mo' mischief befo' po' slow old Brer Alligator known he's gorn.

Mrs. William Preston Johnston.

NEW ORLEANS, LA.

ACCOUNT RESPECTING BELIEFS OF AUSTRALIAN
ABORIGINES.

THE paragraphs printed below are taken from the manuscript journal of an American sailor belonging to the Wilkes exploring expedition to the Antarctic Continent, 1838-1841. In November, 1839, the squadron lay in the harbor of Sydney, New South Wales. The writer was struck with the appearance of the aborigines, respecting whom he sought information. The notices which he cites present internal evidence of coming from a man of probity and observation, and contain some particulars which are not known to have appeared in type. The mention is here offered for what it may be worth, and as subject to the examination of special students informed respecting the race. For the communication of the material, thanks are due to Mrs. Andrew Chevalier Woods, Cincinnati, O.

December 1. — To-day we commenced taking on board stores and began to refit ship. Caulkers from shore employed, making everything doubly secure for to meet the hard service expected in the Southern Hemisphere. I visited the shore to-day, and in one of my rambles fell in with one of the aborigines, the most miserable and ugly of the human family I ever saw. They resemble baboons more than human beings. These natives are so little known in our part of the world that I have availed myself of the opportunity of getting information concerning them from different sources, all of which will be found interesting. The following account is from Mr. Armstrong, an English botanist, and who also understands their language, and probably knows more of their character than any other man.

None of the tribes with whom the interpreter has had communication seem to have any idea of God. He has very often attempted to convey to them the idea of a Supreme Being, the creator of themselves and every object of their senses, present everywhere and at all times, watching the actions of all men; adding that good men at their death ascend to him in the sky, but that bad men (instancing those who spear and murder others) are, when they die, banished from his presence forever. Their answer has generally been, "But how will God get us up to him in the sky? will he let down a long rope for us? What shall we live upon there? Is there plenty of flour there?" He has endeavored to explain this difficulty by describing that the Deity is a being of infinite power, capable of doing anything that appeared quite impossible to man.

They have but little idea of a future state, of rewards and punishments as the result of their conduct in a prior existence. They believe that the spirit of "Goor de Mit" of deceased persons pass immediately after death through the bosom of the ocean to some unknown and distant land which becomes henceforth their eternal residence. But in this latter particular the arrival of the whites among them has led to a total change of creed, for they very soon recognize among their new visitors many of their deceased natives and friends, — a delusion which exists to this day as strong as ever. They confidently recognized several hundred of the colonists by their countenances, voices, and former scars of wounds. They are quite positive that the reëmbodied spirits of Yogan, who was shot along with another, are already returned in the shape of two soldiers of the Twenty-first Regiment.

The obstinacy with which they persist in this conviction, that the whites are all incarnations of the spirits of some departed relative or friend, is so great that, notwithstanding the great confidence that they usually place in the interpreter, he has never been able to persuade them to the contrary, at least the old ones, but the young ones begin to have their faith shaken on this point. The name generally applied to the whites, when speaking among themselves, is Daingo, or dead.

They have shown some curiosity to know what sort of a place the land of the dead is, but not as much as might be expected. They have often asked the interpreter to sit down and tell them the names of such of their relatives as he saw there, and have often asked after particular individuals, — whether the interpreter knew him or her, or whether he is soon coming back, etc. He has never been asked whether the state of the dead was happiness or misery. They have often asked on what the spirit lived; whether they have plenty of flour; whether the flour brought by us is dug out of the earth there. They have seen wheat ground into meal in the colony, but they will not believe that the settlers have the power of changing that brown mixture into the same white flour that the ships bring here. What animals, ships, etc., are in that country; whether the country was too small for us, or what other cause brought us here. Whether we were not very sorry to leave our friends.

They consider the Malays, Lascars, etc., whom they have seen here, equally with the whites, returned spirits of some of their ancestors or friends, but who for some unaccountable reason have returned still black, and are regarded by them with evident dislike.

They attribute the change of complexion in the whites to their ghosts having passed through so much water in their posthumous trip through the ocean. They consider each settler to be a resident of

the district of that tribe to which, in his former state of existence, he belonged. On being asked how they came to spear the settlers if they considered them as their ancestors or friends, they have answered that, upon the whole, they consider they have treated the settlers well; for that, if any native stranger had attempted to settle among them in the same way, they would have done all in their power to have destroyed them. With respect to the change thus wrought in their views of a future state, many of them look forward to death as a positive gain which will enable them to come back with guns, ammunition, and provisions. They firmly believe in the existence of evil spirits called "Metagong," which prowls about at night and catches hold of them if they go away by themselves from the fire where the rest of the party lie, as to fetch water from a well, etc., by throwing its arms around them. The interpreter has met with several who say they have had such experience, but he has never heard, though he has put many questions on the subject, that any injury has been the consequence. Yet they certainly stood in great awe of it. They represent it to be occasionally visible, of human form, of immense size, and of such prodigious strength as to render resistance vain.

The Night Bird, which the settlers call "Cuckoo" and the natives "Pogoinit," are regarded by the latter as the cause of all boils and eruptions on their bodies, which they believe to be produced by piercing them with its beak in the night-time when they are asleep. The Wangal is an aquatic monster whose haunt is in deep waters. They describe it as having very long arms, long teeth, and large eyes, and assert it to have destroyed many lives. They give a confused account of its shape, but, from all they have said to the interpreter, their conception seems to be of a creature like an alligator. It inhabits most deep waters, salt or fresh, and almost every lake or pool is haunted by one or more of such monsters. It is quite certain that they do not mean the shark, for which they have a different name and of which they have no superstitious dread, and, besides, it is never seen in the fresh-water lakes.

There are certain round stones in different parts of the island which they believe to be eggs laid by the "Wangul." In passing such stones they are in the habit of stopping and marking a bed for them, but with what precise object has never been ascertained. They believe most thoroughly that certain individuals among them possess the power, by magic or enchantment, of healing any sores, severe wounds, pains, or diseases, and also affecting at their pleasure any malady or distempers, of which rheumatism and ulcerous sores are most common. These sorcerers are further supposed to have the power of raising the winds, and of bringing

on thunder and lightning, and of conducting the thunder to strike their enemies, but they do not know whether this is acquirement of faculty or natural endowment. The ceremonies used by the sorcerers in executing their magic power are blowing, snorting, making hideous grimaces and loud ejaculations. Allied to the magic power is another which they attribute to others of them who have the power to doom or devote others to a sudden death. This is believed to be effected by the person having the power of doom creeping on his victim like a snake, and pressing the victim's throat between his two thumbs and fingers. The death may not happen for some time, but the spell has none the less deadly effect.

They have several minor superstitions, viz. : That a fire must not be lighted at night, or stirred with a crooked stick, or otherwise some young child will surely die. To burn the blood of a wounded person makes the sufferer worse and endangers others. The Mingite, or flower of the honeysuckle, must not be eaten too soon in the season, or bad weather will be sure to follow. The relatives of a deceased person will not sleep in the spot where his blood was shed for months afterwards, not until a victim has been sacrificed to appease his spirit ; and the same avenging ceremony takes place in all places, whether the deceased died a natural death or not. They appear, however, to say that this intimation to the deceased of having been avenged must be thrown away. According to another of their superstitions already mentioned, by which he must be on his passage through or across the ocean. In one case, in which the body of a deceased European was opened at Pearth by his medical attendant, and as bad weather immediately came on, the change was confidently attributed to that operation. And they continue to this day to speak in terms of great horror of such treatment of the dead. There are certain hills which they consider unlucky to pass over, and all that pass over them will surely die. They have some wild and fabulous traditions of their own origin. They believe their earliest progenitors to have sprung from Emus, and been brought to this country upon the back of crows ; but from whence, the legend does not add. It is invariably believed that the women conceive in consequence of the infant being conveyed by some unknown agency into the mother's womb from somewhere across the sea. When a person is asleep in a deep slumber the interpreter has heard them say of him : " Now he is away over the water," meaning, as he has collected from them, that the spirit or mind which had come here an infant had gone back to its own country.

A tradition is also current among them that the whole native population of this country was, in distant ages, confined to moun-

tains ; that the different tribes now occupying the plain between the mountain and the sea are the descendants of a very few families who migrated into the country's plain at a comparatively late period ; but when asked whether any rumor had been handed to them of their plain having been covered with the sea before that migration, they laughed at it. They agree that the language of the mountain tribes, now differing very considerably from that of the tribes of the plains, was at one time their universal language, and that their own dialect is derived from the former. It is a remarkable fact that the mountain dialect is still invariably preferred and used for all purposes of a public nature or general interest, such as their formal public worships or discussions, battles, and hunting matches. It is a known fact that there is no trace of civil government among them with which the settlers have come in contact. There is no supreme authority, in peace or war, vested in any individual or chief, or any body of individuals. A family is the largest association that seems to be actuated by common motives or interest. They recognize well the right of property among them, both as to land and as to their movable effects, but they are in no way scrupulous in appropriating to their use lost property which they happen to find ; in such cases they make no inquiry about the owner, but take some pains to conceal what they have found. The only mode of enforcing their proprietary rights in case of trespass, by hunting or theft, is an appeal to arms ; in such cases, however, the thief stands on an equal footing and is not bound to give the aggrieved any advantage, as in certain other cases.

RECORD OF AMERICAN FOLK-LORE.

ALGONKIAN. *Blackfoot*. — To the "Transactions of the Canadian Institute" (Toronto), vol. iv. (1895), pp. 249-260, Rev. John MacLean contributes a sketch of the "Social Organization of the Blackfoot Indians."

Onomatology. — Mr. W. W. Tooker continues his excellent studies of Algonkian tribal and personal names. Especially interesting and valuable is the paper on "The Algonquian Appellatives of the Siouan Tribes of Virginia," which appears in the "American Anthropologist," vol. viii. pp. 376-392. Here are discussed the etymologies of *Monacan*, *Mowhemenchugh*, *Massinacack*, *Mannahock*, *Hassinuga*, *Stenkenock*, *Tauxuntania*, *Shackaconia*, *Ontponca*, *Tegninateo*, *Whonkentyc*, *Okec*, etc. In the "Brooklyn Daily Eagle Almanac" for 1896 (p. 54) Mr. Tooker treats of "The Signification of the Name Montauk." Of abiding interest to the student of Algonkian tongues and to the historian of the American Indian is Mr. Tooker's recent little volume, "John Eliot's First Indian Teacher and Interpreter, Cockenoe-de-Long Island, and the Story of his Career, from the Early Records." (New York, 1896, 60 pp. 8vo.)

CALIFORNIA. — In the "Popular Science Monthly," vol. xlvi. (1895-96), pp. 658-662, Mr. C. F. Holder writes of "The Ancient Islanders of California."

COAHUILA. — The "Land of Sunshine" (vol. iv. 1895, pp. 38-41) contains an article by D. P. Barrows on "Some Coahuila Songs and Dances."

ESKIMO. — In the Leipzig "Geographische Zeitschrift," Bd. I. (1895), s. 302-322, K. Hassert discusses "Die Völkerwanderung der Eskimos."

HAIDA. — The recently issued "Haida Grammar, by Rev. C. Harrison, edited by Alex. F. Chamberlain" (Proc. Roy. Soc. Canada, Sec. Series, 1895-96, vol. i. sect. ii. pp. 123-226), published by the Royal Society of Canada, contains not a few items of interest to the folk-loreist.

IROQUOIAN. — To the "American Antiquarian" for January-February, 1896 (pp. 24-28), Mr. Horatio Hale contributes an interesting essay in interpretation and explanation of "The Schuylkill Gun and its Indian Motto." On a piece of artillery in possession of "The Schuylkill Fishing Company of the State in Schuylkill," in Philadelphia, some time in the early part of the eighteenth century, were cast the words *Kawania che Kecteru*. This Mr. Hale considers to represent the Iroquois *Kawenniio tsi kiteron*, "I am master wherever I am," and terms it "the earliest inscription in the language of any Indian people north of Mexico."

In the "Transactions of the Royal Society of Canada" for 1895 (pp. 45-65) the same distinguished author writes of "An Iroquois Condoling Council: a Study of Aboriginal American Society and Government."

KOOTENAY. — In the "Verhandl. der Berliner Gesellsch. für Anthropol." (1895, s. 551-556), Dr. A. F. Chamberlain publishes a "Beitrag zur Pflanzenkunde der Naturvölker Americas," in which he enumerates some 100 Kootenay Indian plant-names, with frequent etymological explanations and notes of their employment in medicine and domestic economy.

NAVAHO. — In the "American Anthropologist" for February, 1896 (pp. 50-57), under the title, "A Vigil of the Gods: a Navaho Ceremony," Dr. Washington Matthews describes rites occurring "on the fourth night of a great nine-days' ceremony known among the Navaho as *Kiedji hathal*, or the night chant." Of the ceremony in question the author observes that, "like nearly all other ceremonies, ancient and modern, [it] is connected with a legend or myth (several myths, indeed, in this case), and many of the acts in the ceremony are illustrative of the mythic events."

NORTHWEST COAST. — To the "Verhandlungen der Berliner Gesellschaft für Anthropologie" (1895, s. 487-523), Dr. F. Boas contributes an extended essay on "Die Entwicklung der Mythologien der Indianer der nordpazifischen Küste Americas."

In the "American Antiquarian" for January-February, 1896 (pp. 47-54), Mr. Gardner C. Teall publishes "The House of the Kumuque," a curious legend of the Northwest Coast, in which a "Princess" is tricked by her mischievous brother, carried off to the bear-village; from which she escapes by the aid of an old woman, finally reaching the house of the Kumuque in "the beautiful country beyond the clouds." The "Princess married the Kumuque, and the rest of the tale is concerned with the adventures of their son Shagattyno, who with his mother visited earth.

PUEBLOS. *Tusayan*. — Dr. J. W. Fewkes, in the "American Anthropologist" for May, 1896 (pp. 151-173), discusses "The Prehistoric Culture of Tusayan." His general conclusion is as follows: "Every addition to our knowledge emphasizes the belief that there is no line of separation between ruined pueblos situated in the plains and cave-dwellers and cliff-villagers of the canyons. The idea that the Pueblos are remnants of the ancient villagers who sometimes inhabited cliff-houses is no new thought, for it was pointed out long ago by Holmes, Bessels, and others. From a substratum of culture, which in prehistoric times was more uniform over the Pueblo region than it is to-day, have evolved in different parts of our Southwest specially adaptive and modified survivals, affording all the variations which we see in different modern pueblos."

The same author contributes to the "Internationales Archiv. für Ethnographie" (Leyden), Bd. viii. (1895), s. 215-237, a "Provisional List of Annual Ceremonies at Walpi," a most interesting and useful catalogue.

In the "American Antiquarian" (vol. xviii. pp. 1-21), Rev. S. D. Peet discusses the "History and Architecture of the Tusayans."

Moqui. — To the "American Anthropologist" for January, 1896 (pp. 14-21), Dr. J. W. Fewkes furnishes a valuable "Contribution to Ethno-botany," in which he treats of some seventy plants "used by the Hopi for alimentary, medicinal, and other purposes, with many interesting linguistic notes on plant-names. The May number of the same periodical contains (p. 174) "A Partial List of Moki Animal Names," collected in the summer of 1894 by Dr. A. K. Fisher. To the April number (pp. 133-136) Mr. F. W. Hodge contributes an article on "Pueblo Snake Ceremonials," chiefly at Laguna. Of general import is also C. and L. W. Eckelmeyer's "Among the Pueblos Indians" (New York, 1895, 195 pp. 8vo).

SIoux. — In the "American Antiquarian," vol. xvii. (1895), pp. 257-268, Miss Alice C. Fletcher treats at length of "The Sacred Pole of the Omaha Tribe," and in the "Century Magazine," vol. i. (1895), pp. 450-461, of "Tribal Life among the Omahas: Personal Studies of Indian Life." In the "Outlook" for May, 1896, the same author has an article on "Indian Child-Life."

VIRGINIAN. — In the "Johns Hopkins University Studies" appears (Baltimore, 1895), "Government and Religion of the Virginia Indians," a pamphlet of 63 pages by S. R. Hendren.

YUMA. — To the "California Medical Journal" (San Francisco), vol. xvii. (1896), pp. 135-140, W. T. Heffermann contributes an article on "Medicine among the Yumas." In the paper by Mr. J. W. McGee on an "Expedition to Papagueria and Seriland" ("Amer. Anthropol." vol. ix. 1896, pp. 93-96) are some interesting notes on the Seris, who are usually classed as Yuman.

MEXICO. *Aztcc.* — To the "Restaudor farm." (Barcelona), vol. x. (1895), pp. 257, 273, 289, L. Comenge contributes notes on "La farmacia y los Aztecas," and the same subject is treated of in the Warsaw "Wrdomósci Farm.," vol. xxiii. (1896), pp. 41, 95, by B. F. G. Egeling.

In the "Rep. Ū. S. Comm. Columb. Hist. Exp.," Madrid (Washington, 1895), pp. 329-337, Mrs. Zelia Nuttall writes of "Ancient American Feather-work." Dr. E. Seler, in his "Wand-Malereien von Mitla. Eine Mexikanische Bilderschrift in Fresko" (Berlin, 1895, 58 pp. fol.), seeks to identify the figures in these frescoes with Quetzalcoatl, and concludes that the resemblances of the pictures at Mitla to those in the Codex Borgia shows that the two works of art must have been inspired from very near the same place.

In the "Zeitschrift für Ethnologie" (Berlin), Bd. xxviii. (1896), s. 44, 55, Dr. P. G. G. Valentini discusses the mythic Tulan, "Das Geschichtliche in den mythischen Städten 'Tulan.'"

YUCATAN AND CENTRAL AMERICA. — Of more than passing interest to the folk-lorist are Prof. W. H. Holmes' "Archæological Studies among the Ancient Cities of Mexico, Part I., Monuments of Yucatan" (Chicago, 1895, 137 pp., 8vo), which appears as the first number of the Anthropological series of the publications of the Field-Columbian Museum, and M. W. Hough's "Ancient Central American and South American Pottery" in "Rep. U. S. Comm. Columb. Exp., Madrid" (Washington, 1895), pp. 339-365.

In "Globus" (Braunschweig), vol. lxxviii. (1895), pp. 247, 277, Maler discusses "Yukatekische Forschungen."

Although we may not agree in all the author's conclusions, "The Hill Caves of Yucatan" (Philadelphia, 1895, 183 pp. 12mo), by H. C. Mercer, is a welcome book to the student of the history and culture of the Mayas. Dr. E. Seler has published several valuable studies of Mayan antiquities, the chief of which is "Wand-Malereien von Mitla. Eine Mexikanische Bilderschrift in Fresko" (Berlin, 1895, 58 pp. fol.), in which he deals with the question of Mexican influence as induced by the wall-pictures of Mitla in their relation to the Codex Borgia. Other contributions are: "Die wirkliche Länge des Katun der Maya-Chroniken und der Jahresanfang in der Dresdener Handschrift und auf den Copanstelen" in "Verh. d. Berl. Ges. f. Anthrop." (1895), pp. 441-449, and "Alterthümer aus Guatemala" in "Ethnol. Notizbl." (Berlin), Bd. ii. (1895), s. 20-26.

In the "Centralblatt für Bibliothekswesen," vol. xii. No. 12, December, 1895, Dr. K. Haebler writes of "Die Maya-Litteratur und der Maya-Apparat zu Dresden." This librarian's catalogue is a valuable addition to Maya bibliography.

In the "Proc. Amer. Antiq. Soc." (1896), pp. 418-421, Mr. E. H. Thompson treats of "Ancient Tombs of Palenque," and in the same periodical P. G. G. Valentini has (pp. 398-417) an "Analysis of the Pictorial Text inscribed on two Palenque Tablets, Part II.," the "Amer. Anthropol." vol. viii. (1895), pp. 401-406; the last author writes also of "Clay Figures found in Guatemala."

To the "Internationales Archiv für Ethnographie" (Leiden), Bd. viii. (1896), s. 195-297, Dr. C. Sapper contributes a valuable article on "Die Gebräuche und religiösen Anschauungen der Kekchi-Indianer," and publishes also (*ibid.* pp. 207-215) some "Kekchi-Gebete." In the same periodical the same author has an earlier contribution (pp. 1-6) on "Alterthümer aus der Republik San Salvador."

WEST INDIES. — The publication of 1895 is Prof. C. L. Edwards' "Bahama Songs and Stories" (Boston, 1895), which appears as vol. iii. of the "Memoirs of the American Folk-Lore Society."

SOUTH AMERICA. Araucan. — Dr. Rodolfo Lenz's "Araucanian Studies," though essentially linguistical, are not without interest and value to folk-lorists. The most recent are as follows: "Introducción a los Estudios Araucanos" (Santiago de Chile, 1896), pp. li, 8°; "Estudios Araucanos. I. Viaje al País de los Manzaneros contado en dialecto huilliche" (Santiago, 1895), pp. 29, 8°; "Estudios Araucanos. II. Diálogos araucanos en dialecto huilliche" (Santiago, 1895), pp. 30-66; "Der Ausbruch des Vulcans Calbuco nach der Beschreibung eines Indianers von Osorno (Sonderabdr. aus Verh. d. deutschen wiss. Vereins zu Santiago," Bd. iii. 1895), s. 133-139. The footnotes contain items of value relating to customs and folk-lore. Dr. Lenz offers (p. 28) a derivation of the word *gaucho*, from the Araucanian *cachu* or *cauchu*, "friend, comrade."

Argentine. — To the "Atti d. Soc. Rom. di Antropologia," vol. ii. (1894-95), pp. 9-127, G. Boggiani contributes extended "Notizie etnografiche sulla tribù di Ciamacoco" (Gran Chaco, America Meridionale). An interesting study in onomatology is S. A. L. Quevedo's "Tesoro de Catamarqueñismos nombres de lugar y apellidos con etimologías y eslabones aislados de la lengua Canana." (Buenos Aires, 1895, 35 pp. 8°). The same author publishes also (Buenos Aires, 1895, *reprint*) "La lengua Vilela ò Chulupí: estudio di filología Chaco-Argentina" (39-86 pp. 8°. Juan B. Ambrosetti has published during 1895 the following studies: "Los Indios Caingú del alto Paraná (misiones)," Buenos Aires, 1896, 86 pp. 8°; "Los Indios Kainganges de San Pedro (misiones), con un vocabulario" (Buenos Aires, 1895, 83 pp. 8°); "Los cementerios prehistóricos del alto Paraná (misiones)," Buenos Aires, 1895, 37 pp. 8°; "Costumbres y supersticiones en los valles Chalchaquíes (Provincia de Salta)," Buenos Aires, 1895, 47 pp. 8°; "Las grutas pintadas y los petroglifos de la provincia de Salta" (Buenos Aires, 1895, 34 pp. 8°).

ATACAMEÑA. — With an Introduction by Dr. Rodolfo Lenz appears (Santiago, 1896, 36 pp.) a "Glosario de la Lengua Atacameña," by E. F. Vaisse, F. Hoyos, and A. Echeverría y Reyes, which contains several etymologies of interest to folk-lorists. The authors leave (p. 13) the question of the derivation of *Atacama* sub judice, hesitating to decide between an Atacameña and a Quichua origin.

PERU. — The most important publication of 1895 is E. W. Middendorf's "Peru. Beobachtungen und Studien über das Land und seine Bewohner während eines 25 jährigen Aufenthalts" (Berlin, 3 vols. 8°).

Other interesting contributions are: Philippi, R. A., "Descripción de los ídolos Peruanos de Greda Cocida" (Santiago, 1895, 22 pp. 4^{to}); Boggiani, G., "Tatuaggio o pittura? Studio intorno ad una curiosa usanza delle popolazione indigine dell' antico Perù" (Roma, 1895, 32 pp. 8°).

GENERALITIES.

The following works of a general character are of more or less interest to the student of American Indian mythology and folklore, since they all have something to do with the subject: Bastian, A., "Die Denkschöpfung umgebender Welt aus kosmogonischen Vorstellungen in Cultur und Uncultur" (Berlin, 1896, 211 pp.); Chamberlain, A. F., "The Child and Childhood in Folk-thought: The Child in Primitive Culture" (New York, 1896, x, 464 pp. 8vo); Conant, L. L., "The Number Concept, its Origin and Development" (New York, 1896, 218 pp. 12mo); Grinnell, G. B., "The Story of the Indian" (New York, 1895, viii. 270 pp. 12mo); Letourneau, C., "La Guerre dans les diverses races humaines" (Paris, 1895, xvi, 587 pp. 8vo); Mason, O. T., "The Origins of Invention: a Study of Industry among Primitive Peoples" (London, 1895, 419 pp.); Ploss, H., and Max Bartels, "Das Weib in der Natur- und Völkerkunde. 4. umgearbeitete und stark vermehrte Auflage" (Leipzig, 1895, 2 Bde. 670, 686 pp. 8vo); Steinmetz, S. R., "Ethnologische Studien zur ersten Entwicklung der Strafe" (Leiden, 1895), 2 Bde. xlv. 486, 425 s. 8vo). The following articles are also of a more or less general character and interest: Andree, R., "Amerikanische Phallus-Darstellungen," "Verh. der Berl. Ges. f. Anthrop." 1895, s. 678-680; Beauvois, E., "Les Gallois en Amérique au xii^e siècle," *Muséon* (Louvain), tome xiv. (1895), pp. 97-110; Brinton, D. G., "Left-Handedness in North American Aboriginal Art," "Amer. Anthrop.," vol. ix. (1895), pp. 175-181; Carr, L., "The Food of Certain American Indians and their Methods of preparing it," "Proc. Amer. Antiq. Soc." 1894 (Worcester, 1895), pp. 155-190; Cushing, F. H., "The Arrow," "Amer. Anthrop." vol. viii. (1895), pp. 307-349; De Harles, C., "Quelques pages de la littérature des Peaux-Rouges," *Muséon* (Louvain), tome xiv. (1895), pp. 415-424; Gatschet, A. S., "The Whip-poor-will as named in American Languages," "Amer. Anthrop." vol. ix. (1896), pp. 39-42; Harshberger, J. W., "The Purposes of Ethno-botany," "Amer. Antiq." vol. xviii. (1896), pp. 73-82; Langkavel, B., "Hunde und Naturvölker," "Intern. Arch. f. Ethnogr." (Leiden), Bd. viii. (1895), s. 109 ff, 138 ff; Mason, O. T., "Introduction of the Iron Age into America," "Amer. Anthrop." vol. ix. (1896), pp. 191-215; McGee, J. W., "The Beginning of Agriculture," *Ibid.* vol. viii. (1895), pp. 350-575; Neave, J. L., "An Agency Physician's Experience among Frontier Indians," "Cincin. Med. Journ." vol. x. (1895), p. 611, vol. xi. (1896), p. 17; Peet, S. D., "Comparison of the Effigy-Builders among Modern Indians," "Amer. Antiq." vol. xvii. (1895), pp. 19-43; Stickney, Gardner P., "Indian Use of Wild Rice," "Amer. Anthrop." vol. ix. (1896), pp. 115-121.

NEGRO HYMN OF THE JUDGMENT DAY.

DONE yo' see de chariot ridin' on de clouds?
 De wheels in de fire how dey roll, how dey roll!
 O dat mornin' you 'll hyar a mighty roarin',
 Dat 'll be de earth a-burnin',
 When de Heabens fly away.

Done yo' hyar de trumpets blowin' fo' de dade?
 Done yo' hyar de bones how dey shake, how dey shake!
 O dat mornin' you 'll hyar a mighty roarin',
 Dat 'll be de earth a-burnin',
 When de Heabens fly away.

Done yo' see de graves dey open an de dade arisin'?
 An' de bones in de fyar how dey burn, how dey burn!
 O dat mornin' yo 'll hyar a mighty roarin',
 Dat 'll be de earth a-burnin',
 When de Heabens fly away.

Done yo' see de eyes throo de lids how dey stare?
 An de living woms how dey gnaws, how dey gnaws!
 O dat mornin' yo 'll hyar a mighty roarin'
 Dat 'll be de earth a-burnin',
 When de Heabens fly away.

Done yo' see de king a-comin' on de clouds?
 See de nail prints in his han's how dey shine, how dey shine!
 O dat mornin' yo 'll hyar a mighty roarin',
 Dat 'll be de earth a-burnin',
 When de Heabens fly away.

Done yo' hyar dem Jews a-wailin' all de day?
 When dey see where dey speared him an' de blood, an' de blood!
 O dat mornin' yo 'll hyar a mighty roarin',
 Dat 'll be de earth a-burnin',
 When de Heabens fly away.

Done yo' see His robes a-flowin' on de light?
 An he hade an' he hair white as snow, white as snow!
 O dat mornin' yo 'll hyar a mighty roarin',
 Dat 'll be de earth a-burnin',
 When de Heabens fly away.

NAVAHO LEGENDS.

FOR the title of the fifth volume of the *Memoirs of the American Folk-Lore Society*, now in the hands of the printer, Dr. Matthews has chosen the designation "legend" rather than "myth," inasmuch as the tales which form the basis of the work are not wholly mythical, but contain also an historical element. Of these narratives the principal is the "Navaho Origin Legend," a relation of a sacred character, bearing some analogy to the texts of the Hebrew Bible. Not in itself a rite-myth, — that is, not intended to explain worship, nor recited in its entirety at any holy festival, — it is nevertheless the implied basis of ceremonies, as well as a constitutive element of tribal unity. This interesting material Dr. Matthews has edited with numerous notes, expounding the relations of the mythic material to Navaho life and ritual; in this manner is presented a culture history of the tribe from its own point of view, — a history more valuable in its way than by possibility could be the observations of a stranger, contemplating tribal existence from the outside. The account, accordingly, does not, like most descriptions of myth and worship, present legend reproduced without its relation to thought and action, or custom externally viewed, and presented in the same spirit as a dealer exhibits Japanese "curios," — products of an art which he does not comprehend, and the vital interest of which he cannot be expected to make intelligible. On the contrary, in this rendition, not only the habits and literature of the race, but also the ethical conceptions, emotional sentiment, and attitude towards nature of the tribe, the morality and poetry which must of necessity be expressed in every religion, however primitive, appear in their full value. In this essential respect the work is not altogether paralleled by any one of the remarkable works which have of late been produced in the field of American tradition; while it is entirely without parallel in the records of primitive life in other continents, — records which have usually presented only one side or the other, and been distinguished by an unnatural divorce of tribal custom from tribal tradition.

The interesting people with which Dr. Matthews deals inhabit chiefly New Mexico and Arizona, but also contiguous territories of the United States and Mexico, and form a population of about ten thousand souls, occupying a reservation of twelve thousand square miles. The introduction of sheep, from 1540, has changed the mode of life of this people and elevated them to a condition of comfort, instead of a state in which the deficiencies of petty farms were eked out by the chase and seed-gathering. The land is an arid plain, hav-

ing a general altitude of seven thousand feet ; the erection of permanent houses being still impeded by superstition, the Navaho satisfy themselves with rude temporary homes. Linguistically, they are reckoned as Athapascan ; ethnologically, the race is mixed and the type variable. The noble portraits accompanying the work give an exalted idea of the seriousness and nobility of face and form to be found among the more favorable examples of the people.

As regards religion, the Navahoes are still in that cultus state in which, having no supreme chief, the racial Olympus naturally presents no supreme deity. As has generally been the case with savages who keep their worship jealously guarded from unfriendly eyes, they have been set down as altogether wanting in the elements of religious feeling. As late as 1856 their describer represented them, even in a report of the Smithsonian Institution, as lacking religion of any sort, and their music as a series of grunts. On the contrary, Dr. Matthews has found this tribe to possess a mythology quite comparable in beauty to that of Hellas, and vast systems of songs, or sacred poems, handed down for generations from teacher to pupil. The persistency of these chants, which form solemn sequences not to be altered, is guaranteed by the necessities of ritual ; a single error in any one of the two hundred songs which may enter into a rite would invalidate the efficacy of the entire performance. Hand in hand with music and recitation goes art ; the history of the gods is exhibited by means of paintings, drawn in colored sand on the floor of the lodge. As in most of those religious functions which it pleases us to call primitive, drama enters into ritual ; the deities are presented by masked personages, whose acting renders the rite a miracle play. Offerings, dances, and prayers which form elaborate litanies combine with the rites, which, instinct with a tolerably high conception of divinity, go to complete the cultus into which, as already observed, enters tribal history, recorded by tradition for many centuries in accounts which have been proven to be in some measure veritable.

In an introduction the editor has examined the outlines of his theme, and expounded these in a manner which will render the work a valuable aid to any one who wishes to comprehend the interior aspects of American aboriginal life. Interlineated texts give an opportunity of comprehending the manner in which the translator has proceeded, and the accompanying notes will be considered by ethnologists as equally valuable ; excellent illustrations exhibit the various features of tribal life connected with the narratives.

Particularly to be noticed, as a refreshing variation from the superficial contempt often visited on "medicine-men," that the character of his informants is energetically vindicated by Dr. Matthews,

who bears testimony, not merely to the piety and seriousness of the shamans, but to their sound common-sense and essential unselfishness of purpose. We have to do with a priesthood as genuine as other priesthoods, and with a faith as solemn and as deep in its influence on life as other faiths. The object of this notice is not a critical study, but to give our readers a conception of the character of one of the volumes of memoirs; the object may be attained by an epitome of part of the Origin Legend.

I. THE STORY OF THE EMERGENCE.

"In the middle of the first world white arose in the east, and they regarded it as day there, they say; blue arose in the south, and still it was day to them, and they moved around; yellow rose in the west, and showed that evening had come; then dark arose in the north.¹ They lay down and slept.

"In the middle of the first world, water flowed out from a central source in different directions; one stream flowed out to the east, another to the south, and another to the west. There were dwelling-places on the borders of the stream that flowed to the east, on that which flowed to the south, and on that which flowed to the west also."

In each quarter, according to the description, are three houses, and in the twelve houses live twelve peoples,² all winged folk, ants, beetles, bats, and locusts. In this manner the twelve peoples started in life. In each quarter is also an ocean, where dwell four beings, chiefs of the four quarters.

"The people quarrelled among themselves, and this was the way it happened. They committed adultery, one people with another. They tried to stop them, but they could not. The chief in the east said: 'What shall we do with them? They like not the land they dwell in.' In the south Blue Heron spoke to them, and in the west Frog said: 'No longer shall you dwell here, I say. I am chief here.' To the north White Lightning said: 'Go elsewhere at once; depart from here!'"

The people now appeal successively to each of the four chiefs, but are repulsed. The ruler of the east, declaring that they are in a state of continual disobedience, bids them depart from his domain: "Not on the earth shall you remain." Thus he spoke to them.

¹ In an opposite color system, black and white change places; this system seems to be commonly employed in speaking of the under-world and of unlucky localities.

² The mention of the river of the fourth quarter, and of its three houses, are suppressed, probably because the north, as the home of the gods, is too holy to be named.

"Among the women, for four nights they talked about it. At the end of the four nights, in the morning as they were rising something white appeared in the east. It looked like a chain of mountains, without a break, stretching around them. It was water that surrounded them. Water impassible, water insurmountable, flowed around. At once they started." They proceed upward, in circles until they reach the sky. It was smooth. They looked down, but there the water had risen and there was nothing but water there. "While they were flying round, one having a blue head thrust out his head from the sky and called to them, saying: 'In here to the eastward there is a hole.' They entered the hole, and went through it to the surface of the second world." The blue monitor belonged to the Cliff-swallow people, whose rough huts were scattered about, each entered by a hole in the top. Many people gathered about the strangers, but uttered no words. This world was blue, as the first had been red.¹

Two couriers, locusts, are sent to explore this new country, and ascertain whether it contains folk like themselves; after two days, returning, they report that they had reached the edge of the world, from which a precipice descended to an abyss impenetrable to vision; in all this journey they had found no people, animals, trees, or elevations; all was level ground, barren and desolate. The same result is reached by explorers sent in other directions. The swallows, however, who had guided them into their new abode, now visit the camp and inform them that the messengers had reported truly, and that the land was really barren. Finding the swallows winged as themselves, the people propose an alliance, which is agreed on, and terms of kinship are exchanged. For twenty-three days this friendship endures, but on the twenty-fourth one of the new-comers abuses the wife of a swallow chief. On the next morning her husband addresses the strangers: "We have treated you as friends and thus you return our kindness. We doubt not that you have been driven from the lower world, and now you must leave this." He adds, that in any case they could not abide in the world below, which was evil. Again the wanderers soar upwards, the locusts in advance. From the sky peers a white face, that of the wind, and directs them to an aperture by which they arrive in a third world; this is yellow in color, and inhabited only by grasshoppers, who kindly receive the strangers; but the offence committed toward the swallows is repeated. The grasshopper chief bids his guests depart. "For such crimes, I suppose, you were chased from the world below. You shall drink no more of our water, you shall breathe no more of our air. Farewell!"

¹ In this alteration of the color scheme Dr. Matthews suspects Moki influence.

The fourth world is mixed in color, dark hues predominating ; there is as yet no sun, moon, or star ; but there are lights, which show on the horizon four snow-covered peaks. Couriers are unable to discover living beings, until those sent to the north find strange men, who cut their hair square in front, live in houses, cultivate fields, gather harvests, are generous, and freely bestow food. These are the Kisáni, or Pueblos, who on the morrow assist the exiles, whom they provide with corn and pumpkins ; in this land is no rain, all agriculture depending on irrigation. During the autumn mysterious calls are heard,¹ and at last four beings appear, the present gods of the tribe, the fourth being the Fire God. On the fourth day this personage speaks in the Navaho tongue : " You do not seem to understand the signs which these gods make you, so I must tell you what they mean. They want to make more people, but in form like themselves ; you have bodies like theirs, but you have the teeth, the feet, and the claws of beasts and insects. The new creations are to have hands and feet like ours. But you are uncleanly and smell badly. Have yourselves well cleansed when we return ; we will come back in twelve days."

The people accordingly make ablutions, and scour themselves with corn-meal, yellow for the men, white for the women, as in Navaho ceremonies of the present time. Out of two ears of corn, yellow and white, with appropriate ceremonies, the gods make a man and a woman, who receive their life from the wind. " It was the wind gave them life. It is the wind that comes out of our mouths now that gives us life. In the skin that tips our fingers we see the trail of the wind ; it shows us where the wind blew when our ancestors were created."

This pair, First Man and First Woman, give birth at first to hermaphrodite twins,² and afterwards to three pairs, from whom descend the peoples of the present world. The progeny of these alliances, while in their youth, are taken away by the gods, and carried to the eastern mountains, where they are indoctrinated in the sacred mysteries. The gods teach the people how to use masks, in order to stalk the deer. Men and women quarrel and separate ; during the absence of the women, the latter give birth to the

¹ Each deity has his own peculiar call, and these are imitated in the ceremonies, and also by the tale-teller, who accompanies his relation with pantomimic action.

² Reference is here made to a class of men existing in all Indian tribes, who dress as women, and who perform all the industrial offices ordinarily allotted to women. These are currently believed to be hermaphrodite. In the legend it is to these that is attributed the origin of industrial inventions, pottery, weaving, and so on. Dr. Matthews attests that, so far as his observation has extended, these males everywhere surpass females in their own arts ; the best weaver in the Navaho tribe, during many years, belonged to this peculiar order.

demons. At last, unable to live any longer without men, the women agree to make up the dispute; in crossing the river two are carried off by the water god, but recovered through an expedition into the waters. As a result of the ire of the god, a flood ensues; the people are rescued by a divine protector, who incloses them in a magic reed, which suddenly springs up and reaches the sky, through which First Man and First Woman, with their followers, make their way through the Place of Emergence (near a small lake in the San Juan Mountains), and reach the surface of the fifth or present world. Thus ends the first great chapter of the record.

The history now proceeds with "Early Events in the Fifth World." By appropriate rites an image, miraculously found, is changed to the woman *Estsánaltehi*, by signification She Who Rejuvenates herself (this goddess, supposed to wax old and forever return to a state of youth, may be regarded as a type of self-restoring Nature). The latter, while sitting on a bare rock, is impregnated by the Sun, as also is her sister. The fruits of this conception are twin warriors, the present Navaho War Gods, of whom the elder is entitled "The Slayer of the Alien Gods."

The story proceeds to relate the manner in which death came into the world, the erection of four mountains in imitation of those of the world below, the making of the sun and moon, and the transformation of birds into the Cliff-dwellers. The Anaye, or monsters, ravage the land and destroy the people; the child of the Sun, the elder of the heavenly twins, visits his father, obtains the lightning arrow, and destroys the giants. Hunger is spared, on his representation of his usefulness to mankind. As he returns from his expedition, the hero is assured that the Anaye must be dead, for every man salutes his neighbor by terms of kinship, saying: "My grandson!" "My son!" or "My brother!" He now repairs to his father the Sun, to whom he offers, with song and rite, the weapons which will no longer be needed in a peaceful world. (See the text of the song as given below.)

The final chapter of the Origin Legend deals with "The Growth of the Navaho Nation." As already stated, it has been proved that the story, going back some five centuries, is in part historically correct.

EXAMPLES OF TRANSLITERATED TEXTS.

BEGINNING OF ORIGIN LEGEND.

To'bilhaski'digi haádze laikáigo ta'indilto ; tsin dziilwla ts'ni.
 Water-with-Hill-Central, in to the east white up rose day they thought it they say.
Sadaádze dōlil'zgo ta'indilto, tábitsin indzilté ts'ni. Inádze
 To the south blue up rose, still their day they went around they say. To the west
litsógo ta'indilto, ininála a'le ts'ni. Akógo náhokosdze
 yellow up rose evening always it showed they say. then to the north
dilyi'lgo ta'indilto ; akógo dazintsá dādsilkos ts'ni.
 dark up-rose ; then they lay down they slept they say.

To'bilhaski'di to'altsáhazlin ; haádze la ilín ; sadaágo la flín ;
 Water-with-Hill-Central water flowed from in to the east one flowed at the south one flowed
 different directions ;
la inádze ilín ts'ni. Haádze ilini'gi ban kéhodziti ; sadaádze
 one to the west flowed they say. To the east where it flowed its border place where to the south
 they dwelt.
iltó ; inádze iltó ban kéhodziti, ts'ni.
 also to the west also its border place where they say.
 they dwelt,

Haádze Tan holgé ; sadaádze Nahodoóla holgé ; inádze
 To the east Corn a place called ; to the south Nahodoóla a place called ; to the west
Lókatsoakád holgé ; Haádze Asa'ai holgé ; sadaátse To'hádzitil ;
 Reed Great Standing a place called ; to the east Pot One a place called ; to the south Water They Come
 for Often

holgé ; inádze Dsi'litsibehogán holgé. Haádze Léyahogán
 a place called ; to the west Mountain Red Made of a place called. To the east Earth under House
 House

holgé ; sadaádze Tsiltsi'nt'ha holgé ; inádze Tse'itsibehogán
 a place called ; to the south Aromatic Sumac a place called ; to the west Rock Red Made of House
 among

holgé.
 a place called.

Holatsi dilyi'li kéhati inté. Holatsi l'itsi kéhati inté.
 Ants dark lived there ; ants red lived there ;
Tanilaí kéhati inté. Tsaltsá kéhati inté. Woíntli'zi kéhati
 Dragon flies lived there. (Yellow beetles) lived there ; Beetles (?) hard lived
inté. Tse'yoá/i kéhati inté. Kín/i'zi kéhati inté. Maitsán kéhati
 there. Stone carriers lived there. Bugs black lived there. Coyote dung lived
 (beetles) (beetles) (beetles)
inté. And'i'ta tsáapani kéhati inté. Totsó' kéhati inté. Wonistsídi
 there. Besides bats lived there. (White-faced lived there. Locusts
 beetles)

kéhati inté. Wonistsídi kai kéhati inté. Naki'dátago díne' áisi
 lived there. Locusts white lived there. Twelve people these
dezdél.
 started (in life).

A SONG OF NAYÉNEZGANI.

I.

Kať Nayénezgani nahaniya,
 Now Slayer of the Alien Gods he arrives,
 Pes di/yí'li behogánla' asde nahaniya,
 Knives dark a house made of from he arrives,
 Pes di/yí'li da'honíhe asde nahaniya.
 Knives dark dangle high from he arrives.
 Nizáza Diniǵini, síka tóta.
 Your treasures You Holy One, for my sake not.

II.

Kať To'badzistsíni nahaniya
 Now Child of the Water he arrives,
 Pes dólǵási behogánla' asde nahaniya,
 Knives serrate a house made of from he arrives,
 Pes dólǵási da'honíhe asde nahaniya
 Knives serrate dangle above from he arrives,
 Nizáza Diniǵini, síka tóta.
 Your treasures You Holy One, for my sake not.

III.

Kať Leyaneyáni nahaniya,
 Now Reared under the Earth he arrives,
 Pes al/hasaí behogánla' asde nahaniya,
 Knives of all kinds a house made of from he arrives,
 Pes al/hasaí da'honíhe asde nahaniya.
 Knives of all kinds dangle high of from he arrives,
 Nizáza Diniǵini, síka tóta.
 Your treasures You Holy One, for my sake not.

IV.

Kať Tsowenatléhi nahaniya
 Now Changing Grandchild he arrives
 Pes /itsói behogánla' asde nahaniya,
 Knives yellow a house made of from he arrives,
 Pes /itsói da'honíhe asde nahaniya
 Knives yellow dangle high from he arrives
 Nizáza Diniǵini, síka tóta.
 Your treasures You Holy One, for my sake not.

W. W. Newell.

IN MEMORIAM—FRANCIS JAMES CHILD.

THE death of Prof. Child, on September 11, adds another bereavement to the serious losses which have of late befallen the American Folk-Lore Society. The first President of the Society, Prof. Child, may also be regarded as a primal cause of its existence, since it would never have come into being save as a result of his coöperation, and in virtue of the interest awakened by his own studies. Having for twenty years been occupied with the examination of English ballad literature, he had made the library of Harvard University unrivalled in its collection of folk-lore material; as a consequence of the attention thus drawn to the subject, followed the organization of the Society, which had its birth in Cambridge. The engagements of Prof. Child did not allow him actively to coöperate in the preparation of the Journal, nor did the state of his health permit attendance on the annual meetings of the Society; but his kindly regard and judicious counsel were never lacking.

The memory of this teacher will always be dear to successive generations of Harvard students, who have profited by the catholicity of his taste and the soundness of his learning. Prof. Child was more than a specialist; with the armory of modern critical learning he united a broad humanity. In him was absent that outer crust of reserve which often incloses scholars, sometimes to their own painful consciousness. A childlike simplicity, a gentle humor, a sweet modesty, surrounded him with an atmosphere which no man could breathe without being rendered happier and better. His heart and purse were always open to demands; and the occasional discovery of imposture, causing only amusement, left him as free to the next comer. The indifference to the pursuits of the great world, which we not unfrequently see attendant on ultra-specialization, had no place in his nature; deeply interested in the welfare of his own university, he had a yet deeper interest in science, and was not tainted by that objectionable partisanship and selfish limitation to local interests which confines the energy of the professor to his own narrow objects, and degrades an institution of learning to a factory for degrees.

The great work by which Prof. Child will be remembered, the "English and Scottish Popular Ballads," although not entirely printed, is, we believe, in a state of practical completion. This collection, bringing together all versions of old English ballad poetry, and illustrating these by kindred products of other languages, will never be obsolete, but must forever continue to represent this branch of popular literature.

W. W. N.

FOLK-LORE SCRAP-BOOK.

THE DEVIL BUSH OF WEST AFRICA. — Under this title, in "Fetter's Southern Magazine" for April, 1893, Rev. C. C. Penick gave some account of an initiation, or system of instruction, for youth of both sexes, existing among the Vey people of Liberia. As this curious description is not likely, in its original place, to reach the eyes of many of those who would be interested, room is here made for a portion of the article. The Vey have attained a considerable measure of civilization, using an alphabet with written characters of their own invention, as well as spinning and weaving cloth, working iron, and making silver ornaments.

"What is the 'Devil Bush?' you are ready to ask; and so were we, but the question, though asked a thousand times over, remained unanswered. At its sound every native would close his lips, and veil even his eyes, with an impenetrable expression. We would be walking along a path, when suddenly the guide would stop, point to a small handful of grass taken on each side of the path, bent over and tied across it. That just meant you had to turn back, for a little farther on was the 'Devil Bush,' and to intrude into those sacred precincts meant — ah, well, he never told you what, but from his manner something as terrible as death. Men would bring their children into school, and the more honest and open of them would say: 'Daddy, I leave my gal in your hand until time for her to go in 'Devil Bush.' Others would give you no such warning, but about the time the girl reached her eleventh year, or a little later, she would receive word by a hurried messenger to come at once; her mother or father, or grandmother, was ready to die, or, as they expressed it, 'live die.' They, of course, left hurriedly, never to return to the mission again, save as somebody's wife, after two or three years' absence. Upon asking them why they did not return sooner, as they invariably promised to do, the one answer came, 'I have been in Devil Bush.' Nor was the success with the boys much greater. The nearer a boy was united to a noble family the more certain was he to be torn from the mission on one pretext or another, whether he were willing or not, and, once in the confines of that unknowable thing, the 'Devil Bush,' you would see him no more for months, and sometimes for years."

The writer goes on to relate that a missionary had drawn into his school the son of the "Queen of the Woman's Devil Bush," and that, after this youth had returned to his home in order to receive initiation, the missionary was invited to visit the town of the Queen; refused admission to the precincts of the "Devil Bush," he nevertheless bought entrance by a bribe, but was allowed to behold only meaningless performances. On the same day, however, a native from a distance entered the town intoxicated and began to make an uproar: he was remonstrated with and informed that this was the town of the "Queen of the Devil Bush," to which he replied that he did not care for the "Devil Bush" or its Queen. He was left undisturbed on the same night, but on the morrow taken before the Queen,

to whom it is said that he repeated the blasphemy, as it was considered, although warned that he would be excused on an apology. He was immediately seized, hurried to an open space in the centre of the town, stripped, tied, and so fixed that he could not move. Then many bunches of small rattan splits were brought, and skilful fingers began to wrap his fingers and toes, drawing the splits with all their might. After five hours of suffering he was ransomed by a friend, but died as a consequence of his treatment. This the missionary witnessed.

"It is said that if a man is unusually cruel to one of his wives (for he may have as many as he is able to buy) the matter is brought before the "Woman's Devil Bush;" the case is tried, and if it is a true one the man is condemned to die; a person is appointed, skilled in the art, to poison him, and in due course of time he dies. The death is made a long and painful or a quick one, according as they wish to inflict greater or less punishment. Again, if the tribe decides to go to war, that declaration of war is not complete until it has been referred to the women and they pass upon and approve it. In addition to these powers that we see cropping out, it is certain that the women are instructed in all the arts that are considered necessary to a good wife and mother, ere she is permitted to leave the 'Devil Bush' and be taken by her betrothed husband."

"When I sought information as to the 'Man Devil Bush,' I found myself at first completely foiled. It was not until many of the boys grew up and learned to trust me that, little by little, I gathered the links which, when woven together, gave me some idea of its mysteries. It is an institution for instructing every man in the tribe as to his duty to the commonwealth. It seems that no one can hold office until he has gone through the 'Devil Bush.' The diploma is not given on sheepskin, but on that of the graduate by a number of deep scratches from the back of the neck a short distance down the backbone. When these heal they leave rectangular scars raised, so as to be distinctly seen and known. When a boy enters the 'Devil Bush' he is stripped, and a most careful examination made of all his scars, and these are noted in the records. It is said that the 'Devil' never lets one in his 'Bush' get hurt or scarred save with the diploma mark. This is a most unfortunate assertion and has cost many a life. Should a boy get hurt in any way, it matters not how, he is carefully watched and every effort made to heal him without a scar; but, should these efforts fail and scars be left, those scars seal his doom. He is killed, and his family is notified in the following way: Whenever the inmates of the 'Devil Bush' wish to obtain food they disguise themselves so as not to be recognized by any one; they then make a raid on the nearest town, blowing a peculiar note on a trumpet made of an elephant's tusk, with a lizard's skin so stretched over it as to produce weird vibrations. At this sound the inhabitants of the town hurriedly place food out in the streets, and entering their houses close their doors, so as not to see the 'Devil.' The whole raiding party then pass through the town, taking charge of all the food they find, and leaving a broken earthen pot at the door of the mother of the boy who has been killed. That broken pot says, 'Your part is

spoiled and broken ; ' or, in other words, 'Your boy is dead.' This is all she ever learns of the fate of her boy ; just the story the jagged lips of a broken earthen pot tell. Henceforth she mourns with a great void of heart, facing the deep mysteries of the terrible 'Devil Bush.' "

The writer adds that it is certain death for one of the boys to see or speak to a woman or girl while in the "Devil Bush" unless he has been released on furlough ; and an example is given in which an eye-witness describes the manner in which an inconsiderate offence of this sort was punished by death, the boy being bound to a long pole, which was then raised and allowed to fall with the culprit. The instruction is said to include, as a sort of advanced course, the use of magic arts.

SUPERSTITIONS IN NEWFOUNDLAND. — From the columns of a Newfoundland journal, signed by initials, for Christmas, 1894, are copied the following superstitious beliefs : —

"The spurious letter of Our Lord to Abzarus, King of Edessa, is used all round the country, and worn especially by women in expectation of motherhood, and with other charms religiously preserved. I have been informed that a thriving business is done in some town printing-offices in the sale of these printed spells.

"A poor woman at Chance Cove, suffering from toothache, lamented to me that, after she had tried every remedy for this 'hell of all diseases,' she had worn our Lord's letter for a fortnight without avail ; and a poor fellow at King's Cove assured me that, as a last resource for the cure of this ugly monster, he had scraped some dust from a tombstone and drank it in water without effecting a cure.

"A man at Change Islands, in the district of Nôtre Dame Bay, told me he had been ridden to death by an old hag, until a knowledgeable old man advised him to drive nails through a shingle, and lash it to his breast when he went to bed, with the nails sticking up. With great solemnity he assured me that, thus fortified, he had just forgotten the world, when down came the old hag all aflop, but with a hideous scream she went 'off quicker 'n she come on.' His rest has been peaceful ever since.

"At Burin, a few years ago, a murderer declared he would even touch the murdered man as proof of his innocence ; the prevailing belief being that the wound of the murdered man would bleed if he did but touch.

"Fishermen will not proceed to sea if, on heaving anchor, the vessel should wear against the sun. An instance of this occurred a few years ago at Channel. A vessel ready for the seal-fishery swung the unlucky way on heaving anchor ; the skipper was disturbed ; the crew, almost mutinous at his persisting to proceed, declared ill-luck would follow them. Within a week the vessel was again in Channel — with the skipper dead and the superstition more deeply rooted than ever.

" 'I'd as lief cut my right hand off,' said a skipper to me, 'as cut down a maiden dog-berry tree ; a man is sure to die as does it.' This same old salt, while we were becalmed, kept throwing coppers overboard, to buy, as he said, 'a ha'porth of wind.' My remonstrance had only the effect of his

assuring me it had often been a potent charm, 'only they must be bad ha'pence and I gets 'em from St. Pierre.' He also carried money and a candle in the dead-wood of his craft, — a light to enable him to cross the murky Styx, and a bolus to pay old Palinurus, I suppose.

"At Cape La Hune I heard more superstitions than I could tell in an hour. I was assured of dead men's bones bleeding, when taken from a cave, and staining rocks that neither wind nor weather could wash out; of people unable to die lying on pigeons' feathers, and the feathers removed, they die easily; and a host of other superstitions.

"The subject may be pursued *ad lib.* Who has not heard of the belief that the cod and the salmon take in ballast before a storm? And of Mrs. Stack assuring Bishop Mullock of the fact, when a noble-looking salmon, thus ballasted, had been sold to his lordship? It sounds a joke, but the belief is a reality, as is also another about rats. If your house is infested with the vermin, a notable gentleman informs me, you have only to indite them a letter to quit, place it in the holes they make, and they will go. This he had tried, and the notice was followed by the whole tribe betaking themselves to a neighboring house. This took place in St. John's not six years ago."

LIFE IN CONNECTICUT AT THE BEGINNING OF THE CENTURY. — A manuscript of Mr. John W. Osborne, late of Birmingham, Conn., contained personal recollections which have found a place in the columns of the "New York Tribune, July 19, 1896. Certain of the items included may profitably here be cited: —

"Many old people smoked a pipe, and I cannot remember a case where the husband smoked and not the wife. Snuff-taking was fashionable. Most of the carpets used were home-made, and the uncarpeted floors were sanded with white sand.

"When berrying, the first berry found must be thrown over the head for luck. Books interpreting dreams were common.

"Beans and potatoes must be planted in the old of the moon to prevent them from running to vines.

"Profanity was denounced by all classes, and few indulged in it unless in a towering passion. I do not remember that I ever, in those days, heard a boy use profane language, though vulgar language was common enough. 'By George,' 'Golly,' 'Condemn it,' 'I vow,' 'Gosh,' 'The deuce,' 'The dickens,' 'Old Nick,' and such expletives could be heard any day. When men got excited they would sing out, 'By George Washington!' 'By Christopher Columbus!' 'By Thomas Jefferson!' and 'By John Hancock!'

"After the death of a worthy member of the church a funeral sermon was often preached on the Sabbath after the funeral. On these occasions the friends of the deceased sometimes furnished a scarf for the minister, which was worn throughout the service. It came over the shoulder, crossed the breast and back, and was fastened under the arm. A large rosette of the same material was worn on the shoulder. The sash was made of

fine white linen and came down to the knees. All householders kept pigs, and the schoolmaster, who boarded round, knew when hog-killing time was reached in the different families, for none would have him till it was over."

CONJURING AND CONJURE-DOCTORS IN THE SOUTHERN UNITED STATES (*continued*). — Below will be found the remainder of the article on this subject, by Miss A. M. Bacon, copied from the "Southern Workman and Hampton School Record," November and December, 1895: —

"When it is once decided that the sufferer from mysterious symptoms of any kind has been conjured, there remains no hope except through the conjure-doctor. He must be sent for at once, as delay is always dangerous and often fatal. There are few settlements of colored people in which the belief in conjuration is prevalent, in which there is not to be found some person distinguished for his skill as a conjure-doctor. Of their personal peculiarities it is not my part to speak. Of that you already have learned through Miss Herron's paper, but their special methods of procedure when summoned to cure disease, we must try to get some general idea from the mass of testimony presented by the compositions.

"The conjure-doctor has five distinct services to render to his patient. He must (1) tell him whether he is conjured or not, (2) he must find out who conjured him, (3) he must search for and find the 'trick' and destroy it, (4) he must cure the patient, (5) he will if the patient wishes turn back the trick upon the one who made it. But as a rule before he does anything for the patient he demands and receives a large fee. Should he find business slack he will sometimes take it upon himself to secure patients by visiting certain persons and telling them that they have been or are about to be conjured, and often presenting irrefragable proofs in the shape of a pin stuck in the north side of a distant tree, or a bottle dug up at a certain designated spot in the yard, he exacts a payment of money for his services in preventing the evil sure to follow if he is not engaged by a good-sized retainer to prevent it. A conjure-doctor summoned to attend a case of mysterious illness in a family will frequently begin his examination by putting a small piece of silver into the mouth or hand of the sufferer. Should the silver turn black, there is no doubt about the diagnosis. The silver piece is not always tried; in some cases the very nature of the seizure proclaims at once to the doctor that it is the work of conjurers. The next step is to study the nature of the disease and search out and destroy the trick by which it was caused. In one case the conjure doctor recognized the disease by the trembling of the patient's fingers as he came in at the door. The poison had not then taken much effect upon the patient, but the conjure-doctor assured the sufferer that without attention it would kill her. In another case the doctor informed his patient that the charm was fixed to work with the moon and tides. When the tide was coming in he would be worse, when going out he would be better. A case is mentioned of a girl who had been suffering for a long time from a sore and swollen foot, until at last a conjure doctor was called to her relief. 'As soon as he saw the foot he said that she was conjured and that it was done by an

old man who wanted to marry her, and that it was done at church one night. Then he said, "I will try to cure you in the name of the Lord." Then he asked her for a pin and scratched her foot on the side and got some blood and he rubbed some cream on it and said, "God bless her," and he called her name, and the next morning this girl, who had been ill for nine months, walked out of doors without crutch or cane.' In another case in which a bright silver piece held in the patient's hand had turned perfectly black in five minutes, the patient was cupped three times. In each case the cupping horn came away filled with live lizards, frogs, and snakes that had had their abode in her. Later she was bathed in an infusion of mullein and moss made with boiling water in a tub. After the bath the water was thrown toward the sunset and this line repeated: 'As the sun sets in the west so should the works of the Devil end in judgment.' This treatment did her good and she recovered rapidly. Another doctor sawed a tree in the middle and put the patient through it four times. He then cupped him and buried the things that came out of him under a tree at sunset. Still another doctor would begin his treatment by making the patient swallow a small piece of silver. He said the conjuration would stick to the silver and his medicine would cure the person conjured. Another practitioner arrived when sent for with a bottle filled with herbs, roots, and leaves; with these he made a tea which acted as an emetic, and the patient threw up a variety of reptiles. Again a conjure-doctor came and chewed some roots and did a great many other things. In one light case of tricking the patient was merely given some roots to carry in his pocket and something to rub with.

"Either after or before the cure of the patient is well under way, the doctor will make an effort to find the 'trick' or 'conjure,' and to identify the miscreant who has caused the trouble. He may be able to tell immediately and without visiting the spot, just where the cause of the trouble is buried. An instance is given of an old man who was visited by a woman who lived twelve miles away was able to tell the patient after one look at her sore foot exactly the spot in her own yard where, if she would dig, she would find a large black bottle, containing a mixture, placed there by one of her neighbors to trick her. She went home, dug and found it was as he said. In other cases the detection of the trick seems to be more difficult and the doctor is obliged to have recourse to cards or other means of obtaining the truth. One of our writers tells us of a conjure-doctor who, on visiting a patient, cut his cards and told her that she was poisoned by a woman who wanted her place, and that the conjure bottle was under the sill of her door. Every time she stepped over the sill one drop of the poison dried up, and when the last drop dried she would die. The conjure-doctors seemed to have an objection to name the enemy who had cast the spell. In some cases they would simply undertake to describe him; in other cases a more complicated device was resorted to: 'They would find a bundle of roots under the doorstep or floor. After they had found the roots they would ask for a flatiron. They would take the iron and a

piece of brown paper and draw the image of the person who put the roots there.

"After the enemy has been identified the conjure-doctor may be of further use in securing revenge for the injured person. There are many instances cited where the charm has been turned against the one who sent it. This the conjure-doctor may do by a variety of devices, some of which easily commend themselves to the ignorant minds with which he deals. It is said that if any one tricks you and you discover the trick and put that into the fire, you burn your enemy, or if you throw it into the running water you drown him. One instance is given of a conjure laid down in the path of a young man. He saw it in time, picked it up with two sticks, carried it into the house, and put it in the fire. This took great effect upon the old man 'who danced, and ran, and hollowed, and jumped, and did a little of everything, but still the bundle burned,' until at last the old man acknowledged everything he had done. Another of our writers tells us that, 'If the composition used in conjuring can be found and given to the conjure-doctor, he will throw the charm from the person conjured to the one who did it. This affects him so strongly that he will come to the house and ask for something. If he gets it his charm will return, if not it will end on himself.' One writer cites the case of a man who had been made lame by a lizard in his leg who was told by a conjure-doctor what to do, and as a result his enemy went about as long as he lived with that lizard in his leg.

"And now for the ounce of prevention that is worth the pound of cure in conjuration as in other things. Silver in the shoe or hung around the neck seems to be the most universal counter-charm. A horseshoe nailed over the door or even hidden under the sill will keep out conjurers' spells as well as hags and witches. A smooth stone in the shoe was recommended in one case, in another case a goose quill filled with quicksilver worn below the knee. In one case where a man had been under the care of a conjure-doctor and recovered, the doctor would not allow him to visit unless he wore a silver coin in his shoe and a silver ring on his right hand."

NOTES AND QUERIES.

SUPERSTITIONS OF GEORGIA, NO. 2. — Among negroes of the lower and untutored class, curious superstitions are always current, some of them, doubtless, survivals of belief brought over from Africa by their ancestors. For instance, in a certain city of this State there is a market in the drug-shops for the fore feet of moles. These are supposed to assist teething, and for that purpose are hung as amulets about the neck of colored children. A story is current in negro folk-lore that the mole was once a young lady, very vain and idle. She made acquaintance with a witch, who offered to furnish her with the most beautiful and the most silky dress in the world on condition that she would consent to the exaction of a price that was to

be left to the sorceress to determine. This being agreed to, the witch deprived her of her eyesight and condemned her to live underground, where she wears her silky dress unseen and unadmired.

There are several species of lizards which are supposed to possess supernatural attributes. One of them, known to negroes as the "scorpion," is often seen running along fences. It is pretty to look at, but its bite is death. Another lizard is known as the "wood-witch." It lives in trees, and jumps upon wayfarers, killing them with its bite. Owls are birds to be dreaded, particularly at night in the woods, when they call after people. In some moist places grows a plant with a root that looks like a man and a woman. This root is utilized for love-charms and is sold in the markets for that purpose. Frequently, in far-off country districts, one hears of reputed witches, who know how to "lay spells." One way to do this is to bake an image of dough representing a person, and stick pins in it, thus causing the victim to suffer pain.

A witch who practises this kind of black magic may be disarmed by making her image in dough, tying a string around its neck, and leaving it to rise. When it is baked she is strangled so that she can do no more mischief for a year, at the end of which time another bread doll may be prepared to continue the influence.

On dark nights negroes in cities consider it dangerous to walk alone on the streets because the "night-doctor" is abroad. He does not hesitate to choke colored people to death in order to obtain their bodies for dissection. The genesis of this belief from the well-known practice of grave-robbing for medical colleges, several of which are located in Southern cities, is sufficiently evident.

The ambition of negroes to imitate white folks is taken advantage of by unscrupulous fakirs, who sell to them at extortionate prices preparations which are guaranteed to turn their complexions white or to make their hair straight. The stuff sold for the latter purpose seems usually to accomplish the result for a while, as advertised, but after a short time the hair all falls out, and the new crop comes in kinky as ever.

"Pickin' up tracks" is a common practice among the extremely superstitious, not only among negroes, but "po' white trash" as well, who have presumably adopted it from the former by intimate association—an association never on an equal footing, however, for no matter how lowly and poor and ignorant and vicious the white of the South may be, nor what degree of intimacy may exist between him and the negroes collectively or individually, the white invariably maintains his superiority, and the negro is well satisfied. His ethnology invites domination by the white, and he seems to have an intuitive sense of the fitness of things, adapting himself accordingly.

Not long ago great excitement prevailed in a country district in Mississippi, caused by a young negro woman who had "picked up tracks." It broke up families; everybody was afraid. Nobody knew whose track might be picked up next.

It seems that the young woman had a grudge of some kind against a

man and a woman. She had followed them and had "picked up their tracks." Then she had gone off and buried the tracks she had picked up. She had put dog's hair with the tracks of the man, and cat's hair with the tracks of the woman. After that the man and the woman could not live together any more than a cat and dog could. They separated and the whole community was in an uproar. The belligerents finally becoming awestruck at their own lawlessness, caused by fright, superinduced by superstition, agreed to send for an old negro preacher who lived in an adjoining county, and who was popularly supposed to "have power over evil spirits." He came at their request, remained several days, and finally succeeded, by some method known only to himself in pouring oil on the troubled waters and in patching up affairs. The female originator of the trouble was publicly rebuked as well as privately taken to task by the preacher; he visited among scattered members of families, and by exhortation, public open-air service, and private lectures, restored peace once more. The most important of his injunctions, and one that was strictly carried out under penalty of "a spell," of undefined character, was that the girl dig up the tracks and hair and burn the latter. The spell of "picked up tracks" can be destroyed only by fire.

Ruby Andrews Moore.

FLORIDA.

NEGRO GHOST STORIES. — After tucking her charges up in a high feather-bed, Aunt Pattie, whose duty it was to sleep on a pallet beside the bed, would sit in front of the fire and relate ghostly tales, to the terror of the children, who were, however, somewhat comforted by the sight of her fat, shining face. It is possible to give her words, but not to reproduce the chanting tone, as the reciter sat with her back to the listeners, and seemed to be talking to the fire: —

"Some white folk done say dade folks done walk no more. Blessed marster, it's been years next Tuesday week sence de great light come. Old massa an' missus had done gone over Colonel Pepper's to Miss Nannie's wedding, an' dey ware coming home 'bout hour to midnight, an' dey see a light in ebery window. 'Lord a-mighty,' says ole massa, 't is a fire!' but when dey lighted an' come in, it was dark, an' nothing 't all the matter: but all night somebody ware walking, walking up on de big stairs an' all over de house, an' it ware so for a week. I tell yo dem was terrible times. Ole massa never cracked no more jokes to nobody, an' ole missus looked white an' scared. Deytime all de folks goin' aroun' soft an' creepy like, an' ebery night dat awful walk, walk. Well, one day, ole massa got let' from Ireland sayin' Miss Julie dat ware married over dere were adade, but good Lord! we all done hab so much trouble ourselves, we don' take on much, but after dat letter come dere were no more light an' no more walkin'. Dat ware Miss Julie come faster dan de letter to de ole home. Ole missus tink it Miss Julie ghost as I does, but she don' say so, cause 't ain't religious, she say, to talk such, but Lord! we all know it for a fac'.

"An' dere ware my ole man Cesar, he b'longed to ole Dec Grey. Dec

Grey ware de deble, dat jus' what he ware, an' all de 'joyment Cesar eber get ware when he get leave to come ober to stay a few days wid me an' de chillen. One time he get sick ober here, an' all ole missus an' I could do he died, but 'fore he died he say, 'Don' bury me ober massa Grey's;' but Dec Grey done sent his men en de big wagon on two mules, ware yo seen dat creek down de foot of de big hill, 'bout two feet deep. Many an' many a time dem mules ben ober dere, splashing de water like it ware fun. Well, sar, dat day, when dey done come to de creek, de water ware plum low, an' de chillen an' I followin', an' de mules, dey step in de water brisk as yo eber see, but Lord a-mighty! dat wagon jes' pull back on ole William. He cuss an' beat 'em to beat anythin', but dat wagon jes' pull back. 'Ole William say de deble in dat coffin, an' he go home hard as he can go, an' tell Dec Grey; but he ware a mighty religious man, an' he say he whip de deble out ole William, an' he come his self and look on, an' dey did beat dem mules scandalous, but dey could n' pull ole Cesar ober dat water. But de ole Dec ware a mighty pious man; he knew it would make heap o' talk in de church if he gib in to Cesar a'ter all, an' Cesar dade too; so he sen' six big han's, an' dey take Cesar's coffin an' tote it ober an' bring him. Dat ware four year come next Monday week, an' blessed Jesus, ole Cesar done walkin' roun' ole Dec Grey's same as when he ware alive; all de worl' knows dat; and when de ole Dec try to cross dat creek on hoss-back, no use, his hoss jes' stan' up on his hin' legs an' paw de air. an' he hab turn back, an' dey all say he can whip ole Cesar no more, an' de old Dec hab to go a plum mile round to church ebery Sunday, cause ole Cesar pull him back at dat creek yet, an' dat been fo' year come Monday nex'.

"Den dar ware Munsta'; he ware a mighty mean nigga'. If de deble eber ware in a nigga' he ware in Munsta', shoah. Well, it ware a'ter massa ben dade a good twelve months, ole missus set about habin' a new kitchen down unda' dat oak yonda'. De holes fur de pos' ware all dug, mighty deep holes, fur dey wus mighty big pos'; fat pine more 'n two feet through. Well, dat fool Munsta' thought he be up some his tricks, so in de night he go dig one dem holes double deep, so when dey drop de pos' in, it go clar down an' make trouble. Munsta' neber min' work when it make trouble fur anybody; but he ware de lazies' nigga' 'n North Carolina. But dey see de hole fore dey drop in de pos', an' ole missus was powerful set up. She say Munsta' hab his arms tied (it ware more 'n up to his middle) and hab thirty lashes on his back. Ole missus ware a saint, but Munsta' done wore her 'ligion clean out. Tall Jim was set to whip him. Well, blessed Lord, de massa ware gone, an' no hade to notin'. Jim hate Munsta' powerful, an' I rec'n he neba' coun' de lashes; leastways, when dey pull Munsta' out dat hole, he jes' drop over limp like, an' dat night he died. Ole missus took on powerful, an' would n' hab no more done 'bout de new kitch'n, an', O Lord, I was de fus' one dat see it, see Munsta' dat night, a'ter he done level away in one ole massa's Sunday coats in a stone coffin. Ole miss' would hab him laid away like he be de bes' han' on de plantation. Well, sir, dat night I seed him standin' in dat hole, an'

bobbin' up an' down, an' twistin' an' turnin' jest like de whip ware comin' down on him. Ole miss' had de hole filled up nex' day, an' fresh tu'f laid down, like it mought neber been disturbed; but, blessed Lord, dat make no difference, ebery night Munsta' come an' wiggle an' turn an' twis' all night in dat hole. Ole miss' done move her chambra' ober oder side de house, an' Jim would n' go by dare by night, no more den he go through de grabeyar' ober dare. I spec' yo ware to look out de winda', yo see Munsta' dis minute, 'cause Munsta' allus would stay up all night to torment somebody."

E. M. Backus.

NORTH CAROLINA.

LOCAL MEETINGS AND OTHER NOTICES.

EIGHTH ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY. — This meeting has been appointed to be held at Baltimore, during the week between Christmas and New Year, probably on December 29 and 30. Members who wish to present papers will please notify the Secretary of the American Folk-Lore Society, W. W. Newell, Cambridge, Mass. Particulars and programmes will hereafter be sent to members of the Society. It is hoped that the meeting may be one of especial interest.

BALTIMORE. — During the season of 1895-96 have been held the following meetings: —

November. The Branch met at the rooms of the Medical and Chirurgical Library. A set of by-laws were adopted, completing the organization of the Branch. Mr. Hurd of the Johns Hopkins Hospital was appointed Treasurer. Prof. Paul Haupt of Johns Hopkins University read a paper on the Garden of Eden, illustrating the subjects from a folk-lore's point of view.

December 2. The Branch met at the rooms of the Quadriga Club, the President presiding. Dr. H. Carrington Bolton of Washington read a paper on "Fortune-Telling in America To-day." This was followed by a discussion of charms, astrology, and kindred subjects. Miss Mary W. Minor gave an account of a town in Virginia that gained the name of the Wizard's Clip from the constant clipping of articles of clothing, etc. This went on for some time, being attested by priests and other reputable persons. The clippings ceased only when the spirits were exorcised with bell, book, and candle. Certain old ballads and rhymes were also given.

January. The meeting was held at the rooms of the Quadriga Club, the President presiding. Dr. Charles Carroll, Warden of the Johns Hopkins University, gave certain Mexican variants of "Uncle Remus Stories," collected by himself. In these variants, the coyote replaced the fox, and "Brer Rabbit" became "Uncle" or "Nephew." This paper was followed by a discussion of the various variants of the "Tar Baby" story, one of these, from southern Maryland, being collected by Miss M. V. Dorsey from a white fisherman. In this version, the "turkle" took the place of

the "Tar Baby," and was smeared with tar. A paper written by Miss Dorsey was also read, in which was given interesting negro folk-lore from southern Maryland. She called attention to the lack of songs in that locality, and gave certain curious expressions and weather signs. She also described the custom of "planting bottles" for enemies.

February. The meeting was held at the rooms of the Quadriga Club, the President presiding. Maj. J. W. Powell of Washington gave an address on "The Teachings of Folk-Lore." Dr. Charles L. C. Minor also read a paper containing items of Virginia folk-lore.

March. The meeting was held at the rooms of the Quadriga Club, the President in the chair. The principal paper was a presentation of "Uncle Remus Stories in Early Literature," giving variants from early English, German, French, and Persian literature. Mrs. Jordan Stabler gave examples of the bag that figures in the "Uncle Remus Stories," as it occurs in other places. Mrs. John D. Early gave a paper on the "Folk-Lore of the Zodiac."

MONTREAL, *February 10.*—The meeting was held at the house of Mrs. Shelton, 255 Mountain St., Mr. McLaren, the Vice-President, presiding. Mr. Henry Mott read notes in regard to the curing of the King's Evil, already mentioned by him in a paper read in December. The Secretary read a paper contributed by M. Faucher de Saint Maurice, entitled, "Folk-Lore of Mexico." Miss Macdonnell related a Canadian legend, belonging to a collection hereafter to be published.

March 9.—The Society met at the house of Mrs. Reid, 57 Union Ave., Professor Penhallow in the chair. Twenty-two members were present. Mrs. William Lighthall read several tales, entitled, "Legends of the United Empire Loyalists." The paper was followed by discussion, anecdotes being related in regard to the conduct of persons contending on both sides during the American Revolution.

April 24.—The Society met at the house of Mrs. Macdonnell, 1160 Dorchester St. Miss Blanche L. Macdonnell offered a paper on "Sky Myths." Miss Derrick read the second of a series of three papers on the "Folk-Lore of Newfoundland," by Rev. George Patterson.

NEW YORK. — The meetings of this Society have been discontinued.

Mention has already been made of an address of Mr. H. E. Krehbiel, on "Folk-Song in America," delivered in New York. In this address, Mr. Krehbiel undertook to show the character of the folk-songs which have grown up in the United States, particularly among the slaves. He contended that the black slave created a body of characteristic song using intervallic and rhythmic elements originally brought from Africa, but remodelling these into new forms under the influence of their American environment. In the first place, he gave a general examination of the nature of folk-song, distinguishing it from the negro minstrel songs, of which the best were written by Stephen C. Foster, in imitation of the genuine melodies. He endeavored to show in what manner folk-song

melodies are truthful reflexes of folk-traits, basing the argument on the physiological origin of music, as suggested by Herbert Spencer's axioms. The songs were then brought forward to illustrate the points made, the two first being "spirituals," the next a Coongai (old African dance) in Creole patois, the two following satires. The folk-song of Canada was shown to be unchanged French folk-song, in regard to language, form, melody, etc., — a bodily transference. Thirdly, the effect of transference or transmigration was exhibited by examples.

NEW ORLEANS. *January 13.* — Members of the Louisiana Branch were requested to offer summaries of the contents of such works relating to folk-lore as they might have examined. The Secretary presented a list of publications treating of folk-lore and kindred topics included in the Howard Memorial Library. Mrs. W. P. Johnston read a Japanese story, entitled "The Hare of Ikaka," which was the subject of comment.

Officers were elected as follows : —

President. — Professor Alcée Fortier.

Vice-President. — Mrs. W. P. Johnston.

Secretary and Treasurer. — Mr. William Beer.

April 27. — The Branch met at Tulane University, the President occupying the chair. Volumes bearing on folk-lore were exhibited by Mr. Beer, Professor Fortier drew attention to the publications of the Society. It was suggested that the Branch engage in making a collection of Louisiana folk-songs and superstitions, and resolved that at each meeting examples of these should be presented by members.

FOLK-LORE PRIZE OFFERED BY THE FOLK-LORE SOCIETY OF MONTREAL. — The Folk-Lore Society of Montreal, with a view of stimulating research, offer to Canadian writers a prize of twenty-five dollars for the best essay in French or English dealing with any branch of Canadian folk-lore. Manuscripts may be sent to the Secretary, Miss Derick, 22 Stanley Street, Montreal, at any time before the 15th of November, 1896, and will be examined by a carefully selected committee as soon afterwards as possible.

The definitions of the subjects accepted by the Society is the following : —

"The science of Folk-Lore is the comparison and identification of the survivals of archaic beliefs, customs, and traditions in modern ages.

"Under this general term are included Folk-Tales; Hero-Tales; Traditional Ballads and Songs; Palace Legends and Traditions; Goblin-dom; Witchcraft; Leechcraft; Superstitions connected with Material Things; Local Customs; Festival Customs; Ceremonial Customs; Games; Jingles; Nursery Rhymes; Riddles, etc.; Proverbs; Old Saws, rhymed and unrhymed; Nicknames; Place-Rhymes and Sayings; Folk-Etymology.

"Manuscripts must be original, that is to say, the sole work of the writer. The committee will consider not only the matter, but the form and style. Manuscripts must not be rolled, must be written on one side of the paper only, and must be legible, typewriting being recommended. The writers will retain the property in their work, but the Society shall have the right

of having them read at its meetings. Each competitor shall inclose his name and address in an envelope indorsed with a motto, which is to be signed at the foot of the manuscript. Honorable mention may be awarded by the committee to other essays than that obtaining the prize."

FOLK-LORE IN THE A. A. A. S. AT BUFFALO. — A classification of subjects, allowing a day for each, was attempted in the anthropological section, in Buffalo, but could not be fully carried out. The address on the "Emblematic Use of the Tree in the Dakotan Group," by the vice-president, Miss Alice C. Fletcher, was admirable in treatment, and proved of popular interest. Suitable resolutions were adopted on the death of the secretary-elect, Capt. John G. Bourke, President of the American Folk-Lore Society; and another of our contributors, the venerable Horatio Hale, was recommended and elected as a life fellow. The expressions of esteem from several speakers would have been very gratifying to Mr. Hale. He was not present, however, and his valuable paper on "Indian Wampum Records" was read by a friend.

Dr. Brinton's paper on "The Ethnography of the White Race in the United States" was of a practical character, and resulted in the appointment of a committee on the subject. The Rev. Dr. Beauchamp's paper on "Onondaga Games" was of a wider scope than the title indicates, and will be published by us. Mr. W. W. Tooker had an excellent paper on the "Meaning of the Name Manhattan." In a similar line Mr. A. F. Chamberlain had valuable papers on various Kootenay names. "The Psychic Source of Myths" was ably presented by Dr. D. S. Brinton, in accordance with his well-known views. Various psychological papers were read by Messrs. Boas, Cattell, Brinton, and McGee, as well as by Miss Fletcher and Mrs. Fanny D. Bergen. There were others quite notable, for more than half of those placed on the list had some bearing on folk-lore subjects.

BIBLIOGRAPHICAL NOTES.

BOOKS.

OUTLINE OF ZUÑI CREATION MYTHS. By FRANK HAMILTON CUSHING. Thirteenth Annual Report of the Bureau of Ethnology, pp. 321-447. Washington, 1894.

All things come to him who waits. For sixteen years we have anxiously waited for Mr. Cushing to give to the world the vast store of legend which he acquired during his residence in Zuñi. Particularly did we long for the publication of the Creation Myth of which we had, so often, heard him speak. Knowing how feeble his health usually was, and how his scant seasons of strength were occupied with other labors, we feared, at times, that our patient waiting would never be rewarded. But at last we behold the bow of promise.

More than one fourth of the Thirteenth Annual Report of the Bureau of

Ethnology is occupied with his article on "Outlines of Zuñi Creation Myths." Of the one hundred and twenty-seven large quarto pages which compose the article, fifty-five are devoted to an "Introduction." This gives a history of the tribe and explains many important matters. Among other things, it gives his reasons for believing that the worship and mythic lore of the Zuñis retain their original purity and have not been modified by Christian influence, notwithstanding the fact that Catholic missionaries have labored in Zuñi for centuries. From personal observation we are satisfied as to the correctness of his conclusions in this particular; but, if we were not, the myths, themselves, afford all the proof we could desire. They bear evidence, throughout, of unadulterated paganism.

One reason why paganism continued to flourish under the very shadows of the Christian fane undoubtedly was, that the priests, for all their zeal and watchfulness, did not understand how far-reaching and all-embracing the cultus was. When paganism stared them in the face, they often did not recognize it. If the Indians attended mass and accepted some of the sacraments, the pious fathers regarded them as converted. Mr. Cushing gives an interesting instance of this blindness on the part of the missionaries when he tells us that they allowed the Indians to adorn the walls of the mission church with pagan symbols. These paintings we have ourselves seen.

We once questioned the good priest of San Rafael, New Mexico (whose desert parish — about the size of the State of Connecticut — included the Zuñi villages), concerning the faith of his Zuñi parishioners. "They are Catholics, of course," said he, "no other clergymen than ours have ever labored among them. What did you think they were?" We expressed the opinion that they might, possibly, be heathens. "Oh, they have their harmless superstitions," he answered. "But what people have not their superstitions?" True. But in this case the "superstitions" amounted to an elaborate cultus that filled the thoughts and lives of the people and left no room for the teachings of the Nazarene.

Mr. Cushing gives us, at some length, the reasons why, in his time, the people of Zuñi refused to repair the old mission church of "Our Lady of Guadalupe" which was falling to ruin. He seems not to be aware that since he left New Mexico the old church has been thoroughly repaired by the Indians, and not, as we were told, at the instance of white people, but through the initiative of the governor of Zuñi, who hoped, by repairing the church, to distinguish his administration.

The stories here presented are called "outlines," and they are, evidently only epitomes; but they bear indications of having been epitomized by the Indian story-teller and not by the translator. They seem to form an abridgment made as an introduction for the pupil into the mysteries of Zuñi lore. We have little doubt that among the well informed of the tribe almost every paragraph in this version spreads into a long tale.

The story of the emergences of the people from the lowest of the "four cave-wombs of the world" to the surface of the present world is disposed of here in two paragraphs. The analogous division of the origin myth of

the Navahoes is of great length and is crowded with incidents. We doubt not that, fully told, the version of this tale by the Zuñi would be even longer and more eventful than the version of the ruder Navaho.

Mr. Cushing gives us, in his introduction, some valuable explanations which help us to an understanding of the myths — explanations such as he only can give ; but they are inadequate. He promises further explanations in the near future, and we have no doubt that in these he will make plain to us all the hidden meanings of the wondrous tales, as far as it is possible to make plain to the mind of the Aryan, at the close of his greatest century, the thoughts of a race, physically different, whose minds are still in the era of the stone age. But we greatly regret that such explanations do not appear simultaneously with the present work. To a majority of readers, the very nature and purpose of these myths must remain a mystery, while to many they must seem, in part at least, devoid of meaning. They evidently require long descriptions of Zuñi custom, ceremonial, creed, and social organization to make them understood, and a goodly share of pictorial illustration would be of advantage to them.

In many instances the rhetorical, poetic, and witty embellishments of the tales may be understood by all. They deal with principles of human nature which are alike among all races and in all ages ; but there are other cases where the allusions and illustrations may be understood only by the initiated. If the Bible and Shakespeare need elaborate comments for their proper understanding, how much more do these tales of the unlettered Zuñi require them !

It must be remembered, too, that the stories given in these "Outlines" were not composed for mere entertainment, but in order to hand down through the ages statements which were believed to be facts of the most vital importance. To the Indian, they are profound philosophy. The perusal of the tales may possibly give the reader the idea that the Zuñians do not possess tales of a different character, — legends which, though describing mythic places and characters perhaps, were apparently composed by authors of literary ambition who drew their characters and arranged their incidents with a view to charm the auditor, rather than to instruct him. They have many stories of this character, which Mr. Cushing has collected, and which, we hope, he will not long delay in giving to the world. One story of his, "The Tale of the Scarlet Feather" it might be called, is a Zuñi variant of the story of Orpheus ; but those who have heard it, all concede that the polished Greek, the foremost of his race, does not tell his tale as well as does the lowly man of Zuñi.

Washington Matthews.

THE STORY OF THE INDIAN. By GEORGE BIRD GRINNELL. New York : D. Appleton & Co., 1895. Pp. x, 270.

In this attractive book Mr. Grinnell offers his readers the fruits of a long and intimate acquaintance with Indian life. A sympathetic friend of the native speaks to us who appreciates the strong sides of his character without trying to conceal his human weakness. "He understands that the red man is a savage and has savage qualities, yet he sees also that the 'most

impressive characteristic of the Indian is his humanity. For in his simplicity, his vanity, his sensitiveness to ridicule, his desire for revenge, and his fear of the supernatural, he is a child and acts like one." The wide experience of the author and the directness of his style give his descriptions a vividness which places the book easily among the first in rank of popular descriptions of Indian life.

The volume forms the first of a series of books entitled "The Story of the West Series." For this reason the author deals primarily with the Indian of the belt which stretches along the foot of the Rocky Mountains, and his descriptions must be understood to refer mainly to the tribes of that region. The camp life is described in a number of exquisite sketches such as: The Indian's Home, Recreations, Subsistence, Hunting, the War Trail, and each sketch is replete with ethnographical information. The chapters which are of more immediate interest to the folk-lorist are entitled: Man and Nature, Creation, the World of the Dead, Pawnee Religion, the Old Faith and the New. In all of these, well-selected examples of primitive belief are given. No attempt at a systematic treatment of the belief of these Indians must be expected in a popular book like the present. Mr. Grinnell has wisely confined himself to selecting a few typical ideas which illustrate the mode of thought of the Indian. The material has mostly been selected from the beliefs of the Pawnee and of the Blackfeet, and owing to the author's intimate familiarity with these tribes it has been rendered in the most accurate manner and so that rather a statement of the Indian's thoughts is given than a reflection of the visitor upon the ideas of the natives. The book is excellently adapted to familiarize the general reader with the life and the thought of the Indian of the West.

F. B.

THE CHILD AND CHILDHOOD IN FOLK-THOUGHT. (The child in primitive culture.) By ALEXANDER FRANCIS CHAMBERLAIN, M. A., Ph. D. New York: Macmillan & Co., 1896. Pp. x, 464.

In a prefatory note, the author explains that the present volume is an elaboration of lectures on "The Child in Folk-Thought," delivered in 1894 at the summer school held at Clark University. In connection, as is remarked, with the topic of Child-Study, "an attempt is here made to indicate some of the chief child-activities among primitive peoples and to point out in some respects their survivals in the social institutions and culture-movements of to-day." As a predecessor, the writer has had Dr. Ploss, whose works on "Das kleine Kind," "Das Kind," and "Das Weib," although encyclopædic in character, have nevertheless left certain aspects of the anthropology of childhood untouched, while in English the child has found no such chronicler. The scope of the collection (for of such nature is the volume) may be best indicated by the headings of pages: Lore of Motherhood, Lore of Fatherhood, Words for Child, Primitive Child-Study, Affection for Children, The Golden Age, Children's Food, Children's Souls, Children and the Plant World, Children and the Animal World, Primitive Pedagogy, The Child as Social Factor, as Linguist, as Actor, as Poet, as Judge, as Oracle, as Weathermaker, as Healer, as Priest, as Hero, as Deity,

The Christ-Child, and Proverbs relating to the Child and Childhood. It will be readily understood that in this wide field will be found suggested many topics of interest to persons occupied with the care of children. We need only mention the titles *Fatherright*, *Motherright*, *Primitive Measurements*, *Children's Languages*, *Child Worship*. Parents may be glad to learn that the mothers of the Himalayas put wakeful children to sleep by giving a violent whirling motion, brought about by seizing the child with both hands and aiding the action with the knees, which appears efficacious; or that certain Western Indians are said to cover the mouth with the palm and hold the nose, when the infant attempts to cry; although it may be doubtful if any American mother will imitate such methods.

As the work is avowedly a collection, covering an enormous extent of linguistic and anthropological territory, it must of necessity be incomplete; any one of the main divisions might easily be expanded into a treatise as large. Also no room is left for extended theoretical discussions. The bibliography includes 549 works, and the subject-index of subordinate titles runs into the second hundred.

A few remarks may here be ventured on one of the themes treated, which in connection with folk-stories has especial interest; namely, the Child in the character of Hero. Every one knows that familiar nursery tales present children in this character, from Jack the Giant-Killer to a series of more original and less doctored stories. Wherefore this distinction? In the first place, we should naturally imagine that the honor given to a very youthful adventurer was justified by the purpose of the narration as a nursery amusement; since the novelettes are meant for infants to hear, youths are naturally actors. This view, however, is superficial. The nursery feature is an accident; such of these tales as are genuine were not originally intended for children only, but appealed to the interest of the entire community. Among the Zulus, whose histories have been recorded by Callaway, as well as among modern Europeans, the chief personage is usually a child. Our nursery stories describe the successful youth as often apparently wanting in intelligence and force, as passing for an idiot until the moment arrives in which he shines forth resplendent in war and love. In these cases, it may be conjectured that the simplicity and folly attributed to the hero are the products of a modern literary taste, intent upon exaggerating contrasts; we doubt if any primitive authority can be found for such presentation. The true reason for the deification of childhood is presented by American Indian lore. Dr. Chamberlain quotes Mr. Rand as saying concerning the Micmac Indians, that children exposed or lost by their parents are miraculously preserved and endowed with superhuman powers, becoming the avengers of the guilty and the protectors of the good. The author had not seen the remarkable "*Indianische Sagen*" of Dr. Boas (see p. 75), in which occur interesting examples of the same idea. In the work of Dr. Matthews, "*Navaho Legends*," about to be published by the American Folk-Lore Society, occurs a form of the myth of the son who goes in search of his father, a narration so widely diffused through the world, in many tales which may have altogether independent origins. The "Slayer of the Alien Gods" ascends to heaven, procures the lightning

weapons of his father the Sun, and destroys with these the demons that oppress humanity. It seems to the writer of this notice, that it is in such elaborate myths, narrations intertwined with the life of the race, that we are to look for the origin of modern nursery tales; the latter are reduced and transformed reductions of early rite myths, or are literary creations based on tribal myths which have served as their foundations. Did we have the Greek story of Phaethon in a genuinely popular version, we should find ourselves confronted with a story analogous to the Navaho tale, and connected with the hero of a tribe. The fundamental idea involved by these representations is that the destined deliverer must be of divine birth, is born invested with innate capacity, and is from the first different from the common clay of which humanity is constituted. Modern American politics may be pleased to insist on individual equality, but folk-lore believes in heaven-born mastership; it is this conception that is expressed in nursery histories, though in a modernized and also vulgarized version. Such at least is the speculation suggested by a passage of Dr. Chamberlain's collection: "Carlisle has said: 'The History of the World is the Biography of Great Men.' He might have added, that in primitive times much of the History of the World is the Biography of Great Children."

W. W. N.

NOTES ON PUBLICATIONS RECEIVED.

The proceedings of the American Association for the Advancement of Science contain abstracts of papers presented during the meeting of 1895 in Section H, titles of which have already been given in this Journal. The vice-presidential address of Frank Hamilton Cushing, on the "Arrow," is given in full, with illustrations. Fully printed, also, are papers on "The Cosmogonic Gods of the Iroquois," by J. N. B. Hewitt, and on "The Sacred Pole of the Omaha Tribe," and "Indian Songs and Music," by Alice C. Fletcher. Mr. Hewitt considers that "in the protology of this people we see in full operation the effect of the imputative method of explaining the phenomena of nature, in the endowment with subjective attributes of the bodies and powers in nature. Herein lies the key to the entire cosmology of the Iroquois people." The method pursued is linguistic; a sketch is given of Iroquoian cosmogony as related by Onondaga shamans of to-day, and the names of the chief personages discussed. In examining the appellation of the goddess called by the Hurons Aataentsic, Mr. Hewitt comes to the conclusion that the name signifies "she whose body is black," and this indicates her as the goddess of night. Yosheha', the Iroquois demiurge, in virtue of his second name, he considers to figure the revivifying force of Nature, and not the sun, as maintained by Dr. Brinton. Miss Fletcher considers that the prototype of the pole may have been the Pole of the Thunder rites, belonging to one of the gentes, and about which rites were performed when the first thunders were heard in the spring. The Thunder gods, represented as birds, used clubs for weapons, and their adoration would represent success in war. The legend of the pole describes it as the home of the Thunder-birds,

whence paths of burnt grass diverge to the four quarters. The pole, provided with a scalp and a sacred bundle to represent a human body, was annually ceremonially painted or anointed, and in its presence, as the centre of authority, were acted out semblances of battles and huntings. The pole and its ceremonies were also symbolical of the political organization of the tribe, the rites containing evidence of successive changes of social constitution. Thus the ceremonies stand as evidence of the complications of the social order existing in the most primitive communities. The paper on "Symbolism in Ancient Art," by F. W. Putnam and C. C. Willoughby, in abstracted form, but with illustrations, has already been noticed in this Journal.

Dr. George C. Keidel of Johns Hopkins University publishes a series of studies entitled "Romance and Other Subjects." The first number of this series was devoted to "Evangile aux femmes. An Old-French Satire on Women," and was issued in 1895. The second number, entitled "A Manual of Æsopic Fable Literature, a First Book of Reference for the Period ending A. D. 1500," is entirely bibliographical, intended to give in full all titles of printed works of the fifteenth century; prefatory chapters include "History of Æsopic Fable Literature," "History of Related Subjects," "History of Special Fields of Literature," "History of Single Fables," and "Tables of Fable Literature." Under the title "Incunabula," are mentioned all existing copies of early printed editions of authors like Laurentius Valla, Vincentius Bellovacensis, etc., with the libraries to which they belong, the prices at which they have been sold, their condition as perfect or imperfect, etc. This part of the work is in the nature of a librarian's catalogue, and as such will be valuable to collectors. In a brief introduction, the writer defines Fable Literature as including "all forms of animal tales in which a moral purpose is evident. Such tales appear to have existed at all times and among all peoples, and the attempt to trace mutual relations between them in their oral form appears to be a well-nigh hopeless task." The incompleteness of accessible information leads Dr. Keidel to remark that the extent of this field of literature is so immense as to leave room for the subsequent gleaning of at least an equal amount.

The third number of the first volume of "Ethnologisches Notizblatt" contains a new contribution on the Orang Bêlênda of Malacca, by N. A. Grinwedel, based on observations of the indefatigable traveller, Krolf Vaughan Stevens. The investigations of this ingenious and careful observer have opened an entirely new field in the study of the art of the uncivilized tribes of the far East. In the present contribution, charms for driving away the tiger, paintings of the body belonging to the tiger claw, and the great organization of the Bêlênda are described. There are brief notes on many other subjects. Students of American ethnology will be interested in a description of calabashes collected among the Lengúas of Paraguay. These vessels are decorated with concentric circles connected by lines which according to the collector, Dr. Bohls, represent villages and the trails connecting them. A very full review of recent literature, mostly from the pen of Bastian, forms the greater part of the number.

The twelfth volume of *Germanistische Abhandlungen* contains a number of contributions offered by members of the *Schlesische Gesellschaft für Volkskunde* (Silesian Folk-Lore Society), in honor of the fiftieth anniversary of the doctorate of Karl Weinhold. Twelve papers are included in the publication. Among these may be especially mentioned two interesting accounts of Silesian custom. P. Drechsler, under the title "*Handwerks-sprache und -Brauch*," describes especially the usages with which the artisan was formerly admitted to the freedom of his craft as a fellow (*Geselle*) or a master (*Meister*), the custom being that such promotion should be preceded by years of service as a wandering artificer. Usage prescribed special formulas by which should be greeted the fellow-workman who in the course of his roaming entered the chamber where sat his fellows; while a regular order of ceremonies attended the initiation which gave him the privileges of his trade. Within fifty years these have been going into oblivion. As the initiatory usages are described, these have for some time been infected by a comic element, which has mingled itself with the originally profound seriousness of the ceremonial. Drechsler observes that the performances and questions addressed to the candidate bear an unmistakable analogy to the initiatory festivals with which, in the Middle Age, students were made free of the universities.—In the other paper mentioned, F. Schroller sketches the characteristics of the Silesian folk, and points out the manner in which the spirit of the age modifies their actions and thoughts. The primarily patriarchal character of the life caused each farmer's house to become a large family, in which the heads of the house bore the titles of father and mother. Servants sat at the same board and ate out of the same dish, uniting in the repetition of family prayers. In the village, also, the inmates formed a great family, the members of which were addressed and treated differently from outsiders. The title of "man" was rendered only to a married person, who might be the head of a house, and perpetuate the family name. Relationship, or to use the local term, "friendship," extends to only two or three generations; in the fourth generation, any consciousness of such connection is lost. Of anything like a family tree the peasants have no conception, and it is seldom that anything is known of a great-grandfather, while grandchildren of two brothers regard each other as strangers. But modern ideas have penetrated Silesia: the new farmer regards his employees as hirelings, to whom he stands purely in a business relation, and walls up the door which formerly admitted servants to the living-room of the family; if means permit, instead of a co-worker with his laborers, he is inclined to play the part of a mere inspector.—O. L. Jiriczek gives an account of an Icelandic seventeenth century elaboration of the Hamlet story, which, however, he finds to be dependent on the legend as contained in Saxo.—A. Hillebrandt briefly sets forth reasons for believing that Brahmanistic social regulations were only the survival of ethnic relations dependent on conquest, and that the measure with which the system is to be judged must be taken from the conceptions of antiquity, which were equally severe.

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THE MICOÑINOVI FLUTE ALTARS.¹

THERE are, as is well known, seven Tusayan pueblos, six of which speak the Hopi language, while a seventh, called Hano, is Tanoan, an unassimilated intrusion from the Rio Grande peoples. As sources of material for a study of the Hopi ceremoniology we practically have but five pueblos, — Walpi, Micoñinovi, Cuñopavi, Cipaulovi, and Oraibi, each of which has an independent presentation of the Tusayan ritual. One of the two remaining pueblos, Sitcomovi, is a colony of Walpi, from which it separated about the middle of the eighteenth century. It has no celebration of the ritual independently of Walpi, and no observance of the ceremonial calendar. Hano likewise does not observe the ritual independently of Walpi, for neither it nor Sitcomovi² has any *típoni* or chieftain's badge of a great religious society.

It is thus evident that the Tusayan ritual, in its complete form, is observed on the East Mesa in only one pueblo, Walpi, and the remaining two villages simply contribute celebrants.³

In a former publication⁴ I have outlined, provisionally, the cere-

¹ The studies were made while in charge of an expedition sent out by the Smithsonian Institution to explore the ruins of Arizona.

² The so-called *Kimoñwi*, or village chief, governor of Sitcomovi, is said to own a *típoni*. It is interesting in this connection to note that the chief of the Flute Society, Cimo, was governor of Walpi at the time of his death.

³ Generally those who by marriage have taken up a residence in the other villages. None of these are chiefs in any great ceremony.

⁴ "Provisional List of Annual Ceremonies at Walpi." *Internationales Archiv für Ethnographie*, Bd. viii. 1895.

The ritual which I have given in this work was limited to Walpi, but last summer (1896) I spent some days at the Middle Mesa and Oraibi, during which I made inquiries in regard to the nature of their ceremonial calendars. I find that all the rites, with one or two exceptions, occur in the other four Tusayan towns. There is likewise at least one additional ceremony which I am told is extinct at Walpi. This is the so-called Owaküiti, a remarkable ceremony which is observed at Oraibi. Mr. Voth informs me that he has made elaborate studies of the Oraibi Owaküiti, which he will hereafter publish.

monial calendar of Walpi, which would very naturally be regarded as common to the other four pueblos where the complete ritual is celebrated. In a general sense this conclusion is true; but studies of the ceremonials of the villages on the Middle Mesa, and at Oraibi, have shown that there are significant variations in details in the performance of the same rite in the five Tusayan pueblos. These variations necessitate study of all modifications if we would obtain accurate data from which to draw conclusions. For general purposes, for instance, an account of the Walpi Snake Dance may be regarded as a description of this Tusayan ceremony; but for that accuracy which is demanded by the student this statement is too vague, since the priests of the other pueblos also have their version, which differs in details from that at Walpi, and it is an assumption to suppose that it is any less archaic than that of the Walpians. Each no doubt retains some archaisms which fail in others, and to interpret the ceremony we should know all modifications. In a later publication I hope to discuss these variations in the Snake Dances, having now witnessed them in four of the five Tusayan villages where they are performed.

In considering the best method of publishing this comparative material, recognizing the importance of facts still to be gathered, two lines of presentation have suggested themselves: either a monographic description of each ceremony in each pueblo, or a comparison of that in each village with the best known, those at Walpi, indicating the differences. Another equally advantageous method is a comparison of each ceremony with all the other versions, one by one. This has been the treatment adopted in the present article, which is limited to a special aspect of the comparisons.

The priests who now control different ceremonials in each of the five pueblos know little, save by hearsay and tradition, of the secret rites of the religious societies of their neighbors. The Snake Chief at Walpi has never seen the altars and secret rites of the Snake Dance in any pueblo but his own; indeed, up to last summer, as he told me, he had never witnessed the public Snake Dance at Oraibi. The Flute chiefs at the Middle Mesa, although old men, never saw the Flute altars at Walpi, and one of the priests of the Flute Society of Walpi refused to go into the Flute house at Oraibi, where the altar was in place, on the ground that such visiting was not regarded as customary or good. I was not able to find out how far back in their history this want of intercommunication extended, but it is highly interesting to the student in view of the resemblances and differences in the presentation of the same ceremony in different pueblos. While it is probably patent to all that resemblances in ceremonies are of ancient date, it is not clear that those likenesses are not in

part results of modern interchanges. The causes of the differences are not as clear; they may be due to ancient variations, modifications which have sprung from differentiations, or some other reasons. Variations in the altars and their accessories would seem to be most suggestive, and it is therefore of interest to have a clear idea of the nature of ceremonial objects used by the same priesthood in different pueblos. I have therefore chosen the altars of the Flute fraternities to show the range of modifications. It is self-evident that we cannot obtain final and complete knowledge of the character of a cultus by a study of the paraphernalia of worship, and it may justly be said that a study of all the modifications of Christian altars gives a very imperfect idea of Christianity. The Moki cultus is largely one of symbols, and every figure on their altars has a symbolic meaning connected with their worship, so that if we could rightly interpret these symbols we could take a long step forward in the interpretation of their cultus. A comparison of the few altars of any one ceremony which still survives is sure to shed some light on the meaning of the rites performed about them.

From my previous articles the reader may find that we know the general characters of the Flute altars of Walpi, Cipaulovi, and Oraibi. No one has yet described those of Micoñinovi and Cuñopavi. It is therefore the object of the present article to publish an account of the former, comparing them with those concerning which we have reliable data. There remains to be studied the Flute altars of Cuñopavi, of which nothing is definitely known.¹

A celebration of the Flute observance takes place in every Tusayan pueblo where there is a Snake Dance, with which it alternates on successive years. Walpi and Micoñinovi observe a Flute ceremony on even, and Oraibi, Cuñopavi, and Cipaulovi on the odd years. In 1896, as ending in an even number, each of the former pueblos observed a Flute, and the latter a Snake Dance, whereas next year the arrangement will be reversed.

Advantage was taken by me of the opportunities presented this year for the study of the Flute observances, of which the following pages are the records.²

¹ They will probably be found to have strong likenesses to those of Cipaulovi, for I suspect that this pueblo was a colony of old Cuñopavi with increments from some unknown pueblo now in ruins. It is not mentioned in early Spanish accounts of Tusayan, and its name must have originated since peaches were brought into the country, or in historic times. It was first mentioned by Garces in 1775-76. Seven years later Morfi said it had a population of fourteen families, "porque sus vecinos ser han trasladado al brazo austral dela mesa y forman de sisto pueblo llamado Xongopavi" (Cuñopavi).

² The Snake Dance and Flute Ceremonial occurred on the following dates in 1896:—

I arrived at Micoñinovi on August 15th, the eighth day of the celebration, and was freely admitted to inspect the altars of the two fraternities, called the Cakwaleña and Macileña, the Blue Flute and the Drab Flute societies. I likewise studied the public dance on the following day, but reserve my descriptions of the latter for a more extended publication. The public dance of the Flute societies at Micoñinovi and the exercises at the sacred spring are in essentials the same as at Walpi and Cipaulovi, which I have elsewhere described. An important exceptional feature of the Micoñinovi public dance is the presence among the participants of two celebrants, one wearing on his back the symbolic disk of the Sun, and the other a "moisture tablet,"¹ identical with that which I have described in my accounts of the Mamzrauti and Naacnaiya. As I believe the Flute and Snake dances are both intimately associated with sun, corn, and rain worship, these emblems are highly appropriate in this connection.²

There are two Flute altars at Micoñinovi, both with elaborate reredos and figurines. The chief of the Cakwaleña had a *tiponi* on his altar, but although the chief of the Drab Flute had one of these sacred palladia in the room, it was not in its customary position on the altar. I noticed this fact and asked to see his *tiponi*. He showed it to me, unwinding its wrappings, but failed to satisfactorily explain why he did not set it in its proper place. The only explanation which I have is a theoretical one, that the *tiponi* was not a true Macileña palladium. Walpi, as is known, has no Drab Flute *tiponi*,³ and as there is a great resemblance between ceremonies at Walpi and Micoñinovi it would not be strange if the same was true

Snake.

Oraibi, August 19th.

Cipaulovi, August 23d.

Cuñopavi, August 24th.

Flute.

Micoñinovi, August 16th.

Walpi, August 20th.

¹ These so-called "moisture tablets" are made of a wooden framework over which is stretched a skin painted with symbolic figures, and adorned with feathers and other objects. They are worn on the back by the priests. The sun-disks consist of a hoop girt with plaited corn-husks, over which is stretched a skin with a symbolic face of the sun depicted upon it. A row of eagle wing-feathers radiates from the periphery of this disk, their shafts being inserted in the plaited corn-husks.

² The Alosaka of the Walpi presentation was not seen in the Micoñinovi Flute observance.

³ The Antelope Society in each of the five villages has a *tiponi*, and consequently an altar; but with the exception of Walpi there is no Snake altar, except possibly at Micoñinovi, where observations of the secret rites of the Snake Dance have not been made. When I called Kopeli's attention to my failure to observe the Snake *tiponi* in Oraibi, Cipaulovi, and Cuñopavi, he replied that he alone was the owner of a Snake *tiponi*. It is, however, yet to be seen whether Micoñinovi has the sacred object.

of the latter pueblo. Both Oraibi and Cipaulovi have this badge, which will probably likewise be found in Cuñopavi. It would seem that subordinate societies may celebrate their part of a rite without a chieftain's badge, but the celebration on that account lacks in ardor. This is the case in the Snake Dance in Tusayan, which is nowhere celebrated with so much fervor as at Walpi; for in all the five villages which hold this festival there is but one Snake *tiponi*, that of Kopeli, Snake chief at Walpi.

The reredos of the Macileña altar consisted of two uprights supporting a transverse wooden slat. The uprights were incised with three rows of concave depressions arranged vertically. The transverse portion bore four figures of rain-clouds outlined by black borders, from which depended a row of parallel black lines representing falling rain. The lower third of this transverse slat had two rows of concavities, similar to those on the uprights. The reredos stood in front of a bank of maize stacked at the end of the room.¹ The parts of the altar were tied together with yucca shreds, and held in place with wooden pegs. On the floor at the right-hand side of the altar, leaning against a wall, there were two rectangular tiles, each of which was decorated with rain-cloud symbols and dragonflies.

Two figurines were set on mounds of sand in front of the reredos, — one on the right, called the Flute youth; the other on the left, the Flute maid. These figurines were armless effigies, with prominent lateral appendages to the head in the place of ears. Each of these was tipped with radiating rods connected by red yarn, resembling a symbolic squash blossom. The cheeks bore triangular markings. Six feathers, three on each side, projected at right angles from the sides of the body, and a narrow painted band, consisting of alternate blocks of black and white, was made along the medial line, extending from a symbolic figure of a rain-cloud upon which a half ear of maize was painted. These two figurines are similar in position and shape to like effigies on other Flute altars, as elsewhere described, and have the same names. Just in front of the figurines, one on each side, were placed upright logs, rounded at the top and pierced with holes, from which, like pins from a cushion, projected small rods tipped with flaring ends painted in several colors, representing flowers. These logs correspond to the mounds of sand, covered with meal, of other Flute altars, and were called *talactcomos*.²

¹ Common to all Flute altars.

² These mounds admit of the following explanation. In many stories of the origin of societies of priests which took place in the underworld, the first members are represented as erecting their altars before the "flower mound" of Müiyinwû. This was the case of the Flute youth and maid, progenitors of the

The interval between the uprights of the reredos was occupied by a number of zigzag-shaped sticks or rods, symbolic of lightning, corn-stalks, and other objects.

These rods and sticks, as well as the uprights themselves, were held vertically by a ridge of sand on the floor. From the middle of this ridge, half way from either end and at right angles to the altar, there was spread on the floor a zone of sand upon which meal had been sprinkled. This zone terminated at the end opposite the reredos with a short bank of sand at right angles to it, in which an upright row of eagle wing-feathers was set. Upon the zone of sand there was placed a row of rudely carved bird effigies; and at the extremity of this row, just before the eagle wing-feathers, stood a slab upon which was depicted a half ear of maize and two rain-cloud symbols, one on each side. Between the first bird effigy and this slab was a medicine bowl, from which the nearest bird appeared to be drinking. The bird effigies were eight in number, all facing away from the altar. There were likewise on the floor other ceremonial paraphernalia common to all altars, among which may be mentioned the six-directions maize (corn of six colors used in a six-directions altar), rattles, medicine bowl, a plaque of sacred meal, honey pot, and similar objects. Their position on the floor by the altar is immaterial in significance, for that has little meaning and is not characteristic of different altars.

The Cakwaleñya Society altar is even more complicated. Its reredos consisted of uprights and transverse slats of wood, the former decorated with ten rain-cloud pictures, five on each side, one above the other. These symbols had square outlines, each angle decorated with a figure of a feather, and depending from each rain-cloud figure parallel lines representing falling rain were painted. The transverse slat bore a row of nine rain-cloud figures of semi-circular form. Four zigzag sticks representing lightning hung from the transverse slat between the vertical or lateral parts of the reredos. Two supplementary uprights were fastened to the main reredos, one on each side. These were decorated at their bases with symbolic pictures representing maize surmounted by rain-cloud figures. The ridge of sand between the uprights of the altar supported many smaller rods and slats, the medially placed one decorated with a picture of maize.

From the middle point of this ridge of earth a zone of sand, covered with meal, was drawn across the floor at right angles to the altar. This zone terminated abruptly, and upon it was placed a row

Flute Society. These mounds, now erected on earth before the figurine of Müi-yinwú in the Flute chambers, symbolize the ancestral mounds of the underworld, the wooden objects inserted in it representing flowers.

of four bird effigies, all facing from the altar. Between the second and third bird was a small bowl. A *típoni* stood at the left of the sand zone near the altar, on the right hand, and at the left were two water gourds (*wikozrü*)¹ and ears of corn.

Three figurines stood before the altar; one on the left; two on the right sides. The figurine on the left represented the Flute youth, who held in both hands a miniature flute upon which he appeared to be playing. On his head was a packet made of corn-husk, and around his neck a necklace of artificial flowers. Of the two figurines on the other side, one represented the Flute maid, the other Müiyiñwû.² The latter had ears of maize depicted on the quadrants of the body. Upon her head were three rain-cloud symbols, and her cheeks were decorated with triangular markings. On the floor in front of the two smaller figurines were hillocks of sand, into which were inserted small rods terminating in enlarged conical extremities variously colored.

Although I did not witness the secret ceremonials of either Flute society at Micoñinovi for want of time, I saw from the nature of the prayer-sticks (*pahos*) that they probably resembled the rites at Cipaulovi. In addition to prescribed Flute *pahos*, I saw the manufacture of the two wooden slabs, decorated with corn figures, which were carried by the maidens in the public dance, and the balls of clay with small sticks, called the tadpoles, which are made in both the Flute and Snake ceremonials at Walpi. There is a close resemblance between the small *nacis*, or Flute *pahos*, tied to the ladder of the Flute houses, and the *awata nacis*, or standards, with skins and red-stained horsehair on the roofs of the chambers in which the altars are erected.

COMPARISON WITH THE WALPI FLUTE ALTAR.

As I have already³ pointed out, there is but one Flute altar at Walpi, that of the Cakwaleñya, the Society of Macileñya having become extinct. The uprights of the reredos in the Flute altars of both pueblos bear similar symbolic pictures of rain-clouds, five in number, one above the other. The transverse slat of the Walpi Flute altar differs from that of the Micoñinovi in having a picture of Tawa (sun), with two semicircular rain-cloud figures on each side, in the interval between which is pictured a zigzag figure representing lightning. Both altars have images of the Flute youth,

¹ Called likewise *monwikozrü*.

² The prayers of the Flute priests on their day of assembly were especially directed to the gods of the above (sun), those of the six cardinal points, and Müiyiñwû, the goddess of the underworld (germ goddess).

³ *Journ. Amer. Eth. and Arch.* vol. ii. p. 131.

Flute maid, and Müiyiñwû,¹ and as far as known they are the only Tusayan Flute altars which have an effigy of the last mentioned. The figurine of the Walpi Flute youth has no flute in his hand, and the slabs with figures of persons playing the flute, elsewhere described, which characterize the Walpi altar, are absent in Micoñinovi.

My studies of the secret ceremonials of the Walpi Flute in 1896 were essentially verifications of the account of the ceremony of 1892, which I have already published in this Journal. The Flute priests met on August 11th, and the final dance was celebrated on the 19th. I witnessed the rites of the first three days, and studied the paraphernalia of the altar erected on the fourth. The unwrapping of the *tiponi* took place in 1896 on the third day, or that before the altar was erected, while in 1892 it occurred on the sixth day. The method of procedure in opening and rewrapping this sacred bundle was the same in the two years; but as Cimo, the chief in 1892, had died in the interval, his part in this act was taken by the new Flute chief, Tuinoa. In 1896 the courier carried each day sixteen *nakwakwoci*,² instead of four *pahos*, to the shrines after consecration by songs.

The Flute priests at Walpi made a simple altar on the first day, which differed considerably from the principal altar. It consisted of three mounds of sand,³ placed side by side, on each of which was placed a *tiponi*: one of the Flute chief, Tuinoa, one of Winuta, and that of Hoñyi, the town crier and hereditary Antelope chief. The feathered strings, made on the first three days, are consecrated before this altar, which is smaller and less complicated than the main altar, put up on the fourth day. My studies of the Flute ceremonials in other Tusayan pueblos have not been comprehensive enough to determine whether the simple altar is characteristic of Walpi or not, but it would be strange if it should be found to be peculiar to this pueblo.

¹ I have given a figure of Müiyiñwû, the Goddess of Germs, in my article on the Walpi Flute (*op. cit.* fig. 2). As will be seen by comparison there is some difference in the figurine of this personage in the two altars.

² A *nakwakwoci* is a string of prescribed length, composed of a certain number of strands, with small feathers tied to the extremity. In one sense it is an individual's prayer-bearer. A *paho* is a society's prayer-stick and is made of one or two pieces of wood with certain prescribed accessories, the nature of which depends on the character of the ceremony and the god addressed.

³ The making of this altar, and the ceremonials about it, I have already described in my article on the Walpi Flute Observance, *op. cit.*

COMPARISON WITH THE ORAIBI FLUTE ALTARS.

In my article on the Oraibi Flute altars¹ I figured the Macileña altar (*poñya*), which I mistook for that of the Blue Flute. From comparative studies and later inquiries, I am led to regard it as the Drab Flute altar, although it seems to have only distant likenesses to the Macileña of Micoñinovi. Comparing it, however, with the last mentioned, we detect certain common features.

The uprights of the reredos have the same rows of concavities on their front surfaces, and, like them, are destitute of rain-cloud symbols on the transverse slat of the reredos; but instead of the row of concave depressions on its lower half, the Oraibi reredos has this transverse part in the form of a rain-cloud, ornamented with different colored cloud symbols, one above another, with accompanying representations of lightning and figures of birds. No other Flute altar known to me has a more elaborate reredos than the Macileña at Oraibi. It has, in common with the Drab Flute altar, the two effigies, or cultus heroes, of the society, the Flute youth and the Flute maid; but the most remarkable statuette of the Oraibi altar was that of Cotokinuñwû, who stood with outstretched arms in a conspicuous position. No other known Flute altar has a figurine of this personage, although it is possibly represented by the zigzag lightning sticks hanging between the uprights of the reredos.

The so-called flower mounds, or hillocks of sand beset with artificial flowers, before the figures of the cultus heroes of the Oraibi altar, differ in form from those of Micoñinovi, although evidently of the same intent. At Oraibi these flowers are fastened to a common stalk, while at Micoñinovi their stems are inserted in a log of wood, and at Cipaulovi in a mound of sand.

Perhaps the most marked difference between the Drab Flute altar of Oraibi and the same in Micoñinovi is the presence, on the floor of the former, of a mosaic made of different colored kernels of maize representing a rain-cloud, a feature in which it differs from all other altars known to me. This mosaic occupies the position of the zone of sand, and as a consequence the row of birds placed on this zone are, in Oraibi, found in two clusters, one on each side of the maize mosaic. There are several objects on the Oraibi Flute altar which are absent in the Micoñinovi, among which may be noticed a bowl back of the *típoni*, the wooden objects, artificial flowers, like those inserted into the mounds of sand, and the pan-pipe-like offerings. The two upright cylindrical sticks representing maize, the rain-cloud symbols between the uprights of the altar, and the statuette appear to be characteristic of the Oraibi altar.

¹ "The Oraibi Flute Altar," *Journ. Amer. Folk-Lore*, vol. viii. No. xxxi.

Markedly different as were the Drab Flute altars of Oraibi and Micoñinovi, those of the Cakwaleñya were even more divergent. In fact, they had little in common, and could not be readily compared. The Oraibi altar had no reredos, but paintings on the wall of the chamber served the same purpose as the uprights. The Oraibi altar was composed of a medicine bowl, placed on the floor and surrounded by six different colored ears of maize laid in radiating positions (six-directions altar), the whole inclosed by a rectangle composed of four banks of sand into which rows of eagle wing-feathers had been inserted.

I suppose the reason the Oraibi altar is so poor in Cakwaleñya fetishes would be found to have been paralleled in the Walpi Macileñya, now extinct, were we acquainted with its character. We shall never know what the nature of this altar was, notwithstanding it was dropped in the memory of Cimo, who died only a few years ago, but I believe one reason it disappeared was that this division of the Flute fraternity had no chieftain's badge, or *típoni*.¹

No object corresponding with the bundle of aspergills tied to a rod and set upright in a pedestal, as described in my account of the Oraibi Flute altar, was seen in either of the two Flute chambers at Micoñinovi, nor do I recall its homologue in Walpi or Cipaulovi. As the standard, or *awata natci*² stood in the Flute chamber, and not on the roof, when I saw the altar, it is possible that the aspergills belong with this object rather than to the altar itself.

COMPARISON WITH THE CIPAULOVÍ FLUTE ALTARS.

Both Cakwaleñya and Macileñya Flute altars at Cipaulovi are simpler than at Micoñinovi, a feature due in part to the fact that Cipaulovi is a smaller pueblo and that it is of more modern origin.

The reredos of the Blue Flute altar³ is composed of a few upright slats of wood destitute of a transverse portion. Figurines of the Flute youth and Flute maid are present, but there is no statuette of Müiyiñwû, as at Micoñinovi and Walpi. There are two *típonis* and two *talastcomos*. The sand zone and row of birds are present, and a very characteristic row of rods stand vertically in front of the

¹ This sacred palladium ("mother") is, as I have repeatedly pointed out, the essential object of the altar, the great fetish of the society. A religious society destitute of it is weak and rapidly deteriorates. Hence the want of virility of the Snake Society at Oraibi, and the pueblos of the Middle Mesa. Their chief has no *típoni* and the cult is not vigorous.

² The staff set on the roof to indicate that the altar is erected, and the secret rites in progress in the chamber below. The term *awatî natci*, bow upright, is descriptive of the standard of the Snake and Antelope ceremonials, when a bow and arrows are tied to the kiva ladders.

³ "The Oraibi Flute Altar," *op. cit.*, *Journ. Amer. Eth. and Arch.* vol. ii.

reredos, where the sticks of zigzag and other forms are found in known Flute altars. The four sticks representing lightning hang from the roof of the room, instead of from the transverse slat of the reredos, for obvious reasons.

The great modifications in the Cipaulovi¹ altar lead me to suspect that it is nearer that of Cuñopavi than any other, but until something is known of the altars of that pueblo this theory is more or less tentative.

The altar of the Macileña at Cipaulovi differs in many respects from that of Micoñinovi, but is in a way comparable with that at Oraibi. The reredos consists of several sticks, some cut into zigzag forms, symbolic of lightning, but there is no transverse slat as at Micoñinovi and Oraibi. A flat stick upon which is painted a zigzag figure of a lightning snake, which I have elsewhere figured,² is interesting in comparison with the Antelope Snake altar at Cuñopavi. The four lightning symbols drawn in sand in the mosaic of the Antelope priests' altar at this pueblo have horns on their heads, and depending from the angles of the zigzags of the body are similar triangular appendages,³ which are depicted on the Flute slab to which I have referred. Although the Antelope altar in the Cipaulovi Snake ceremony has no such appendages to the lightning symbols, it is interesting to find these characteristic appendages in symbolic figures used in related ceremonials. I look upon this fact as one more evidence of a close relationship between the two pueblos and a late derivation of the ceremonials of Cipaulovi from Cuñopavi.

The position of the image of Cotokinuñwû in the Oraibi Flute altar was occupied, in the Cipaulovi Macileña, by a statuette of Taiowa. My studies of this figurine were not close enough to allow me to decide whether Taiowa, as represented on the Cipaulovi altar, is the same as Cotokinuñwû, but I think it highly probable that the two have some intimate relationship. This figurine is absent from the Macileña altar, but the pathway, or zone of sand, with the birds, and the row of feathers and decorated slab before it, on the Cipaulovi Macileña altar, are comparable with like parts of a similar altar at Micoñinovi.⁴

¹ Cipaulovi, High Peach Place, was founded after the advent of the Spaniards, probably later than 1700. Unlike Micoñinovi and Cuñopavi, there is no ruin at the foot of the mesa, which is claimed as the former home of the ancestors of this pueblo. Tcukubi, the nearest ruin, appears to have been deserted before the sixteenth century, and the adjacent Payüпки was a "Tanos" pueblo whose inhabitants left it in a body in the middle of the eighteenth century, and are said to have settled at Sandia.

² *Journ. Amer. Eth. and Arch.* vol. ii. p. 120.

³ This symbol, an ancient one on pottery, represents a turkey feather.

⁴ My studies of the Cipaulovi Macileña altar were made in 1891, but on a

In reviewing the data in relation to the different forms of Tusayan Flute altars, a few general conclusions suggest themselves. There is close enough likeness between these altars to show a common origin, and whatever their differences may be, these modifications are not great enough to show diverse origins. Consequently I believe that all had a common source. Secondly, the Flute altars of the pueblos on the Middle Mesa resemble those of Walpi more closely than those of Oraibi. This may in part be explained by the predominance of intermarriages of adults of the Middle Mesa and Walpi over that of either with Oraibi. We cannot explain these differences wholly on the ground that the Oraibi ritual is the most primitive, for there is reason to believe that altars reach back to ancient times. Considerable modification may have resulted from the advent of colonists from the Rio Grande pueblos. Walpi undoubtedly was more affected by this cause than Oraibi, and the Middle Mesa people felt its influence almost as much as Walpi. These increments may have modified the Flute altars, and thus Oraibi has preserved more accurately the ancient Flute ceremony.

With all the differences which we have been able to detect in altars or paraphernalia, we do not find them sufficiently important to indicate a difference in the cultus of the Flute in different Tusayan pueblos. These variations have crept into the ritual from local causes. Not so, however, the resemblances. These did not originate independently, but show a common origin. We have, then, as a partial outcome of our studies, shown that the same cultus may vary in detail. These variations may be even greater and still the identity of the origin be preserved. Exactly that condition is found in the pueblo area among survivors of the ancient culture. Can we get any truer conception of the meaning of the Flute ceremony from the material obtained by an examination of the altars? I believe we can. Manifestly we may look to the fetishes or statuettes for information in regard to the special supernatural beings to whom the ceremonials pertain. All the altars have in common the two figurines which are identified as the Flute youth and the Flute maid. These are, I believe, the two ancestral personages, parents of the Flute Society and children of Taiowa, as recounted in the Flute legend. I regard the figurines as occupying the same relationship to the secret ceremonials of the Flute that the so-called Snake youth and Snake maid do to the dramatization in the Antelope kiva at the time of the Snake Dance. In the secret exercises of the Flute these ancestral personages are represented by wooden images on visit to this pueblo when the Flute was being celebrated, in August, 1893, I failed to see the altar and believe it was not erected. I thus suspected that this altar had been given up, but new studies are necessary to prove my conclusion correct.

the altar, but in the Snake Dance the same are represented by a boy and girl of the pueblo. In the public ceremonials of the Flute, however, they are personated by a boy and girl who are then dressed in the same manner as in the Snake Antelope ceremony. As these children represent the two figurines on the Flute altar, and since they are dressed in an identical way with the Snake boy and maid, there is every probability that the two wooden figurines correspond to the Snake boy and Snake girl. It may be objected that there are two Flute maids in the public dance—two in each division—and one boy, whereas there is but one effigy of Flute maid on the altar. The Snake legend, however, mentions two Snake maids, and there is but one in the dramatization. Possibly the second Flute girl may be Müiyinwû. They both represent the Corn maids.

The figurine of Taiowa (a sun god?) would seem to substantiate the conclusion, evident from other facts, that the Flute ceremonial has well-developed sun worship in its composition, but the statuette of Cotokinuñwû is a little more difficult to explain on account of our obscure knowledge of this god. In former publications I have regarded this god as a star god from the characters of his symbolism. By derivation of the components of the name he is the "Heart of all the Sky," and in the altar of the Niman Kacina at Oraibi he holds a zigzag stick representing lightning, the same symbolism which occurs on the legs of the figurine of Cotokinuñwû in the Oraibi Flute altar. The conclusion that this personage is the Lightning God¹ is certainly well supported by symbols, and corroborated by the testimony of priests. There are difficulties in the way of regarding lightning worship as a distinct cult; and I believe, even if we consider Cotokinuñwû the Lightning God, that we must associate him with the sun or the Great Plumed Snake, Palûlûkoñ, which are inseparable in aboriginal North American religions. We need more information on this point, which the now unknown Cuñopavi Flute altar may later elucidate. Every Tusayan rite has elements of rain-making in its composition, and the altars of the Flute afford evidence of its existence in this ceremony. An examination of the altars furnishes so much evidence in this direction that I need not dwell upon it here.

The legends² which cluster about the Flute observance indicate

¹ The identification of Cotokinuñwû as the Lightning God, suggested by Mr. Voth, gives a rational explanation of the appearance of its symbol, the cross, on warriors' shields.

² In the Flute legend we have an account of personages called the Deer Youth and the Mountain Sheep Youth, who sought the houses of the sun, one arriving at the hour at the summer solstice, while the other was delayed until the sun went down in his house at the winter solstice. Wonderful things were brought about by the use of a flute at that time. It is also recounted how Tiowa invented

that this ceremonial is primarily a form of corn worship, tinged, as all Hopi rites, with rain-making. This conclusion is substantiated by the symbolism of the altars and certain paraphernalia and rites of the participants. Like the Snake Dance,¹ which is likewise, I believe, also in part a solar rite, it may have interesting relations with midsummer sun worship, notwithstanding its date is so tardy for the time of the summer solstice. It dramatizes the advent of the Flute people, and the coming of the Corn maids.

It is commonly believed, and so stated by the Hopi priests, that their altars were first set up in the underworld, where their ancestors obtained a knowledge of the manner in which to construct them. When their forefathers came up from this mythic abode they brought with them, it is held, most of their fetishes, but especially the essential parts of their *típonis*. Altars similar to the terrestrial are still used in the underworld, and ceremonials performed about them are similar to those on earth. The origin of the parts of the altar is thus explained by legends which reach back to ancient times. Therefore when the living priests are interrogated for a reason why they construct an altar of a certain form, they have no explanation save that the first members of their society were taught so in the underworld.²

Perhaps nowhere is the rapid extinction of the lore of the Tusayan Indians more apparent than in the Walpi Flute. Not only has one division of the fraternity already become extinct, but the society has lost in the last years its old chief, Cimo, with whom perished much of the Flute tradition. His survivors do not appear to be familiar with the songs, and during my attendance last summer repeatedly broke down in singing them, no one appearing to be

the flute, and with it in the underworld drew a maid to him and took her to the sun house, where she bore him many children. Possibly the Flute youth and maid effigies represent two of these offspring, especially as they are said to be the first of the Tübic people, a clan or phratry associated with the Ala or Flute people. Other clans likewise claim that their progenitors were children of Taiowa (Sun?) and this maid (Müiyiñwú?).

¹ When in the Oraibi public Snake Dance the reptile is taken from the mouth of the "carrier" and placed on the ground, and the "gatherer" advances to pick it up, he first throws a pinch of meal with a prayer to the setting sun, and then a pinch at the head of the Snake. Both of these are momentary acts of prayer, but there are several other instances where the sun is invoked by prayer in the Snake ceremony. It may be well to mention here that the Oraibi Snake carrier always holds the body of the snake which he has in his mouth with both hands, pumping it up and down as he marches or dances about the plaza. Oraibi is the only pueblo in Tusayan where the reptile is handled in this manner. The other pueblos carry it as at Walpi.

² See in this connection the story of the Youth in my account of the Snake ceremonials at Walpi. *Op. cit.*

familiar with them or their sequence. The young man, Tuinoa, who is now chief, is ignorant of the lore, and does not know the songs, so that the society is far from vigorous. Its exactions, especially the night songs, are great, and some of the old members do not attend. The government has erected a large building for a day school near Tawapa, where the ceremonials of the ninth day are performed,¹ and the vicinity is being rapidly built over with houses of other than Flute clans. All these influences, combined with the general education of the East Mesa people, hasten the decline of the Walpi Flute cult. Fortunately, we have a general outline of this ceremony at Walpi, but a considerable amount of ethnological data about it has already vanished; and while it may be celebrated for many years to come, it is desirable that renewed studies of the survival be made before it has lost its aboriginal character. At the Middle Mesa, and especially at Oraibi, there are less signs of decay in the cult, and here the student has more time before him in which to make observations; but it is to be hoped that our ethnologists will recognize the value which an accurate knowledge of the Tusayan ritual has, and not allow it to disappear unrecorded. There is preserved in it a heritage of the ancient culture of the Southwest, the most archaic of all pueblo rituals, parts of which were probably once practised by the cliff dwellers and contemporary village peoples. The subject calls for highest powers of observation, and is worthy of the best scientific study.

J. Walter Fewkes.

¹ In proof of the prevalent idea of the influence of this on the pagan beliefs I may mention an incident which came to my knowledge on the Middle Mesa. It was proposed a year ago to build a bath-house for the people of this Mesa near the spring in the valley between Micoñinovi and Cuñopavi. This is the pool where the former of these villages and Cipaulovi celebrate the exercises of the Flute which I have elsewhere described. The lumber was carried there and a beginning made, but the chiefs objected to the work on account of the supposed publicity which a house there would give to the spring, and the government gave up the project temporarily. The anomaly of pagan worship within a few hundred feet of a schoolhouse cannot exist very long. One or the other must go, and the Moki priests recognize that it must be the former.

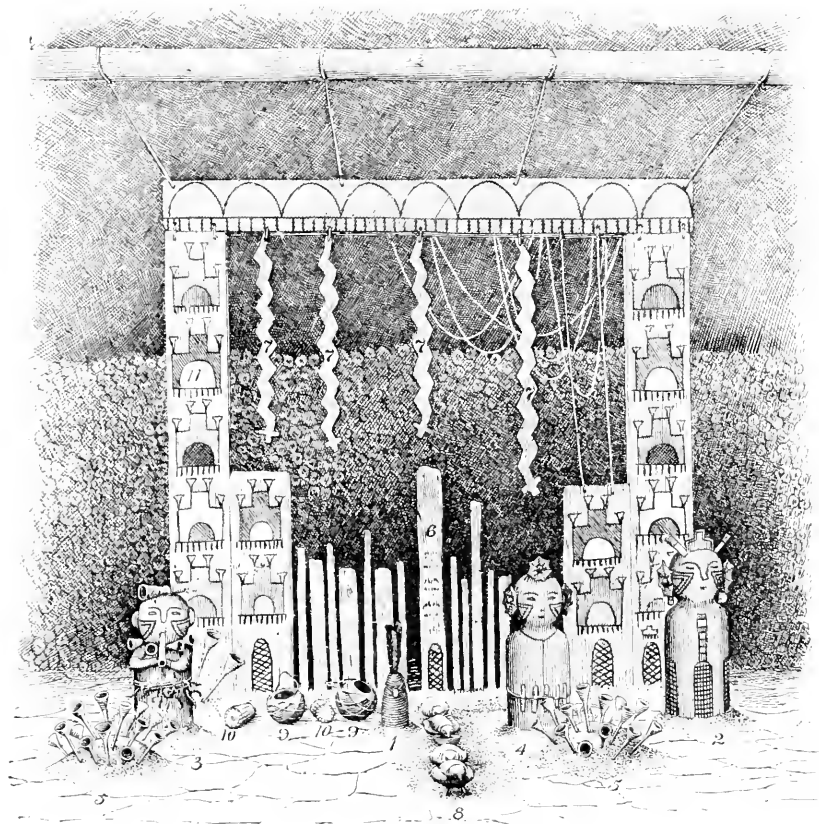
EXPLANATION OF THE PLATES.

PLATE I. Altar of the Cakwaleñya at Micoñinovi.

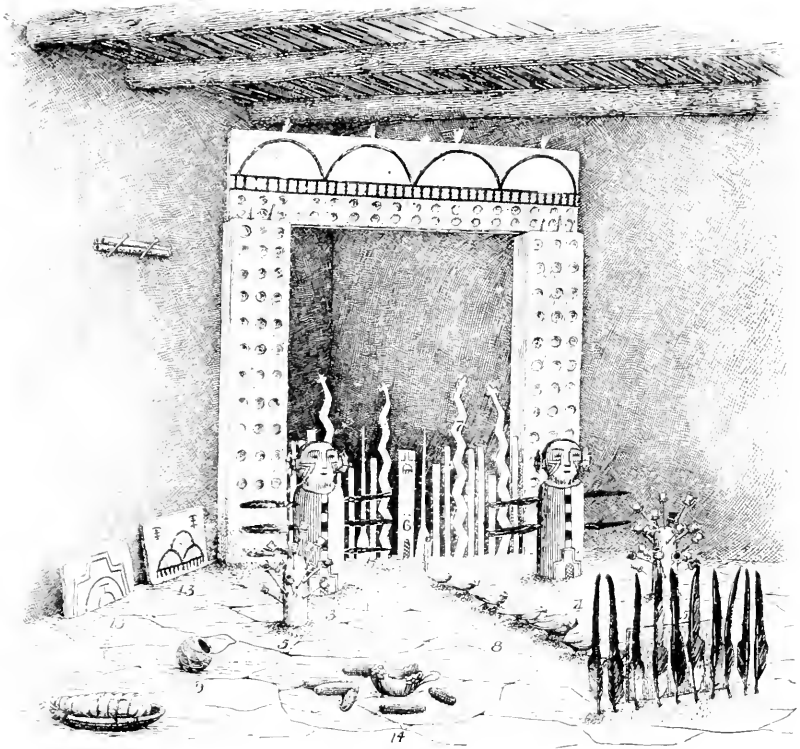
PLATE II. Altar of the Macileñya at Micoñinovi.

1. Flute tiponi. 2. Statuette of Müiyiñwâ. 3. Statuette of Flute Youth.
4. Statuette of Flute Maid. 5. Flower mound. 6. Symbols of maize.
7. Symbols of lightning. 8. Flute birds. 9. Netted-gourds. 10. Ear of maize.
11. Reredos. 12. Rafter of Flute chamber. 13. Decorated tile.
14. Medicine bowl.

The colors of rain-cloud figures on the reredos are indicated by methods used in illustration of heraldic devices.



ALTAR OF THE CAKWALEŇYA AT MICOŇINOVI



ALTAR OF THE MACILEÑYA AT MICOÑINOVI.

TRADITIONS OF THE TS'ETS'Ā'UT.¹

I.

IN the winter of 1894-95 I visited Portland Inlet, a deep fjord which forms the boundary between Alaska and British Columbia. In this region were said to live the few remaining members of a tribe which had not heretofore been studied. The tribe is called Ts'ets'ā'ut by the Tsimshian and by the Nass River Indians. After a prolonged search I found a few members of the tribe, which proved to belong to the Tinneh stock. Such ethnological data as I have been able to obtain are given in the Tenth Report of the Committee on the Northwestern Tribes of Canada, under whose auspices I visited the tribe (B. A. A. S. 1895). In the following pages I give such traditions as I have been able to collect. As the tribe is reduced to twelve members, it is not likely that much more material will ever be obtained. The traditions resemble in character very much those recorded by E. Petitot from the Tinneh tribes of the Mackenzie Basin, but they evidently have been greatly influenced by Tlingit tales, as will be shown in accompanying notes.

I. BROTHER AND SISTER.

Once upon a time there were four brothers and a sister whose parents had died. One day they went up Tcū'nax River until they reached its headwaters, which are called xāga. There they stayed hunting the mountain goat. The eldest of the brothers had fallen in love with his sister, who returned his affection. Then the other brothers grew ashamed. They tied the two together with cedar-withes, so that the man's head was between the feet of the woman, while her head was between the man's feet, and thus left them. The eldest brother, however, was so strong that he tore apart his bonds, and liberated himself and his sister. He found a cave, which they used as a dwelling-place. After some time his sister gave birth to a boy. One day, when she left the house, she saw many mountain goats grazing on the hill opposite. She ran back into the cave, and called her brother: "Come and look at the mountain goats." He went out and looked at them. On this, they

¹ Indian words are to be pronounced as follows:—

The vowels have their continental sounds, namely: *a* as in *father*; *e* like *a* in *mate*; *i* as in *machine*; *o* as in *note*; *u* as in *rule*.

In addition the following are used: *ä, ö* as in German; *â=aw* in *law*; *ê* as in *tell*; *î* as in *hill*; *ô* as in German *voll*; *ë = e* in *flower* (Lepsius's *g*).

Among the consonants the following additional letters have been used: *q* velar *k*; *x* the German *ch* in *Bach*; *x'* the German *ch* in *ich*; *X* between *x* and *x'*; *c=sh* in *shore*; *L* an explosive, dorso-apical *l*; ' a pause.

fell dead and rolled down the mountain towards the cave. He had attained supernatural powers. His gaze killed whomever and whatever he looked at. Then he said to his wife: "Go and gather stones, with which to skin the goats." She went down to the river, and gathered many thin pebbles. When she had brought them to the cave, her husband was not satisfied with them. He himself went to the river, and found many new stone knives and axes. These he carried to the cave, and he and his wife began to skin the goats. But they did not cut open their bellies and strip off the skin, as it is the custom to do; they cut the feet, and skinned them as we do martens. In this manner he skinned one buck, a she goat, and a kid, and father, mother, and son put on their skins.

Then the father said: "Now I will go down the river and build houses for our use." He started, and after he had gone some distance he made a natural bridge across the river, and many caves in the sides of the mountains. Then he said to his wife: "Now I will make the sea. The ocean shall be in the west, the land shall be in the east." Thus the sea was created. And he continued: "I will make a hole, so that the water of the sea may run down through it and come back again. Then there will be ebb-tide and flood-tide." But his wife asked him: "Do not make the hole here, for men are living near by, and the hole might swallow them. Make it far away in midocean."

Henceforth they lived under the bridge. One day many Ts'ets'ā'ut went up the river to see what had become of the brother and sister who had been left. Among the travellers were the brothers of the couple. When they approached the headwaters of the river, they saw the natural bridge, and the caves which they had not seen before. The kid was frolicking under the bridge, and every one of its steps made a deep impression in the rock. It was scared when it saw the people and jumped back into the cave in which it was living. The people saw a glaring light coming forth from the cave. Then the mother came out, to see what had frightened the kid. She saw the people sitting on their knees, and wondering at the marvellous changes that had taken place on the river. She went back and told her husband what she had seen. He said: "Among these people are our brothers who bound us. Let us kill them!" His wife did not reply. Then he stepped out of the cave, and when he looked at the people they all died. One woman only had hidden herself. She was saved. The natural bridge where these events took place is called Tsênêniāgá.

Then the husband and his wife separated. She went up the river. When she arrived at its source, she made a rock resembling her in shape. It may be seen up to this day. It looks like a woman

carrying a babe on her back. She went on to the headwaters of Nass River, where she continues to live on the bank of a lake up to this day.

The man went down the river, and wherever he camped he made rocks of curious shape as marks of his presence. Now his name was Qā, the raven. The Tlingit call him YĕL. Among others he made two rocks which look like men with arms. One of these has fallen over, while the other one is still standing. Its name is SāqL (the same in Tlingit). He wandered all through the world. Finally he travelled westward.

At that time the sea was always high. In the middle of the world he discovered a rock in the sea. He built a house under the rock, made a hole through the earth, and a lid which fitted it. He put a man in charge of the hole, who opened the lid twice a day and twice a day closed it. When the hole is open, the water rushes down through it into the depth, and it is ebb; when the lid is put on, the water rises again, and it is flood. Tă'êL, a Tlingit chief, when hunting sea otters, was taken out to the rock by the tide. The current was so strong that there was no possibility of escape. When he was drawn towards the rock, he saw a few small trees growing on it. He managed to throw his canoe-line over one of the trees and thus succeeded in escaping from the whirlpool. After some time he heard a noise which was produced by the closing of the hole. Then the water began to rise, and he paddled away as fast as he could. Before the ebb began, he pulled his canoe on to a rock, and when the flood set in again continued his homeward journey. Finally he reached his home in safety.

The preceding tale is related to two distinct Tlingit traditions: The tale of the origin of the earthquake (see Krause, "Die Tlingit Indianer," p. 270), which tells of a brother and sister who fell in love with one another and became supernatural beings, and the Raven Legend, particularly the last part; the origin of the tides is taken bodily from the tales of YĕL and Qanuk (see Krause, *l. c.* p. 259, and Boas, "Sagen der Indianer der Nordpazifischen Küste Amerikas," p. 313).

2. THE ORIGIN OF MOUNTAINS.

A woman had two sons. She died, and her sister took charge of the boys. When they had grown up, they built their huts next to that of their aunt. One day the latter saw that each of the young men had a wife. She did not know whence they had come. I suppose the women were animals who had taken the shape of men. Once upon a time, the men went hunting. When going up the hill,

they saw a large bag hanging from the branch of a tree. They cut it open. A large man fell out of it, whom the men killed with their clubs. He had an immense *membrum virile*, which they cut off and took home. Then they chopped it, mixed it with caribou meat, and boiled it. The women had gone up the mountains to bring home meat that their husbands had hidden in a cache. When they came home, their husbands gave them of the dish they had boiled. The women ate heartily. After a while the men took a stomach of a caribou, left their home, and when they had gone a short distance they shouted: "Our wives have eaten the *membrum virile* of their sweetheart." When the women heard this, they ran to look after the bag in which the man had been hidden. When they found the mutilated body, they took their clubs and pursued their husbands. When they drew near, the men threw part of the contents of the caribou stomach over their shoulders. It was transformed into valleys and cañons, which obstructed the progress of the women. While fleeing from their wives, the men came to the monster *adedá*, which looks like a bear with huge claws and horns. They said: "Please, protect us. We are fleeing from our large wives." The *adedá* asked them to stand behind it, but when the women reached it they killed it with their clubs. The brothers ran on, and continued to throw parts of the caribou stomach in the way of the women. After some time they reached another horned monster. They said: "Please, protect us! We are fleeing from our large wives." The monster replied: "Hide behind my body." Soon the women approached laughing. They struck the monster with their clubs between its horns, and they had almost killed it. But finally it gave a jump, gored the women, and threw them about until they were dead. The head of the monster was full of blood, which the brothers washed off. They returned home, but it took them a long time to cross all the mountains and valleys that had originated from the contents of the caribou stomach.

3. THE ORIGIN OF THE SEASONS AND OF THE MOUNTAINS.

In the beginning there were no mountains. The earth was level, and covered with grass and shrubs. There was no rain, no snow, and no wind. The sun was shining all the time. Men and animals were not distinct yet. They were in dire distress. They had little to eat, and nothing to drink. Once upon a time a man made a bow for his son, who was asleep. When the child awoke it cried for thirst, but his father was unable to give him any water. He offered his son grease to drink, but he refused it. Then the father gave him the bow in order to quiet him, but the boy continued to cry. Now the father took the bow, and shot the arrow into a small mound of

dirt that was next to the fire. When the arrow entered it a spring of water came forth, and the boy drank. From it sprang all the rivers of the world.

But there was no rain and no snow. The animals held a council, and considered how to procure them. They resolved to go to the end of the world, to make a hole through the sky, and to climb up through it. They did so. When they reached the end of the world all the animals tried to tear the sky, but they were unable to do so. All had tried except two ermines. One of them jumped up, struck the sky, and tore it. The other ran through the hole, and then all the animals helped to enlarge it. They climbed up through it, but when all had passed the hole closed again. They were on a large, beautiful prairie, and walked on. After they had gone some time, they saw a lodge in the far distance. They reached it and entered. There were many bags in the house. One contained the rain, another one the snow, a third one the fog, and still others the gales and the four winds. The men sat down and debated what to do. Only a woman was in the house. Her name was *Xa txaná* (goose woman). They said to her: "It is dry and hot on earth. We have nothing to eat, and nothing to drink. Give us what we need, for you are keeping it in your house." The goose woman replied: "All that you need is in these bags: rain and snow, the winds, the gale, and the fog. If you tear them, it will be winter. The North wind will blow. It will be cold, and the ground will be covered with snow. Then the snow will melt, the West wind will blow, and trees and shrubs will bloom and bear fruit. Then another season of snows and cold will follow."

Now the people tore the bags, and it happened as the woman had predicted. Clouds began to gather, and snow was falling. At the same time the level ground changed its form, and mountains arose.

Then the animals went back. Again the ermine tore the sky, and all went down. Then the animals ran into the woods and separated from man.

See Petitot, "*Traditions indiennes du Canada Nord-Ouest*," p. 375. A legend of the Chippewayan, who tell of the heat, rain, gales, and cold being kept in bags in the sky.

4. THE THUNDERBIRD.

Once upon a time a dog barked while it was thundering. This frightened the thunderbird so badly that it fell down dead near a village. The people went to see it, and observed that its skin was similar in appearance to that of a frog. It carried three large bags, one between its legs and one in each armpit. They were full of water. Its view made the people sick. When the thunderbird

opens its eyes, there is a flash of lightning. Its voice is the thunder. When it presses the bags it begins to rain. It is as large as a house.

5. THE FLOOD.

Once upon a time a man, his wife, and his mother-in-law went up the mountains to hunt marmots. When they had reached the higher parts of a hill, they saw the waters rising. They climbed higher and higher, but the waters rose steadily. All the people fled up the mountains. Finally, when the water was about to reach them, they resolved to inclose their children in hollow trees, hoping that there they might be safe until the waters would retreat. They hollowed out two trees, in one of which they placed the children of the eagle clan, while in the other one they placed the children of the wolf clan. They gave them an ample supply of food, and then closed up the trees with wooden covers, which they caulked with pitch. The water continued to rise, and all the people were drowned. The children who were inclosed in the trees heard the waves breaking in the branches and felt the swaying of the trees. Finally, the trees were entirely covered by water. After a few days the water began to retreat. Again the trees were swaying. The children heard the waves breaking, first in the highest branches, then farther down, and finally everything was quiet. They went to sleep, and when they awoke one of the boys opened the hole. They saw that the water had disappeared, but the branches were still dripping. The ground was wet and soggy, and everything was covered with seaweeds. Then the children came forth from the trees, but the ground was so wet that they were unable to start a fire, so that many died of cold. Finally the ground dried up. They made a fire, which they fed with their supplies of mountain-goat tallow. They married, and became the ancestors of the Ts'ets'ā'ut.

6. THE ORIGIN OF THE FIRE.

The grizzly bear used the fire-stones (pyrites) as ear ornaments. Therefore he was the only one to have fire. A small bird (ts'ōx'ē') desired to have the fire, and flew to the house of the grizzly bear. When the latter discovered him, he spoke to him: "Please, come here and louse me." The bird complied with his request. He alighted on the crown of his head, and began to pick off the lice. In doing so he came nearer and nearer the ears of the bear. Finally he bit through the thread from which the ear ornaments were suspended, and took them away unobserved. Then he flew away. When the grizzly bear noticed his loss he grew angry, extinguished his fire, and tried to catch the bird. The latter teased him, saying: "Henceforth you will live in the dark. You will not have any fire."

The bear replied: "That does not matter to me. I can scent my food, but you will be unable to see, and must obtain your food in the daytime, when it is light. From now on it shall be dark." It grew dark, but the bird remained sitting quietly on a tree until it grew daylight again. Then it flew all over the world. It dropped here and there a fragment of the stones. Then it flew to the birds, and gave them parts of the stones. Finally it flew to where the Ts'ets'ā'ut were staying, and threw the stones down. They were tied together by twos. The people struck them, and caught the sparks on tinder, and thus started the first fire.

7. THE MARMOT WOMAN.

Once upon a time there was a widower who had a son. He had built his lodge near the upper end of a valley which abounded in marmots. Every day they went hunting, but he was unsuccessful. It so happened that one day the boy caught a young marmot. He did not kill it, but took it home. Its mother saw what had happened, and followed the boy to his lodge. There she took off her skin, and was at once transformed into a stout woman. She stepped up to the entrance of the lodge, and said to the men: "Give me my child." They were surprised, for they did not know who she was, but the father invited her to enter. She said: "No, your lodge is not clean." Then he arose, gathered some grass, which he spread on the floor for her to sit on. She entered and sat down. The boy gave her the young marmot, which she at once proceeded to suckle. Then the woman asked for eagle's down. After she had received this, she said to the hunter: "You are unsuccessful in hunting because you are unclean. I will cleanse you." She wiped the inside of his mouth and removed a vast quantity of phlegm. Now he was clean. She became his wife. Before he again went out hunting she ordered him to seek the solitude of the mountains, and to fast for three days. He went, and on his return the woman gave him a small stick with which to kill marmots.

The first day he went out hunting he saw numerous marmots, and killed twenty. He carried them home, and his wife at once began to skin and carve them. She hung up the meat to dry. While her husband had been away, she had gathered a vast quantity of salmon berries, and they lived on berries and on meat. On the following day the man again went hunting, and killed fifty marmots. The lodge was full of meat.

Often while he was out hunting he noticed that one marmot was following him all the time. It was tame, and played around him. Therefore he did not kill it. One day, however, when there were no other marmots to be seen, he killed it and carried it home. When

his wife opened the pouch and pulled out the game, she began to cry and to wail: "You have killed my brother! you have killed my brother!" She put down the body, and laid all the other marmots that her husband had procured around it. Then she sang: "Brother, arise!" (*qōxdē kusē khek!* This is said to be Tlingit). When she had sung a little while, the body began to move. The dried meat began to assume shape. She threw on it the skins, and all the marmots returned to life and ran up the hills.

She followed them, crying. Her husband was frightened, but followed her, accompanied by his son. After they had gone some distance, they saw her disappearing in a fissure of the rocks, which opened and let her in. When they reached the fissure, the father told his son to stay outside while he himself tried to enter. The fissure opened, and on entering he found himself in a lodge. His brother-in-law had taken off his skin, which was hanging from the roof. He was sitting in the rear of the lodge. The women were seated in the middle of the floor, and were weaving baskets and hats. The chief spoke: "Spread a mat for my brother-in-law." The people obeyed, and he sat down next to his wife. The chief ordered to be brought a cloak of marmot skins. When he put it on, he was transformed into a marmot. He was given a hole to live in, and a rock on which he was to sit and whistle as the marmots are in the habit of doing. The son saw all that had happened, and returned home in great distress.

Two years after these events, the brothers of the man who had been transformed into a marmot went hunting. They pitched their camp at the same place where their brother had lived. After having cleaned their bodies and fasted for four days, they set their traps. They were very successful. One day one of the brothers saw a marmot jumping into a crack of the rocks. He set his trap at the entrance of the fissure, and when he came back in the evening he found the animal in his trap. He put it into his pouch with the rest of his game, and went home. His wife began to skin the marmots, and to dress the meat. She took up this particular animal last. When she cut the skin around the forepaws she saw a bracelet under the skin, and her nephew, who was staying with them, recognized it as that of his father. Then she put the animal aside. At midnight it threw off its skin, and resumed the shape of a man. On the following morning they recognized their brother who had been lost for two years. He told them of all that had happened since the time when he had left his son at the fissure of the rock, how he had become a marmot, and how he had lived as one of their race.

8. THE CLOUD WOMAN.

Two brothers, with their mother, went up the mountains to hunt marmots. They built a lodge, and the younger brother and the mother stayed at home while the elder one went into a neighboring valley to hunt. While the younger brother was very successful, the elder one was almost starving. One day, however, a cloud came to his lodge and married him. From that time on he caught great numbers of marmots. After some time he went to visit his mother. He brought her two marmots. It was clear weather, and his mother noticed with surprise that at the time of his arrival he was quite wet. On the following morning he again departed, and stayed away for a long time, so that his mother and brother began to worry about him. Finally his younger brother started to look for him. He crossed the mountain, and reached a beautiful valley. At some distance he discovered a lodge. He thought: "This must be my brother's lodge," and went down to it. When he had reached it he entered, but did not see a soul. The lodge was built of bark. It was full of meat. Now he heard somebody laughing and speaking, but he did not understand what was said. He looked around everywhere, but he did not see any one. Finally he discovered a small cloud of mist which was moving about in the house. He entered and sat down. He saw the mist moving towards a small basket, which was then taken to a large basket and filled with berries. Then the mist moved to a spit, which was lying near the fire. It was lifted, covered with a slice of meat, and put close to the fire. When the meat was done, the mist enveloped a dish and a knife, and moved to the spit. Then the meat was put into the dish, and the mist carried it to the young man, who began to eat. When he had finished, the mist brought a basket filled with water, and the young man drank. Next came a dish filled with salmon berries mixed with bear grease. The mist enveloped a spoon, which began to stir the mixture, and then stayed in front of the young man. While he was still eating, his elder brother entered the lodge. Again he heard the laughing of women. The young man said: "Both mother and myself thought you were dead, and I came to search for you." Then the mist gave to the elder brother a basket filled with berries, and left the house. It reappeared, carrying a basket filled with water. It took up the elder brother's pouch. It opened, and marmots fell out of it. Then the mist lay over the marmots, and the young man saw that they were being skinned and dressed. Soon the mist left the lodge, carrying the skins. The elder brother spoke: "That cloud of mist is my wife. Do not ever mention the word 'cloud' in her presence, else she will leave me."

In the evening the elder brother gave a skin blanket to his visitor and they went to sleep. The mist settled at the side of the elder brother. On the following morning, after they had taken breakfast, the young man prepared to return to his mother. He was going to tell her that his lost brother had been found, and to invite her to come and stay with him. He started, and when he had reached his lodge he told his mother that her eldest son had married a cloud, and that he desired them to stay with him. The old woman packed her belongings and they started to cross the mountains. When they approached the lodge, the cloud woman was engaged in drying marmot skins. When the young man, who had gone in advance, reached the house, his elder brother sent his wife to meet his mother, and to help her carry her load. Swiftly the cloud moved up to the old woman, and flew around her, emitting a hissing noise, which frightened the woman. Then the cloud returned to the lodge. Her husband asked: "Did you bring the load?" She replied: "Your mother declined to give it to me." Then the man sent her back, and asked her to take the load. She obeyed. When she reached the old woman, she found her resting her load on a rock. She took it from her back, and carried it home. Before the old woman had been able to reach the lodge, the cloud had left again to pick berries. Soon she returned. She put stones into the fire and boiled meat for her guests.

The man's mother and brother continued to live with them. After some time, they saw the toes and the fingers of a woman protruding from the cloud of mist. Gradually arms and legs and the body began to appear, and finally they were able to see her face. She was very beautiful. One morning when they awoke the last trace of the mist had disappeared, and they saw a beautiful woman in its place. The younger brother said to her: "Why did you never speak to me?" She replied: "I spoke to you, but you did not understand me."

She was with child, and after some time she gave birth to a boy. He had red hair. And after some time she gave birth to a girl. The children grew up.

One day, while the brothers were out hunting, the children were playing in front of the lodge. Their mother was putting on her moccasins, preparing to pick berries in the woods. Then the boy said: "O mother! see the cloud on that mountain." At once the woman began to vanish, she took her daughter in her arms, a hissing sound was heard, the house burst, and she was transformed into a cloud. The grandmother held the little boy in her arms, while the cloud carried away the girl. The mountains were covered with clouds, and it began to rain in torrents. The brothers heard the

cries of the girl in the clouds and saw her being wafted from place to place. The "cloud woman" was not seen any more. Later on the elder brother was lost while hunting. I suppose his wife took him with her.

For a similar legend see Petitot, *l. c.* p. 120, Legends of the Hare Indians.

THE VISIT TO THE SKY.

Once upon a time there was a man who had a large family. One morning his wife and children, upon awaking, were unable to find him. He had disappeared.

When he awoke he found himself in a strange lodge among strange people. The house stood on a vast open prairie. A young girl was lying at his side. It was very beautiful there. Now he heard the chief speaking. He looked around, but he did not see a soul. The girl said to him: "You are in the sky. My father is going to make you clean and strong." Then he heard the chief saying: "Build a large fire and put stones on top of it." A giant arose, who built a fire and put on stones. After a while the chief asked: "Are the stones red hot?" The giant replied: "They are hot." Then the wood was taken away, the red hot stones were piled up, and, after the man had been placed on top, a blanket was spread over him. Then the ashes were placed on top of the blanket, and a new fire was built over the whole pile. This was kept burning for a whole day. In the evening the chief said to the giant: "I think he is done." The fire and the ashes were removed, and the man was found to be red hot, but not steamed. He was taken from the pile of stones with wooden tongs and placed on a plank, which was supported at each end.

The girl was crying all day, because she believed him dead. Early the next morning the chief sent the giant to see if the visitor was still alive. He lifted the blanket which had been spread over the red hot body. Then the plank, which had been burned by contact with the body of the stranger, gave way, and he fell down. But he arose at once hale and well. Then the chief had a mat spread for him in the rear of the house and said: "I burned you in order to make your body as hard as stone. Sit down with my daughter. She shall be your wife." He married her, and the young woman was glad. The chief said: "If you so desire, you may take her down to the earth. She shall see what the people are doing." The chief's lodge was full of many kinds of food, which, however, were not known to the visitor.

When they prepared to descend to the earth, the chief gave his daughter a pot and a black tube, through which she drank of the liquid contained in the pot. Nobody except herself was allowed to

use these, and she herself did not partake of any other kind of food. The chief ordered the giant to open the road that led to the earth. He opened a hole in the ground, took the rainbow at its one end, and placed the other end on the earth. Before they parted the chief forbade the man ever to tell where he had been and what he had seen and to talk to any woman except his present wife.

They departed, and reached the earth not far away from the village where the man had formerly lived. He did not recognize the country, but his wife showed him the way and told him that they would reach the village in the evening. When they approached the camp the people recognized him. All assembled and asked him where he came from. He told them that he had been in the sky, and that his new wife was a daughter of the chief of the sky. He was invited to return to his former wife and to his children, but he did not go. He built a lodge outside the camp. He took a girl into his lodge to be a servant to his wife. Every day he himself had to fetch water for his wife in the pot which her father had given to her. This she drank through her tube. The latter had the property of swimming on the water as long as her husband was true to her. It went down when he had spoken to any other woman but her.

One day when he returned bringing the water his young wife asked him if he would like to talk to his former wife. He did not reply, thus intimating that he did not care for her. But when the young woman placed the tube into the water it sank. She knew at once that her husband had spoken to his former wife. Then she said: "I came to take pity on you and on your friends; but since you do not obey my father's commands I must go back." She wept, and embracing her servant she said: "Hide in the woods under the roots of a large tree where the rays of the sun will not strike you, else you will perish with all the rest of the people." The girl did as she was bidden. Then the rainbow appeared. She climbed up and disappeared from view.

On the following day the man went hunting. Then the sun began to shine hotter and hotter. There was no cloud in the sky. The camp grew quiet, even the dogs ceased to howl. The rays of the sun had burned the whole camp. Only the man and the servant girl had escaped destruction. The man, when the sun was shining so fiercely, had cooled himself with the snow and the water of the mountains, while the servant girl was protected by the roots of the tree. When the sun set the fire went out and the girl returned to her friends, to whom she told what had happened. Nobody knows about the further fate of the man.

Franz Boas.

IROQUOIS GAMES.¹

SOME Iroquois games have a high antiquity, having survived the test of time. Two forms of the game of white and black still exist, and there are frequent allusions to one of these in the Jesuit Relations, where it is termed that of the plate or dish. It excited the highest interest; for though it was of the simplest nature, nation played against nation, and village against village. From the floor to the ridgepole of the cabin the eager spectators looked at the two players, showing their sympathy by their cries.

Two forms of this simple game of chance remain, and perhaps there were never more than these. Father Bruyas alluded to one of them in his Mohawk lexicon of radical words, speaking of it as the game in which the women scatter fruit stones with the hand. This distinction of throwing remains, although disks of bone or horn are now used instead of the stones of fruit. L. H. Morgan described this as the game of deer buttons, called *Gus-ga-e-sá-ta* by the Senecas. They used eight circular buttons of deer horn, about an inch in diameter, and blackened on one side. These are about an eighth of an inch in thickness, and bevelled to the edge. He said: "This was strictly a fireside game, although it was sometimes introduced as an amusement at the season of religious councils, the people dividing into tribes as usual, and betting upon the result." In public two played it at a time, with a succession of players. In private two or more played it on a blanket, on which they sat and threw. His counting differs at first sight from that which I received, but amounts to the same thing. Beans were used for the pool, and Morgan said that six white or black drew two, seven drew four, and all white or black drew twenty. Less than six drew nothing, and the other player had his throw until he lost in turn.

Among the Onondagas now eight bones or stones are used, black on one side and white on the other. They term the game *Ta-you-nyun-wát-hah*, or Finger Shaker, and from one hundred to three hundred beans form the pool, as may be agreed. With them it is also a household game.

In playing this the pieces are raised in the hand and scattered, the desired result being indifferently white or black. Essentially, the counting does not differ from that given by Morgan. Two white or two black will have six of one color, and these count two beans, called *O-yú-ah*, or the Bird. The player proceeds until he loses, when his opponent takes his turn. Seven white or black gain four beans,

¹ Paper read at the Forty-fifth Meeting of the American Association for the Advancement of Science, Buffalo, N. Y., August 26, 1896.

called O-néo-sah, or Pumpkin. All white or all black gain twenty, called O-hén-tah, or a Field. These are all that draw anything, and we may indifferently say with the Onondagas, two white or black for the first, or six with the Senecas. The game is played singly or by partners, and there is no limit to the number. Usually there are three or four players.

In counting the gains there is a kind of ascending reduction ; for as two birds make one pumpkin, only one bird can appear in the result. First come the twenties, then the fours, then the twos, which can occur but once. Thus we may say for twenty, Jo-han-tó-tah, you have one field, or more as the case may be. In the fours we can only say, Ki-yae-ne-you-sáh-ka, You have four pumpkins, for five would make a field. For two beans there is the simple announcement of O-yú-ah, Bird. There is often great excitement over this game.

The game of peach stones, much more commonly used and important, has a more public character, although I have played it in an Indian parlor. In early days the stones of the wild plum were used, but now six peach stones are ground down to an elliptic flattened form, the opposite sides being black or white. This is the great game known as that of the dish nearly three centuries ago. The wooden bowl which I used was eleven inches across the top and three inches deep, handsomely carved out of a hard knot. A beautiful small bowl which I saw elsewhere may have been used by children.

The six stones are placed in Kah-oón-wah, the bowl, and thence the Onondagas term the game Ta-yune-oo-wáh-es, throwing the bowl to each other as they take it in turn. In public playing two players are on their knees at a time, holding the bowl between them. When I played, simply to learn the game, we sat in chairs, the bowl being on another chair between us. Beans are commonly used for counters, but we had plum stones. Many rules are settled according to agreement, but the pumpkin is left out, and the stones usually count five for a bird and six for a field. All white or all black is the highest throw, and five or six are the only winning points. In early days it would seem that all white or all black alone counted. The bowl is simply struck on the floor ; and although the game is said to be sometimes intensely exciting, the scientific spirit restrained my enthusiasm. I was not playing for beans, but for information.

This ancient game is used at the New Year's or White Dog Feast among the Onondagas yet. Clan plays against clan, the Long House against the Short House, and, to foretell the harvest, the women play against the men. If the men win, the ears of corn will be long, like them ; but if the women gain the game, they will be short, basing the results on the common proportion of the sexes.

As of old, almost all games are yet played for the sick, but they are regarded now more as a diversion of the patient's mind than a means of healing. The game of the dish was once much used in divination, each piece having its own familiar spirit, but it is more commonly a social game now. Gambling at a feast is called Ken-yent-hah.

Brébeuf vividly described this game as he saw it among the Hurons in 1636. He said: "The game of the dish is also in great credit in matters of medicine, especially if the sick man has dreamed it. The game is purely chance; they have for use six plum stones, white on one side, black on the other, within a plate, which they throw violently against the ground, so that the stones jump and turn themselves, sometimes on the one side, sometimes on the other. The match consists in taking all white ones or all black. They usually play village against village. The whole company crowds into one cabin, and arranges itself on the one side and the other, upon poles raised even to the top. They bring in the sick man in a blanket, and that one from the village who is to shake the dish (for there is but one on each side appointed for this purpose) walks after, his face and his head enveloped in his robe. Both sides bet loud and firmly. When the one on the opposite side holds the dish they scream loudly, *Achinc, Achinc, Achinc*, Three, three, three; or else *Io-io, Io-io, Io-io*, wishing that he may throw only three white or three black." As men are said to act much alike under similar circumstances, the cries of the spectators at a baseball game may illustrate the shouts and interest of the ancient Hurons.

Brébeuf adds the methods of some players who were in high repute for their skill. As they often anointed the pieces for good luck, this may have served a further purpose; but he was astonished to see how, in a covered vessel, they could produce all white or all black at their pleasure. Bruyas defined Twa-ten-na-wé-ron, to play with the dish, deriving it from the Mohawk word At-nén-ha, a fruit stone. He gave many words relating to this game and to casting lots, another common thing. From this Loskiel fell into a curious error, saying: "The chief game of the Iroquois and Delawares is *dice*, which, indeed, originated with them. The dice are made of oval and flattish plum stones, painted black on one and yellow on the other side."

In Le Jeune's Relation of 1634 is an interesting but obscure allusion to a game of Iroquois children. The missionary had noticed a resemblance between the Canadian and European children's games of that day. He said: "Among others I have seen the little Parisians casting an arquebuse ball in the air, and catching it with a slightly hollowed stick; the little savage Montagnards do the same,

using a small bundle of pine branches, which they catch and pitch in the air with a pointed stick. The little Iroquois have the same pastime, throwing a small perforated bone, which they enlase in the air in another little bone. A young man of that nation told me this, seeing the Montagnard children playing." The meaning seems to be that the perforated bone was caught and pierced by the point of another. Our cup and ball may illustrate these games, though we often attach a rubber string. Bruyas gives the Mohawk word *Gan-nák-ti* as meaning "a spindle, at the end of which is grafted a little stick that the children cause to run upon the ice." Then, as now, children used pieces of bark for sliding on the ice or snow.

Children, of course, have many games. That of interlocking violets, and pulling them apart, to the certain destruction of one at least, has a spice of savagery, and gives its name to the flower, *Ta-keah-noon-wí-tahs*, Two heads entangled. Some they have adopted from us, as *Mumble-the-peg*, which is elaborate and popular. The Onondagas term it *Da-yu-sah-yéh-hüh*. Pull-away, and fox and geese in the snow are out-door games; blind man's buff and others are favorites within, as well as that of the bell and shoes, which I recently described. There is also a choosing by clasping hands alternately on a stick until it can be held no longer; but some of these I have mentioned before. Two games of the javelin are yet popular among the Onondagas. In one a group of boys may be seen with their hands full of peeled sumac sticks, often gayly colored. These they throw in the air, and often to a great distance, as they are very light. As a game it is simply a contest of throwing farthest, but a boy will sometimes amuse himself alone. The javelin and hoop requires opposing sides, as one must roll the hoop while the other throws the javelin at or through it. It is little played now. Archery, too, is somewhat out of fashion, though expert archers may still be found. In my boyhood every wandering Indian party was ready to shoot at coppers placed on edge in a crack, and these were rarely missed. The true Onondaga arrow, for ordinary use, is blunt-headed, expanding into a pointed knob, and I suspect, as they believe, that these have always been very largely used. Flint arrow points are rarely abundant on early Iroquois sites, and are usually small and triangular. The Iroquois, too, were not fond of working in stone, and were likely to make an arrow entirely of wood whenever it could be used. For small game it was always available, and they preferred it because it made noise enough in returning to make its recovery easy. This is the reason they now assign for their preference.

Among ball games that of lacrosse may be the oldest remaining and the most widely spread. Almost three centuries ago, at least, the Hurons and others played it, village against village, almost as it

is played to-day. This also was played for the sick. The game is too well known to require description in any minute detail, but the leading features are the two bands of contestants trying to carry or throw the ball between the two guarded poles at either end of the ground. The ball must not be touched with the hand, but may be caught up, carried, or thrown with the broad bat. This bat is bent into a broad hook at one end, and is there provided with a network of sinews. It is one of the most picturesque and exciting of ball games, the contestants racing, dodging, throwing, struggling, digging up the ball in the liveliest manner possible. With all its occasional rudeness it is less dangerous than baseball or football, but the Onondagas are not insensible to its boisterous character, and call it *Ka-che-kwā-áh*, Hitting with their hips. They like baseball, too, and a group of boys may often be seen playing one or two old cat. I have described another native game of ball before, which is little known.

Foot-races hardly hold their own now, though formerly quite popular, but they differ little from our own. In early days, and before the adoption of the pantomimic western war dance, sham fights were a popular amusement. Indeed, as the Iroquois children were to become warriors, many of their sports were of a savage and warlike nature. In December, 1634, Arent Van Curler saw a sham fight among the Mohawks. Twenty men armed themselves with sticks and axes, but wisely wore their Indian armor of strings and reeds. After much skirmishing "the parties closed and dragged each other by the hair, just as they would have done to their enemies after defeating them, and before cutting off their scalps."

The game of the snow snake, called *Ka-whén-tah* by the Onondagas and *Ga-wá-sa* by the Senecas, is not mentioned by any early writer, and yet seems purely Iroquois in character. It is a simple test of power and skill in throwing the long and slender rod upon the snow or ice. Often, now, a channel is cut in the snow in which the snow snake glides along. The implement is from five to seven feet long, and has an upturned pointed head loaded with lead. This is run into grooves, and thus the head is blackened by the heat. Originally no metal was used; in fact, this is a very recent addition. As the long shaft bends in its swift career over the ice or snow, it has a striking resemblance to a gliding snake, and thus receives its common name. The Seneca and Onondaga forms are easily distinguished, though the difference is not essential.

Among the analogies between savage and civilized life may be mentioned a funeral game of the Hurons, some centuries since. Our young collegians once adopted an ancient Indian custom, only terming it a cane rush. It is thus described in the Jesuit Rela-

tions: "The captain places in the hand of one of them a stick about a foot long, offering a prize to any one who will take it from him. They throw themselves headlong upon him, and sometimes remain engaged in the contest for an hour." The Jesuits also mentioned the game of the straw as one of importance, but only by name. It may have been a masquerade of the Jugglers at the Dream Feast, who tied bundles of straw before them. If this is correct there were good reasons for withholding a fuller account.

I do not find that climbing a greased pole was ever an Iroquois sport, though the Hurons knew of it. There is an amusing account of this among the Nipissiriniens, at the great funeral feast described in the Relation of 1642, which is not unlike some scenes in modern holidays. "There was a May-pole planted, of a pretty reasonable height. A Nipissirien, having climbed to the top, fastened two prizes there, namely, a kettle and a deerskin, inviting the youth to show their agility. Although the May-pole was without bark and very smooth, he greased it, in order to make the taking of these more difficult. He had no sooner descended than there was a crowd to mount it; one lost courage at the beginning, one at a less, one at a greater height, and such a one seeing himself almost arrived at the top, suddenly saw himself at the bottom." A Huron at last got the prizes by an unfair stratagem, but other Hurons made this good.

As in ancient Europe, funeral feasts were commonly accompanied by games of many kinds. Thus in the Huron feast of the dead in 1636, for several days gifts were made. "On one side women were drawing the bow to see who should have the prize, which was sometimes a girdle of porcupine quills or a necklace of beads; on the other hand, in several parts of the village, the young men were drawing clubs upon any who would try to capture them. The prize of this victory was a hatchet, some knives, or even a beaver robe. Every day the remains were arriving." Mourning and rejoicing mingled, as among the ancient Greeks, and this was not confined to the Huron Iroquois. In fact, even now, as the mourning for an old chief is often accompanied by the installation of the new, we are reminded of the French proclamation: "The king is dead, long live the king."

In connection with funeral rites it seems proper to refer to the game of plum stones used by the Sioux in dividing the property of the dead, for it has a resemblance to the old Iroquois game. It is not one of white and black, and is much more intricate than that of the present Onondagas. A description will be found in Yarrow's "Mortuary Customs of North American Indians," First Annual Report of the Bureau of Ethnology. From the plate it would seem

that the mode of throwing the stones was from a bowl upon a hide extended on the ground. Women used seven plum stones, men eight, and those who play are of the sex of the deceased. The game is known as the "ghost gamble," and one Indian represents the ghost of the dead. Cards now take the place of the stones, and each person plays against the ghost for a portion of the property. The stones are not merely black and white, but each has its own mark, and there are six winning throws, as well as five entitling the player to another throw. Buffalo heads, crosses, and dots are among the markings. It will thus be seen that the game is very distinct from the Iroquois game of white and black, while having a marked resemblance. It is more complex, and is used on a very different occasion.

Similar resemblances will be found among western games to that of the snow snake, and yet with the same contrasted features. The deep snows of the eastern forests, we may suppose, developed a form especially adapted to a winter game. The spear or javelin slightly changed one or two features in its new and local use. One barb was cut away, the point slightly turned, and there was no obstruction hindering its flight on the snow.

I have spoken of the game of the bell and the shoe as though it might have been adapted from the whites. A bell is hidden in one of three shoes, by the Onondagas, and the opposing party must guess in which of these it is. In Tanner's Narrative, however, about seventy years ago, he described a similar game somewhat differently played by the Ottawas and Crees. The former used four moccasins, in one of which was hidden some small object. These were touched in due order, with varying results to the guesser and his party. The Crees put the hand successively into all the moccasins, endeavoring to find the hidden object last of all. In this case, therefore, the Onondagas have preserved an old game, substituting the bell for something more primitive.

He also described a game of the dish or bowl, much like that of the Iroquois. Small pieces of wood, bone, or brass were used, not less than nine in number, and blackened on one side. These were placed in a wooden bowl, and the edge was violently struck, throwing the pieces into the air. Each one played until he missed. The principal game of the bowl among the northern tribes, as described by Schoolcraft, has thirteen pieces, and is quite elaborate. The pieces represent men, fishes, ducks, etc. Catlin also described a game of the bowl among the Indian women of Iowa, as well as the moccasin game already mentioned.

Charlevoix's description of the great Iroquois game, as he saw it played in a Huron village in 1721, may well be quoted, as it differs

a little from others. "The game of the platter or bones is played between two persons only; each person has six or eight little bones, which I at first took for apricot stones, these being of the same size and shape; but upon viewing them nearer I found they had six unequal faces, the two largest of which are painted, the one black and the other of a straw-color. They fling them up into the air, striking at the same time against the ground or table with a round hollow dish, in which they are contained, and which must first be made to spin round. When they have no dish they content themselves with throwing the bones up into the air with the hand. If all of them after falling to the ground present the same color, the player wins five points, the party is forty, and the points won are discounted in proportion to the gains on his side; five bones of a color give only one point for the first time, but the second the winner sweeps the board; any lower number goes for nothing."

The persistence of these Iroquois games is remarkable. As long as known they have had the game of white and black, and have retained it almost unchanged. As long, certainly, they have played lacrosse, in common with most other Indian nations, and other games seem quite as old, although unmentioned by early writers. The moccasin game may have been adopted, but the snow snake seems to have been original. The curious thing is that it attracted so little attention. I think Morgan first described it, but I saw it played many years before any notice of it seems to have appeared in print.

I have spoken merely of things properly called games, wherein there was some kind of a contest. Some would include mere sports under this head, and to the Jesuits the Hononhouaroia, or Dream Feast, with its masquerading and guessing, assumed something of this character. The masking survives only in the annual ceremonies of the False Faces, and these have now lost their religious features, and have become a great frolic. One day last winter I encountered these maskers on their annual round at the Onondaga Reservation. They were approaching a house where they would be welcome, and I stopped to see what would be done. They were dressed in old clothes, some of them well padded, and all had masks, some from the toy-shops and others of paper or wood. One or two wore feathers besides. They danced about the house, and pounded its sides with sticks and turtle-shell rattles. They crawled on their hands and knees on the piazza floor, pounding all the time. The door opened at last, and their leader entered. He danced around the room a while, putting ashes on the heads of the inmates, and crying "Ho! Ho!" The door opened again, and his comrades came in. They danced around, taking up double handfuls of ashes,

and puffing these over the heads of their hosts. Then they took up the inmates in chairs, a man on each side, and danced around the room with them. Pounded parched corn was given the visitors to eat in the house, and provisions were taken away for the evening feast, in the basket which one of them carried. I met them on the road an hour or two later, returning from a distant cabin. The change is great indeed in this old custom, but if it has lost its meaning the participants have plenty of fun.

There are minor sports and games which might be mentioned, but those described have the flavor of antiquity. Some reveal a natural failing. Our aborigines had an innate love of gambling, and the idea of gain or loss entered into most of their simple sports. The Iroquois were accustomed, as our western tribes are yet, to stake everything on games of chance or skill. The turn of the plum stone might give them poverty or wealth. It certainly would give them the excitement they craved.

W. M. Beauchamp.

TWO NEGRO STORIES FROM JAMAICA.

ANNANCY AND THE YAM HILLS.

ONE time Annancy libed in a country where the Queen's name was Five, an' she was a witch; an' she say whoever say five was to fall down dead. It was berry hungry times, and so Annancy go build himself a little house by de side of de riber. An' him make five yam hills. An' when anybody come to get water at de riber he call them an' say: "I beg you tell me how many yam hills I hab here. I can't count berry well." So den dey would come in and say, "One, two, three, four, *five!*" an' fall down dead. Then Annancy take dem an' corn dem in his barrel an' eat dem, an' so he live in hungry times — in plenty. So time go on, an' one day Guinea fowl come dat way, an' Annancy say: "Beg you, Missus, tell me how many yam hills hab I here." So Guinea fowl go an' sit on hill an' say: "One, two, three, four, an' de one I am sittin' on!" "Cho!" say Annancy; "you don't count it right!" An' Guinea fowl mouve to anoder yam hill an' say: "Yes, one, two, three, four, an' de one I am sittin' on!" "He! you don't count right at all!" "How you count, den?" "Why dis way," say Annancy: "One, two, three, four, *FIVE!*" an' he fell down dead, an' Guinea fowl eat him up!

Dis story show dat "Greedy choak puppy."

DE STORY OF DE MAN AND SIX POACHED EGGS.

Once a man go travellin' an' he get hungry, so he stop at a tavern an' order something to eat, so dey bring him six poached eggs. He eat dem, but he did not hab any money, so he say he would come back an' pay. In six years — or maybe it was more — he come back an' pay sixpence for de eggs. But den de tavern keeper say dat if he had not eaten de six poached eggs dey might hab been chickens, and den de chickens would hab grown up and hatch more chickens, an' dey more — an' more — an' more — an' tell de man he must pay six pounds instead of sixpence. An' de man say he would not. So dey go to de judge. An' while dey was conversin' a boy come in wid a bundle under his arm. An' de judge say: "What you got in de bundle?" and de boy say, "Parch'peas, sa!" "What you goin' do wid dem?" "Plant dem, sa!" "Hi!" say de judge, "you can't plant parch'peas, dey won't grow!" "Well, sa, an' poached eggs won't hatch!" So dey dismiss de man and he neber pay a penny!

Dis story show dat you mus' neber count you' eggs before dey hatch!

Pamela Coleman Smith.

KINGSTON, JAMAICA.

NEGRO CUSTOMS AND FOLK-STORIES OF JAMAICA.

NEGROES are known to possess the elements of an extensive literature, and a mass of folk-tales and folk-songs, not inferior in interest to those of European races. They are passionately fond of music; and although as an art it has not been developed to any extent among them, yet it forms a great feature in their lives. They are very fond of introducing songs into their stories, and these verses, sung by the story-teller, always form the crowning part of the tale for both listener and narrator. Often the story is short, consisting of but a few words, and is told simply as a setting for the long, monotonous song.

One of the best localities for studying the negro, better, perhaps, in many respects, than the African continent, is the island of Jamaica of the West Indies.

At an early date the negroes, mostly from the Guinea coast, were carried by the Genoese, Spaniards, and English to the island of Jamaica, and here they have remained unmolested, save for the period of bondage from slavery, and have been left undisturbed to live their lives, practise their customs, and develop their institutions more naturally and simply than in those localities of Africa where a perverted European civilization has left its corrupting influence on native life and customs.

Slave trade was abolished in 1807; and since the emancipation of the slaves in Jamaica, August 1, 1834, the negroes have led a particularly natural and simple life.

Among the many curious and interesting native customs there is none more interesting, one might say *thrilling*, to the foreigner than the "sit up," so called by them, or wake, held around the hut of a dead or dying friend.

When a negro is known to be dead or at the point of death, at sundown his friends, men, women, and children, collect in his hut or about the door, to give him a "sit up," and under the flickering light of a bonfire sit all the night through, singing and chanting slow dirges. Each person present takes some part in the singing, — apparently selecting the time and tune as his spirit moves him, without regard for the laws of harmony, — chanting to a vociferous accompaniment of groans and wails of lamentation. A more grim or grotesque spectacle cannot be imagined, or music more discordant and weird.

Give the imagination full play, and the dusky faces, contorted by simulated grief, the minor discords and monotony of the chanting, the moans from the dying soul, the wails from the mourners, — all

this carried on through the long, dark hours of the night, under the fitful firelight, will conjure up more grim fancies than even the strongest mind could deem agreeable.

When a negro becomes civilized and Christianized up to a certain point he considers himself above this heathenish custom, and looks with no small degree of scorn upon those of his brothers who still cling to it as a soul-saving rite. There are many most interesting phases in the character development of the civilized and Christianized negro, which make us smile at the substitution of one saving ceremony for another, and this conventional custom for that, and make us wonder if, aside from certain cruel and barbaric practices, the washed and dressed negro is any better off than his simpler brother who has not met with European refinements. Unless civilization go hand in hand with the simple and direct Christian "thou shalt" and "shalt nots," the negro is certainly the worse for it, and worse if his Christianity be a perverted one.

Negroes, on becoming somewhat familiar with the English language, will drop, as far as possible, characteristic native words, and use English equivalents. They have a love for long words, and these they use without regard for the real meaning. Often they will coin a long word to suit the occasion, if wishing to appear particularly correct. My father once, asking a negro about the health of his brother, received this answer: "My br'er great valetudinarian, sa." He meant to convey the idea that his brother was a little indisposed or ailing.

There are many proverbs current among the negroes which correctly reflect the negro thought and character. Such epigrammatic expressions as: "Too much hurry no good," "Greedy choke puppy," and others of this sort, are in constant use among them.¹

The quaint, indirect, and suggestive way the negro has of expressing his ideas is delightfully original and witty. On being accused of falsehood they say: "Me mout' miss," and one old fellow, being asked his age, replied: "Me 'bout half t'ro', sah."

In conversation and story-telling they use as few words as possible, omitting articles, connectives, and all words not necessary to convey the idea. This conciseness, rather than being the result of clear and careful thought, is, of course, the result of primitive ideas. The natural instinct and desire for expression, simply, is gratified, with little comprehension of the meaning and uses of language.

One of the most amusing language fashions of the negroes is that of pluralizing some words by prefixing the "s" instead of adding it, and saying, for instance, "spill" instead of "pills," and "spin"

¹ For a list of negro sayings and proverbs see *Journal of American Folk-Lore* for January-March, 1896.

for "pins," and "spain" for "pains." This they do when wishing to appear particularly learned.

The negroes are painfully superstitious, and people the night with ghosts and spirits, or "duppies," as they call them. They have an intense fear of the dead, and a graveyard holds untold horrors for them, particularly at night. In their funeral rites they go through the most absurd performances, pretending to follow instructions given by the spirit of their dead friend. This is done to establish friendly relations between themselves and the spirit of the departed friend, that they may not be visited or bewitched by it. Every conceivable demon or spirit may be found in the train of "duppies," that are such a terror to the poor negro; and what they term their "ghost stories" contain the most terrifying pictures that can be conjured up by an imaginative and fearful brain. Notwithstanding their fear of ghosts, the negroes are very fond of gathering in parties, in the evening, — men, women, and children, — to sit around a fire and tell "duppy story."

The narrator is usually some old toothless "granny," and it is no wonder that the "picknys" dare not look behind them for fear of "duppies," and are afraid to go in the dark to their little beds.

Perhaps the greatest superstitious fear that possesses the negro is the fear of Obeahism, or Obeah, as it is usually called on the island. It is difficult to understand whether their fear is given to Obi as a fancied personage and spirit of evil, or to Obeahism as a practice, founded on the influence and activity of evil spirits. The Obeah-men, those supposed to understand and practise this witchcraft, are engaged to break and counteract the evil spells of Obeah, and to heal sickness that is the result of enchantment, as well as to perpetrate the most evil deeds of injury and revenge.

The instruments with which the Obeah-men pretend to work their art are bones, feathers, blood, bits of glass, and particularly grave dust. The greatest secrecy is always observed in these practices, giving rise to acts of the greatest lawlessness. Even at the present day Obeahism is not unknown, and as a "black art," with its attendant evils, is a most interesting study.

There are most hideous stories of cannibalism lurking about the island, and it is probable that this horrible custom was practised in the early slavery days.

The stories of "Man Mary" may still be heard; and although the exact personality of this creation cannot be distinctly gotten at, it is without doubt true that he is a relic of an old-time fear of cannibalism. It is told that a large black man is sometimes met in the woods and lonely places, gathering herbs and earthworms, which he uses for making soup. He is no other than "Man Mary," who

chases children when they pass his way, and who eats them if he catches them. My old nurse has told me of many an exciting journey past Man Mary's hut, and of hair-breadth escapes from his boiling soup kettle.

Of all the folk-stories to be met with on the island, those most characteristic and most easily collected and understood are the "Anansi Stories," or "Nancy Stories," as they are usually called by the natives. Of these Anansi is the hero, and he is represented both as a human being and as a spider, while at all times he possesses the wiles and subtle craft of the spider. When my childish curiosity would make me push this point with my negro narrator and inquire: "But was it Anansi the *man* or Anansi the *spider*?" she would give me this reasonable and convincing reply: "Chuh, chil'! yo' too poppesha! It was Nancy, jus' Nancy, yo' see."

In Jamaica the spider commonly called Anansi is the large black house spider that is to be met with everywhere on the island. However, every spider is spoken of as "Nancy" and their webs as "Nancy webs."

"Death" is Anansi's brother, and it is probable this relationship was fancied through the relation of death with the poisonous sting of the tarantula and other spiders common in the tropics.

"Takuma" is Anansi's wife, and a stupid sort of creature she seems to be, without wit or any positive characteristics. Her character has doubtless been conceived and established through the worthlessness of the spider for purposes of food or clothing, or any use of primitive man.

Takuma is Anansi's only wife, and it is an interesting fact that, although the Africans have always been polygamists, they give but one wife to the heroes of their fairy-tales, and decry the custom of polygamy in their higher laws.

Anansi is represented as engaged in deeds of benevolence as well as mischief, which the stories to follow will show.

It is a significant fact that observation taught the African, as it did the Greek, to invest the spider with attributes and make a human creature of it; but the superior intelligence of the Greek gave rise to the beautiful little story of Arachne, and how the arts of weaving were taught to man by the cunningly woven fabric of the spider's web, while the inferior perceptions of the African taught him to see only the wiles and craft of a poisonous creature he feared.

In some of the so-called "Nancy stories" Anansi does not figure, and in some he figures or not according to the pleasure of the narrator. Many of the stories in general favor with the natives are

rambling and without point, and their charm and attraction for the negro mind seems to rest in repetition and a sort of metrical jingle.

Often touches of beauty, and sometimes a certain nobility, are to be found in these folk-stories, but the characteristic touch is a lively and boisterous wit and humor that is a general and important factor in the composition of the negro.

ANANSI AND THE LADY IN THE WELL.

On asking my negro nurse for just one more Anansi story she would reply: "Yo' chil', yo'! yo' greedy fo' Nancy story. Listen now, den."

Once it was a time w'en der was a good queen. An' she have husban' an' one pretty pickny. An' she have one little pet daag, who go trot, trot, all 'bout de house after her.

Now de husban' he t'ink nутten 'tall of him wife, an' he say to himse'f. "I put dat queen down de ole well, and den I get 'n'er mo' b'u'ful queen." Den he do dis same t'ing w'at he t'ink in him ole black heart.

Now de queen she fall way down to de bottom of de well an' she can't scrummel out no way, an' jus' sit all de day and cry fo' her pickny. By an' by Nancy he come scrape, scrape, crup, crup, down de side de well an' say: "Howdy! W'at fo' yo' cry, me lahdy?"

De queen say: "Howdy, Nancy! Me cry fo' me pickny."

"Jus' jump on me back," say Nancy, "an' I fetch yo' out dat well."

He tek de queen on him back and go scrape, scrape, crup, crup, up de side de well. Den he say:—

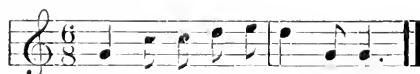
"Now run! wash de pickny, an' me fetch yo' down de well 'gain befo' yo' husban' catch yo'."

Den she run to de do' an' sing:—



O - pen de do', my lit - tle daag-gie!

An' de little daag sing:—



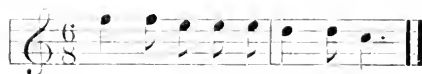
Yes, fo' cer - 'a'n, my fair lah - dy!

Den she sing 'gain:—



Fetch the pick-ny, my lit - tle daag-gie!

An' de little daag sing : —



Yes, fo' cer - 'a'n, my fair lah - dy!

An' so till all de t'ings fetched an' de pickny all wash, dress, an' sleep so sweet. Den she run back to Nancy an' he tek her on him back an' go scrape, scrape, crup, crup, back down de well 'gain. An' ev'ry day Nancy come dis way and say : "Howdy, me lahdy!" and tek de queen on him back an' fetch her out de well, an' she wash an' dress dat pickny till him grow big bwai.

In telling this story the narrator will often sing for each article of the baby's toilette, and sing the reply of the dog, in the simple measures given above.

The following story is particularly characteristic, and full of the quaint phrases and idioms common among the negroes : —

THE FORGOTTEN WIFE.

Once it was a time an' der was a King Tonga and a Queen Fuffoo, an' dey have t'ree pickaninnies. King Tonga say he take him cutlas an' go to 'n'ur lan', an' fetch home nice t'ings fo' Fuffoo an' de spickny. Fuffoo give him little daag, an' she say : —

"Yo', Tonga, me husban', yo' na let daag kiss yo' face, fo' den yo' na nuh yo' have wife an' t'ree spickny."

Tonga he go clup, clup, clup, clup on him mule down de road, an' he came to a house, an' it 'pears like to be some king's house. Der is a mos' b'u'ful princess inside, an' den de little daag kiss Tonga face, an' he done forgot Fuffoo an' de pickaninnies.

Tonga stay wi' de princess, an' den dey say dey guine marry nex' week. Nancy he hear 'bout dis, an' go sidlin' roun' to Fuffoo an' say : —

"'Pears like yo' husban' guine marry princess, Fuffoo. What fo' yo' stay here an' min' pickney?"

"Me na nuh, Nancy. Me gone now." An' Fuffoo run down de road to fin' Tonga.

She come to princess house an' fin' house all hullaballoo. She ask what mek all noise fo'. An' de granny come out an' say : —

"Deh-deh, deh-deh, me sweet missis! T'ree spot come on King Tonga shirt an' der no one can wash dem clean."

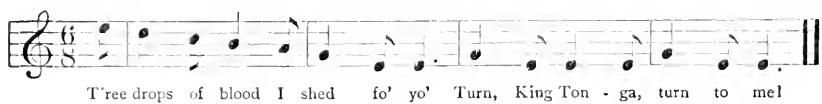
Den Fuffoo say : "Gi' me de shirt, an' me wash it clean. Yo' wi' see."

An' she tek it to de spring an' wash de t'ree spot till it all white 'gain. Den she go at night to King Tonga window an' sing : —



An' Tonga say : " Who sing under me window ? Me na nuh dat pusson, but 'pears like me nuh dat voice."

An' de nex' night Fuffoo go 'gain an' sing :—



An' Tonga say : " Me nuh dat voice ! Bring dat pusson here."

An' when Fuffoo come inside he 'member her an' de t'ree pickaninnies, an' den he know de daag mus' have kiss him face.

Here is one of those never-ending and, to us, pointless tales, which seem to possess a peculiar charm for the negro, and which he is particularly fond of telling :—

DINNER READY ?

Massa came down road on him mule.

Bwai say : " Howdy, massa ! "

Massa say : " T'ank yo', bwai. Dinner ready ? "

" Yes, sah. "

Clup, clup, clup, clup, clup, clup, clup, clup.

" Dinner ready, dinner ready ? "

" Yes, sah ; yes, sah. "

Clup, clup, clup, clup, clup, clup, clup, clup.

" Dinner ready, dinner ready ? "

" Yes, sah ; yes, sah. "

Here there will be a scarcely perceptible pause, and the narrator will continue :—

" Howdy, massa ! "

" T'ank yo', bwai. Dinner ready ? "

" Yes, sah. "

Clup, clup, clup, clup, clup, clup, clup, clup.

"Dinner ready, dinner ready?"

"Yes, sah; yes, sah."

Clup, clup, clup, clup, clup, clup, clup, clup.

"Dinner ready, dinner ready?"

"Yes, sah; yes, sah."

This story can be continued indefinitely, and usually is spun out in a measured jog-trot sort of time, until the pickaninnies show signs of weariness and become uneasy for something new.

The following is the story of how Anansi met his end, and as a bit of negro creation is unsurpassed.

THE END OF ANANSI.

Nancy an' him br'er De't' dey bot' hab a p'ovis'on fiel'. Now Nancy and De't' dey a'ways in some qua'l, do (though) Nancy a'ways roun' smilin'. Nancy he like sit under him bamboo tree like he was busher (overseer) an' no work in him p'ovis'on fiel', so, course, den, him yam an' beans no grow. But Br'er De't' him tote de hoe all day an' smack him mout' over him yam an' beans. Nancy he tell him wife, Takuma, he guine by night wi' basket to p'ovis'on fiel' of De't', jus' to taste him yam an' beans. He tell Takuma to stan' at de do' wi' basket, an' when he run in wi' basket of yam she gi' him basket fo' de beans.

Takuma say: "Duppies catch yo', me husban'!"

Nancy say: "Chuh! Me na nuh duppie. Me buckra (white man) dis night."

Now Br'er De't' t'ink it 'pears like some one take him yam an' beans, an' he stan' by night wi' cutlas to catch t'ief. By an' by it 'pears like he see Nancy wi' basket in him fiel', an' he say:—

"Howdy, Br'er Nancy," an' Nancy say: "Howdy, Br'er De't', me jus' so-so."

"What mek yo' out dis time night in me p'ovis'on fiel'?"

"Me like watch yo' yam grow, Br'er De't'."

"Yo' mout' miss, Nancy; but what fo' yo' carry basket?"

"Me fetch crayfish, Br'er De't'."

"Yo' t'ief," say De't', an' he fly at Nancy wi' him cutlas.

Nancy he run an' he call to Takuma away down de road: "Open back do', syut f'ont do', De't'-a come!"

An' Takuma say: "What yo' say, me husban', bring basket?"

Nancy say: "Oh, yo' ole fool yo'! Open back do', syut f'ont do', De't'-a come!"

"What yo' say, me husban', bring basket?"

"Oh, yo' ole fool yo'! Open back do', syut f'ont do', De't'-a c-o-o-o-me!"

An' De't' he run, an' mos' catch Nancy, an' mos' hit him wi' him cutlas, when Nancy he jus' run to de ole shed roun' de house, an' he run right up de wall like de big black spider, an' he hide himse'f, an' Br'er De't' he can't find him no how. An' dat 's why, me chil', yo' a'ways finds Nancy an' him webs in ole sheds an' dem places.

It has always been of interest to me to know that the greater part of the Anansi stories told me by my negro nurse were told to her by her grandmother, an African princess, who was stolen, when a child, from Guinea by Spanish slave traders, and sold as a slave in the Island of Jamaica.

Buckra. White man, or white people.

Busher. Overseer.

Bwai. Boy.

Deh-deh, deh-deh. What a negro woman says when dropping a courtesy to a superior.

Duffpy. A ghost or spirit.

Howdy. How do you do,

Me gone. I am going.

Me na nuh. Me not know, or I do not know.

Min' pickny. Mind children, or take care of children.

Mout'. Mouth.

Nutten. Nothing.

Pickny, pickaninny. Child. The negroes say "pickny" commonly, but "pickaninny" when wishing to speak particularly correctly.

Poppesha. Foolish, stupid.

P'ovis'on fiel'. Provision field, or small farm.

So-so. Pretty well, or not in the best of health.

Synt. Shut.

Yo' na. You must not, or you do not.

Ada Wilson Trowbridge.

KENILWORTH, ILL.

THE FOLK-LORE OF THE HORSESHOE.¹

As a practical device for the protection of horses' feet, the utility of the iron horseshoe has long been generally recognized, and for centuries, in countries widely separated, it has also been popularly used as a talisman for the preservation of buildings or premises from the wiles of witches or fiends.

What were the reasons for the general adoption of the horseshoe as an emblem of good luck? Various explanations have found favor.

I. *Imaginary Connection with the Jewish Passover.* As the blood sprinkled upon the doorposts and lintel of the house, at the time of the great Jewish feast, formed the chief points of an arch, it has been conceived that with this memory in mind the horseshoe was adopted as an arch-shaped talisman, and hence became emblematic of good luck. The same thought might be supposed to underlie the practice of peasants in the west of Scotland, who train the boughs of the rowan, or mountain-ash tree, in the form of an arch over a farmyard gate, in order to protect their cattle from evil.²

II. *A Serpent Emblem.* The theory has been advanced that in ancient times the horseshoe in its primitive form was a symbol relating to serpent-worship, and that its superstitious use as a charm may hence have originated. There is a resemblance between the horseshoe and the arched body of a snake, when the latter is so convoluted that its head and tail correspond to the horseshoe prongs. In front of a church in Crendi, a town in the southern part of the island of Malta, there is to be seen a statue having at its feet a protective symbol in the shape of a half-moon encircled by a snake.³

III. *A Moon Emblem.* From earliest times the crescent moon has been thought by the ignorant to have an influence over the crops, and, indeed, over many of the affairs of life. Hence, doubtless, arose a belief in the value of crescent-shaped and cornute objects as amulets and charms, and of these the horseshoe is the one most commonly available, and therefore the one most generally used. In his work entitled "The Evil Eye" (London, 1895), Mr. F. T. Elworthy calls attention to the fact that the half moon was often placed on the heads of certain of the most powerful Egyptian deities, and therefore when worn became a symbol of their worship. The use of such symbols is not obsolete; the brass crescent, an avowed charm

¹ Abstract of paper read at the Seventh Annual Meeting of the American Folk-Lore Society, Philadelphia, December 28, 1895.

² J. Napier, *Folk-Lore*, Paisley, 1879, p. 51.

³ *All the Year Round*, N. S., vol. xxxix. 1887.

against the evil eye, is very commonly attached to the elaborately decorated harnesses of Neapolitan draught horses, and is used in the East to embellish the trappings of elephants. It is employed in the same manner in various parts of Europe and even in England.

IV. *A Phallic Emblem.* It must suffice to mention this theory of the origin of the superstitious use of the horseshoe. The evidence in its favor is meagre, resting chiefly upon the employment of amulets of this character.

V. *Prong-shaped.* The supernatural qualities of the horseshoe as a preservative against imaginary demons have been supposed due to its bifurcated shape, as any object having two prongs or forks was formerly thought to be effective for this purpose. Hence has been considered to be derived the alleged efficacy as amulets of horseshoes, the horns and tusks of animals, the talons of birds, and the claws of wild beasts and reptiles. Such a custom is expressed in the oft-quoted lines from Herrick's "Hesperides:" "Hang up hooks and shears to scare the hag that rides the mare." In West Africa, where the horns of wild animals are esteemed as fiend-scarers, a large horn filled with mud, and having three small horns attached to its lower end, is used as a safeguard to prevent slaves from running away.¹ In the vicinity of Mirzapur, in Central Hindostan, the Horwas tie on the necks of their children the roots of certain jungle-plants as protective charms, their efficacy being thought to depend on their resemblance to the horns of certain wild beasts. The Mohammedans of Northern India use a certain amulet composed in part of a tiger's claw and two claws of the large horned owl, with the tips facing outward.²

Amulets fashioned in the shape of horns and crescents are popular among Neapolitans, as shown by Elworthy. In Southern Spain, according to George Borrow, the stag's horn is a favorite talisman, believed to dissipate the effect of the evil eye. The antiquity of the *mano cornuta*, or anti-witch gesture, common in Italy, is proven by its representation in ancient paintings unearthed at Pompeii. So in Norway, horns are placed over the doors of farm buildings in order to scare away demons; and this virtue may be the ultimate reason why the fine antlers which grace the homes of successful hunters are regarded as of especial value.

VI. *The Horse as a Sacred Animal.* Returning to the horseshoe, we find that its efficacy as a protector of persons and buildings depends not merely on its arched or bifurcated shape; its relation to the horse also gives it a talismanic worth, for in legendary lore this animal was often credited with supernatural qualities. Among

¹ Cameron, *Across Africa*.

² W. Crooke, *North Indian Folk-Lore*, p. 209.

early Celts, Tentons, and Slavs horse-worship was prevalent. In Northern India, also, the horse is regarded as a lucky animal; thus, when an equestrian rides into a field of sugar-cane in the planting season the event is considered auspicious. In the same region the froth from a horse's mouth is thought to repel demons, which are believed to have more fear of him than of any other animal. The use of the horseshoe against witches has been ascribed to the Scandinavian superstition known as the Demon-mare.¹ In early times, in German countries, it was customary to use horses' heads as talismans, and in Mecklenburg and Holstein it is still a common practice to place the carved wooden representations of the heads of horses on the gables of houses as safeguards.²

VII. *The Virtues of Iron.* Some writers have maintained that the luck associated with the horseshoe is due chiefly to the metal, irrespective of its shape, as iron and steel are traditional charms against malevolent spirits and goblins. In their view a horseshoe is simply a piece of iron of graceful shape and convenient form, commonly pierced with seven nail-holes, and a suitable talisman to be affixed to the door of dwelling or stable in conformity with a venerable custom sanctioned by centuries of usage. Of the antiquity of the belief in the supernatural properties of iron there can be no doubt. Pliny states that iron coffin-nails affixed to the lintel of the door render the inmates of the dwelling secure from the visitations of prowling nocturnal spirits. The demons called Jinn are believed to be exorcised by the mere name of iron;³ and Arabs, when overtaken by the simoom in the desert, are said to charm away the spirits of evil by crying "Iron! Iron!"

In China a piece of an old iron plough-point serves as a charm, and long iron nails are also driven into trees to exorcise certain dangerous female demons.⁴

Among Scotch fishermen, even at the present time, iron is said to be invested with magical attributes. Thus, if when plying their vocation one of their number chance to indulge in profanity, the others at once call out "Cauld Airn," and each grasps a convenient piece of the metal as a counter-influence to the misfortune which otherwise would pursue them through the day.⁵

In England, in default of a horseshoe, the iron plates of the heavy shoes worn by farm laborers are occasionally to be seen fastened to the doors of cottages.⁶

¹ M. D. Conway, *Demonology and Devil Lore*, vol. ii. p. 372.

² J. B. Friedreich, *Die Symbolik und Mythologie der Natur*.

³ E. B. Tylor, *Primitive Culture*.

⁴ J. Doolittle, *Social Life of the Chinese*.

⁵ *The Folk-Lore Journal*, vol. vii. 1889.

⁶ J. Larwood and J. C. Hotten, *The History of Signboards*, p. 179.

In Sicily iron amulets are popularly used against the evil eye. Iron in any form, especially the horseshoe, is thought to be effective; indeed, talismanic properties are ascribed to all metals. When, therefore, a Sicilian feels that he is being "overlooked," he instantly touches the first available metallic object, such as his watch-chain, keys, or coins.¹

An ingenious theory ascribes the origin of this belief in the magical properties of iron to the early employment of actual cautery and to the use of the lancet in surgery.² In either case, the healing effects of the instrument, whether hot or in the form of a knife, have been attributed by superstitious minds to magical properties in the metal, whereby the demons who cause disease are put to flight.

VIII. *Proper Position.* The talisman effectively bars the ingress of witches and evil spirits, but an entrance once obtained it is powerless to expel them. Hence the belief, prevalent in Germany, that a horseshoe found on the road and nailed on the threshold of a house, with the points directed outward, is a mighty protection, not only against hags and fiends, but also against fire and lightning; but reversed it brings misfortune.

In Bohemia, only, is said to prevail a superstition exactly opposite; namely, that whoever picks up a horseshoe thereby picks up ill luck for himself, a notable example of the exception which proves the rule.³

IX. *Number of Nails.* As a rule, the degree of luck pertaining to a horseshoe found by chance has been thought to depend on the number of nails remaining in it; the more nails the more luck.⁴ In Northumberland the holes free of nails are counted, as these indicate, presumably in years, how soon the finder of the shoe may expect to be married.⁵

X. *Resemblance to Meniscus.* The employment of the horseshoe as a charm has also been ascribed to its resemblance in shape to the metallic meniscus, or halo, formerly placed over the heads of images of patron saints in churches, and represented in ancient pictures. In later times, crescent-shaped pieces of metal were sometimes nailed up at the doors of churches. The horseshoe might have been an available substitute, and therefore placed upon the doors of the main entrances of churches, especially in the southwest of England, as it was believed that evil spirits could enter even consecrated edifices. Within recent years two horseshoes were to be seen on the

¹ G. Pitre, *Usi e costumi credenze e pregiudizi del popolo Siciliano*, Palermo, 1889.

² W. Crooke, *Popular Religion and Folk-Lore of Northern India*, p. 192.

³ A. Wuttke, *Der deutsche Volksaberglaube*, 1869.

⁴ R. Thorne, *A Dictionary of Rare and Curious Information*, p. 232.

⁵ *Denham Tracts*.

door of the parish church of Hacombe, in Devonshire. A ballad, supposed to have been written by a master of Exeter Grammar School, in the early part of the nineteenth century, graphically describes a race for a wager, won by a certain Earl of Totness, who after his victory rides straight to the door of Hacombe Church :—

And there he fell on his knees and prayed,
And many an Ave Maria said.
Bread and money he gave to the poor;
And he nailed the roan's shoes to the chapel door.¹

Whatever may be the origin of the superstitious employment of the horseshoe, its adoption as a token of good luck appears to be comparatively modern, its earliest use having been for the exclusion of witches, evil spirits, and all such uncanny beings.

Before leaving the subject, an extract may be cited from an article contained in a periodical of the eighteenth century against the repeal of the so-called Witch Act, wherein the writer offers the following satirical advice: "To secure yourself against the enchantments of witches, especially if you are a person of fashion and have never been taught the Lord's Prayer, the only method I know is to nail a horseshoe upon the threshold. This I can affirm to be of the greatest efficacy, insomuch that I have taken notice of many a little cottage in the country with a horseshoe at its door, where gaming, extravagance, Jacobitism, and all the catalogue of witchcrafts have been totally unknown."

Robert M. Lawrence.

¹ *Belgravia*, vol. iv. 1887.

NOTES AND QUERIES.

ARMENIAN FOLK-LORE. — The Armenian monastery of S. Lazzaro, near Venice, on the island of the same name, was founded early in the eighteenth century, and has long been the headquarters of the Armenians scattered over Europe, and especially of those in Italy. Within the walls dwell peaceful and studious monks, who devote their lives to the education of youth of their own race, and to the production and publication of Armenian literature. Among the fifty inmates are many scholars who are continually occupied in writing or in translating books from European languages into Armenian, and conducting their works through the press which forms a prominent part of the establishment. In their scholarly work they are assisted by a fine library of over thirty thousand volumes, including many rare manuscripts. Besides the Armenian works, they publish a small number in English and other European languages for the information of visitors; three little pamphlets in English especially attracted me, and now supply the material used in the following pages.

(1.) The "Armenian Popular Songs, translated into English," reached a third edition in 1888; the collection comprises nineteen songs or poems in the Armenian vulgar tongue, but in several dialects, and composed at different epochs from the fourteenth to the eighteenth centuries. The subjects treated differ widely; there are national epics, folk-tales, elegiac verses, bridal songs, lamentations, and religious poems. They all reflect the oriental imagery characteristic of the people, and some show real dramatic power. They undoubtedly suffer by being translated, and the English version, being non-metrical, seems weak and abrupt.

The first one in the collection is entitled "On Leo, son of Haithon I." This Leo, afterwards Leo III., having made war during his father's absence, in 1266, against the Sultan of Egypt, who had invaded Cilicia, was made prisoner and carried off to Egypt; after some time his father, Haithon I., returning from Tartary, recovered his son.

In an "Elegy of Adam," the Scriptural narrative is closely followed, and after the expulsion from Paradise the poet sings: —

When ye enter Eden,
Take a branch of the immortal fruit,
Bring and place it on my eyes
And heal my obscured sight.

In this "branch of the immortal fruit," allusion is said to be made to the following legend: When Adam fell sick he sent his son Seth to the gate of the terrestrial Paradise to ask the angel for a branch of the Tree of Life that it might be used to cure the First Man; the angel granted the request, and the branch was planted on Adam's grave, where it grew into a great tree. Now Adam was buried on Mt. Lebanon, and after many adventures the wood of this tree was used in making the Holy Cross.

The crane, the stork, and the partridge are the favorite birds of the Armenian poets, the stork especially being regarded as sacred to hospitality. The following is part of an address "To the Stork: —

Welcome, stork !
 Thou stork, welcome !
 Thou hast brought us the sign of spring,
 Thou hast made our hearts gay.

Descend, O Stork !
 Descend, O Stork, upon our roof,
 Make thy nest upon our ash-tree,
 Thou, our dear one.

In similar strains are written "The Elegy of a Partridge" and "The Pilgrim to the Crane."

Animal tales are represented by a story of the Bear, the Fox, and the Wolf. The fox disguises himself as a monk, and demands contributions of food in exchange for the benefit of his prayers. The bear and the wolf go hunting, and kill a ram, a ewe, and a lamb. The wolf, being charged with the distribution, takes for his own share the ram, assigning the lamb to the fox. The ewe is left for the bear, who, in his indignation that he has not received the large animal, blinds the wolf with a blow. The fox, having made a trap and baited it with a cheese, induces the bear to put his head in the trap, alleging that the place is a convent, and therefore secure against treachery. The bear perishes in the trap, to the joy of the fox, and the piece ends with a moral.

O Justice, thou pleasest me much !
 Whoever does harm to another soon perishes ;
 As the bear in the trap is obliged to fast,
 That place is a place of retreat, a place of prayer !

As an example of a nursery rhyme, we quote a short "Canzonette," as it is styled : —

The light appears, the light appears !
 The light is good ;
 The sparrow is on the tree,
 The hen is on the perch,
 The sleep of lazy men is a year.
 Workmen, rise and begin thy work !

The gates of Heaven were opened,
 The throne of gold was erected,
 Christ was sitting on it ;
 The Illuminator was standing ;
 He had taken the golden pen,
 And wrote great and small.
 Sinners were weeping,
 The just were rejoicing.

Characteristic customs accompanying the departure of a bride for her new home are narrated in the "Song of the New Bride," which ends as follows : —

They had deceived the mother with a pack of linen,
 They had deceived the father with a cup of wine,
 They had deceived the brother with a pair of boots,

They had deceived the little sister with a finger of antimony,
 They have loosed the knot of the purse,
 And removed the girl from her grandmother.
 Mother, sweep thou not the little plank,
 In order that the trace of thy girl may not be effaced,
 Let a memory remain to thee,
 In order that thou mayest fill the wish of thy soul.
 They passed the dried raisin through a sieve,
 And filled the pockets of the girl,
 And they put her on the foreign way!

(2.) The second of the little pamphlets that I secured at S. Lazzaro is entitled "Armenian Proverbs and Sayings, translated into English by the Rev. G. Bayan. Venice, Academy of S. Lazarus, 1889." (58 pp. 32mo.) Of the two hundred and fifty-four proverbs in this booklet, some are analogous to those of other nations, and some are obviously peculiar to the Armenians; they are not classified, but I select a few of the first-named group.

The dog cannot eat the hay, and will not allow the lamb to eat it.
 One must give the Devil his due.
 Warm a frozen serpent, and it will sting you first.
 One hand washes the other, and both are clean.
 He makes seven morsels of one currant.
 Every grain is not a pearl.
 A single flower and a single swallow do not always announce the spring.
 Speech is silver, silence is golden.
 A friend will be known in difficult days.
 When it rains everybody brings drink to the hens.

This seems to be an amusing variant of the saying about "carrying coals to Newcastle." Shakespeare's "All the world's a stage and all the men and women merely players," has its crude analogue in the Armenian:—

The world is a pot, man a spoon in it.

Others bear a distinctly oriental character:—

The camel does not see his own hump.
 The hound is lame till he has seen the fox.
 The ant is very small, but it enters the ears of the lion.
 Every one places wood under his own pot.
 Nobody casts stones at a fruitless tree.
 My bread has no salt. (My good acts are not known.)
 If a rich man dies all the world is moved: if a poor one, nobody knows it.
 After the carriage is overturned many will tell how to raise it.
 The cat causes bad dreams to the mouse.
 If you send your child on an errand, go with him.

This reminds one of the saying about "sending a little boy to do a man's work."

Stand far from dwarfs, for God has stricken them on the head.

The fish was asked: Have you news from the sea? He answered: Very much, but my mouth is full of water.

Dine with thy friend, but do no business with him.

Who knows much mistakes much.

When you are in the town, if you observe that the people wear the hat on one side, wear yours likewise.

The fox's last hole is the furrier's shop.

A fish appears larger in the water than it is.

Generosity from the purse of another.

He that eats does not know how much is consumed, but he that cuts knows it very well.

(3.) The third pamphlet bears the title "Turkish Proverbs translated into English. Venice, printed at the Armenian Monastery of S. Lazarus. 1880." (37 pp. 32mo.) The collection contains one hundred and ninety-two proverbs, many of which are exactly similar to those current wherever English is spoken: "Birds of a feather flock together," "Love me, love my dog," and "It never rains but it pours," suggest English, or at least European influence. More interesting are the following:—

A hungry bear will not dance.

Poverty is a shirt of fire.

Forced prayers do not reach Heaven.

Industry is often concealed under a straw.

A beggar refused a cucumber because it was crooked.

The kettle calls the saucepan smutty.

The camel went in search of horns and lost its ears.

Who has no beard has no authority.

God keep us from judge and doctor.

Every sheep is hung by its own leg.

The nest of a blind bird is made by God.

H. Carrington Bolton.

DAVID AND GOLIATH IN ST. KITTS. — In No. XXXIII, April-June, 1896, Mr. Alfred M. Williams gave an account of "A Miracle Play in the West Indies," being a representation of the combat between David and Goliath, performed by negroes in St. Kitts. The participants in this celebration are described as masked, and the scene made on the narrator the impression of resembling a play of the Middle Ages. It is now pointed out by a correspondent that the dialogue given by Mr. Williams as spoken by the actors is nothing else than a citation from the "Sacred Dramas" of Hannah More. No doubt, under the influence of some educated instructor, the literary piece has been made to replace an original and popular play, imported from England, corresponding to that used by Christmas maskers in Boston (No. XXXIV. p. 178.) The circumstance is sufficiently curious, and illustrates the manner in which American negroes have been subject to purely literary influences, as well to those arising from the diffusion of European folk-lore.

SUPERSTITION OF ITALIAN PEASANTS. — On a certain estate in the north of Italy, where the master and mistress had both died within a few months, the English housekeeper was left alone in charge. She was informed by the laundress one day that herself and the gardener had, on the preceding day, seen Signor S. in the form of a large brown dog wandering about the

garden and around the house ; that he finally planted himself in front of the long window of the green salon, where the signora used to sit ; that the dog sat up on his haunches, with his paws drooping in front of his breast, and hung his head in a mournful manner, as he sat facing the window. By that time they were so scared and convinced that it was he that they both ran away and shut themselves up in the house.

Many of the peasants who were attached to the place had seen the dog wandering round the house, and were sure it was their master, but only these two had followed it up to the salon window. They went to the priest about it, and he came the next day to ask the housekeeper if she would not authorize masses to be said for the signora, as evidently the signore was uneasy that none had been said. This was in 1890.

Louise Kennedy.

HUNGARIAN COUNTING-OUT RHYMES.

Hungarian.

Egden begden cziczi me
Abri jibri domine
Ex brót in der Nat
Aja vaja dika meta,
Von!

Egden begden Kerkendöben,
Szól a rigó az erdőben,
Csir csar, szabó var,
Muski dupki egyet visy Ki,
Homm!

Phonetic.

Agdan bagdan tsee tsee mēh
Ahbrec fahbrec dominēh
Ex broat in der Note
Ayah vayah deekā mātah
Von!

Agdan bagdan Kerkendöben
Sole ah rečgō az erdböen
Cheer chahr sāhbō vahr
Mooshkee doopkee edyet viss Kee
Homm!

D. Arpad G. Gerster.

1855, from Kassa.

LOCAL MEETINGS AND OTHER NOTICES.

EIGHTH ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY. — In regard to the locality of the Annual Meeting, it has proved necessary to make a change from previous announcements. According to the arrangement of which notice has been given by circulars addressed to members, this meeting is appointed to be held in room No. 23, Hamilton Hall, Columbia College, New York, N. Y., on Tuesday, December 29. Proceedings will be reported in No. XXXVI. of this Journal (January–March).

On Wednesday, December 30, Section H (Anthropology) of the American Association for the Advancement of Science will meet in the same place.

BOSTON. — Meetings of the Boston Branch, not previously noticed, have been as follows : —

February 21, 1895. The Branch met at the Grundmann Studios, by invitation of Mrs. Le Brun and Miss Horsford, Professor Putnam, the President, in the chair. Mr. Charles P. Bowditch of Boston gave an address on "Recent Archæological Discoveries in Central America." The speaker pointed out the almost entirely unexplored condition of large regions, and

expressed the hope that better knowledge of the aboriginal traditions might throw light on glyphs found on monuments. Mr. Jeremiah Curtin, as he explained, had been sent to investigate the native tribes, with a view of discovering a clue. The monuments and glyphs were described, and illustrated with lantern views.

March 20. The meeting was held at the house of Mrs. Thomas Mack, 269 Commonwealth Ave., the President presiding. Professor A. F. Chamberlain of Clark University, Worcester, Mass., gave an address on "The Hand in Folk-Lore." The account included language, derivation of expressions, proverbs, and sayings relating to the hand.

April 17. The Branch met at the house of Mrs. W. B. Kehew, 317 Beacon St., the President in the chair. Mr. Michitaro Hisa, of Japan, spoke on "Japanese Heraldry." He pointed out that the heraldic devices were less complicated and more generally used than those of Western Europe, and described the badges. The meeting being the annual one, the Secretary made a report, stating that during the year had occurred three deaths and five resignations, and that the names of twenty-four new members had been added. Officers were elected for the forthcoming year, as follows: President, Prof. Frederic W. Putnam; Vice-Presidents, Mr. Wm. Wells Newell, Mr. Dana Estes; Treasurer, Mr. Montague Chamberlain; Secretary, Miss Helen Leah Reed; Members of the Council, Mrs. Wm. B. Kehew, Mrs. Jean M. Le Brun, Mrs. Ernest F. Fenollosa, Miss Cornelia Horsford, Mr. Roland B. Dixon, Mr. Archibald R. Tisdale.

May 15. The Branch met at the Charlesgate, the President in the chair. Dr. George A. Dorsey (now of the Field Columbian Museum, Chicago, Ill.) gave a paper on "The Literature of the Quichuas." This literature, chiefly traditional, he divided into two classes (1) Chronicles, or State Literature, (2) Poems and Dramas. Works of the first class were committed to memory by three or four old men selected by the king. Of love-songs only a few remain, but three have considerable merit. They generally treat of some mournful catastrophe, and are written in lines of four syllables, sometimes alternating with lines of three syllables. Of the tragedies, the themes were almost always military triumphs relating to the deeds of the Incas. (Of the fall meetings, reports will be hereafter given.)

CAMBRIDGE BRANCH. — *January 13, 1896.* The monthly meeting was held at the house of Dr. C. B. Davenport, 11 Francis Avenue. Prof. E. S. Morse, of Salem, gave an address upon "The Temples, Theatres, and Music of Japan," giving in his vivid descriptions a delightful introduction to the life of that island. As Professor Morse was obliged to leave directly after his lecture, Mr. Michitaro Hisa kindly answered the many questions which followed.

February 7. The Branch met at the home of Miss Leavitt, 317 Harvard Street. Prof. George Lyman Kittredge treated the subject of "The Thankful Dead," reading the story of Sir Amadas, and then calling attention to various allied stories, in romance and in Eastern languages, where the hero assists in burying a dead man whose body is held for debt; sub-

sequently the spirit of the dead man aids the hero to a fortune, and in return requests an exact division into halves of the fortune. This generally includes the cutting in two of the hero's wife.

March 5. At the meeting held at the house of Miss Markham, 2 Buckingham Place, Prof. C. H. Toy treated of Arabic Folk-Lore, particularly mentioning the old Arab belief in the Jinn, a sort of supernatural beings or demons who inhabited out-of-the-way places. These beings had the forms of beasts, or serpents, or sometimes even of trees. Like the men around them, they were divided into tribes; and because they inhabited remote places did not enter into human society, and were therefore malignant. During the annual pilgrimage to Mecca it is still customary for each Moslem to perform various ceremonies, as making the circuit of the temple, and casting stones into the valleys, — acts which to-day seem quite useless, but which are probably relics of old religious customs. Though the Arabians were originally much interested in poetry, there has been little attempt to record their customs, and now most of their folk-lore is obliterated by Islam.

April 14. The Branch met at the home of Miss Yerxa, 37 Lancaster Street, and listened to a lecture by Dr. George A. Dorsey upon "The Development of Religious Ideas among the Quichuas of Peru." Dr. Dorsey set forth how, at the time of the coming of the Spanish, the Incas were the predominant gens of the Quichuas, and their religion had become the state religion. Living in the deep valleys of the Andes, the Incas had developed a profound and rugged religion. In its earliest stages it was clannish, and consisted largely of offering sacrifices at the grave (huaca) of an ancestor. The sun was long an object of worship, but there arose a man who pointed out that there must be a God to keep the sun in constant motion. On the shores of Lake Titicaca, according to Inca tradition, there once appeared a man who went about doing good, many of his acts suggesting incidents in the life of Christ. Finally people bound him, planning to put him to death. But a youth appeared and carried him away to a beautiful lady (Dawn Maiden) who took him to the Mansion of the Sky. During the highest development of their religion the Quichuas erected magnificent temples, with much gold and wonderful architectural elaboration.

May 15. The annual meeting was held at the home of Miss Child, 67 Kirkland Street. Miss Yerxa read one of the several Irish stories which had been learned from servants. Mr. F. S. Arnold spoke upon some children's rhymes, mostly heard in the State of New York, pointing out in many cases the origin of the rhyme in old religious formulas or in Gypsy incantations. Dr. A. C. Garrett read and discussed a variant of the Siegfried story from North Germany, this variant being a combination of the Norse and German versions.

Officers for the following college year were elected as follows: President, Mr. Merritt Lyndon Fernald; Vice-President, Miss Helen Child; Secretary, Mr. Frederick S. Arnold; Treasurer, Dr. Fred N. Robinson; Executive Committee, Dr. Alfred C. Garrett, Miss Sarah Yerxa, Miss Leslie Hopkinson.

BIBLIOGRAPHICAL NOTES.

BOOKS.

DEMON POSSESSION AND ALLIED THEMES. Being an Inductive Study of Phenomena of our own Times. By Rev. JOHN L. NEVIUS, D. D., for forty years a Missionary to the Chinese. With an Introduction by Rev. F. F. ELLINWOOD, D. D., Secretary of the Board of Missions of the Presbyterian Church. With an Index. (Also a Note of Explanation, by HENRY W. RANKIN.) Second Edition, with Corrections and Supplement. Chicago: F. H. Revell Company. 1896. Pp. x, 520.

At the desire of the editor of this Journal, I have laid aside for the moment the philanthropic work which now completely "possesses" me, in order to carefully peruse and briefly review this posthumous work of one of China's oldest and most respected missionaries. The time has not been wasted. The book is not intended as the pabulum of a morbid imagination which delights in wild fiction, blood-curdling apparitions, and subliminal mysteries. It is the plain record of thirty-two cases of Chinese spirit or demon possession, compared with nine similar cases in other lands; a calm study of the different theories put forth by different writers in order to account for phenomena apparently supernatural; a presentation of the Biblical theory to which the author adheres; a historical doctrine of demonism, spiritism, and occult literature, enriched by supplemental notes and an exhaustive index. Upon a close comparison of the cases of possession related in the New Testament with the modern Chinese instances, Dr. Nevius distinguishes twenty-four points of correspondence apparently exact; also fourteen points of agreement between the spiritistic phenomena in China and those associated with mediums in this country and in Europe. Until a better is produced, this work will serve as a general introduction to the whole large field and literature of matters commonly regarded as "occult." Great credit is due to the editor, Dr. H. W. Rankin, for his painstaking researches, his scrupulous exactness in all details, his fairness in judging authors, the pleasant flow of his style, and the amiable modesty with which he leaves the reader to discover how much the book owes to its second editor. Both authors deserve high praise for having maintained the courage of their convictions, and for publishing their views, in face of the certainty that the medical authorities would hold them in scorn, that "spiritualists" will not pardon their assimilation to heathen devil-worshippers, and that very few theologians will venture publicly to indorse the conclusions. This is not the place to examine the problems of demon possession from the theologic or pathologic points of view, nor to give my own opinions. Mr. Rankin has noticed (p. 438) passages of my articles published in this Journal, having reference to the subject. A pretty clear view of African spirit-possession could be gathered from my "Folk-Tales of Angola," as originally written, and some hints can be found in Notes 97, 180, 444, 474, and in No. xli. of the published portion. Instead of recapitulating and examining the facts given by

Nevius, I shall briefly present for comparison the series of analogous facts observed by me in Africa.

(1.) In Angola, and practically in the whole of Africa south of the Sahara, the phenomena observed in China by Dr. Nevius, and by him so accurately recorded, are very common occurrences, and no one doubts the reality of possession.

(2.) In Africa, as in China, possession is clearly distinguished from epilepsy, hysteria, insanity, and other diseases, although these diseases, as well as all others, are sometimes ascribed to the influence of spirits.

(3.) Possession is either voluntary or involuntary. Where it is voluntary, it can be brought on by going through certain prescribed formalities; but only by persons who have the faculty of being possessed. Certain mediums can be possessed only by certain spirits.

(4.) Voluntary possession is always resorted to in order to obtain definite information; for example, in regard to an object that has been lost, to the whereabouts of a person, the cause of a disease, the remedy to be employed, the success of an undertaking. As possession is extremely exhausting and often painful, and as a clever lie is, in heathen Africa, a feat of which to be proud and not a sin, a genuine medium may often feign to be possessed in order to get the fee with less trouble. In view of the gain, some may profess to be diviners, while they are simply jugglers. It is admitted that spirits may be great liars as well as men. Divination, therefore, is not supposed to be absolutely reliable.

(5.) A medium may be possessed by the human spirit of a deceased person, or by a non-human spirit. Many of these non-human spirits are known by name, and their characters, manners, and traits are as familiar to the natives as were those of the classical gods to Greeks and Romans. In fact, the attributes of the principal African spirits correspond with those of the principal so-called classical divinities.

(6.) The spirit of a white man buried in Africa may possess a medium as well as the spirit of a native. In this case the medium will speak in the language of the white man, and with his voice, without knowing either. (This I myself have never witnessed, but it has repeatedly been attested.) Other superhuman actions are performed by possessed persons; and these often use words which are no longer in currency among the living.

(7.) By the African the spirits are never confounded with God. God is considered to be the creator, preserver, and supreme ruler of all things. He is invisible and omnipresent, though thought of as residing on high. His proper name is *Azambi*, or some modification of that word. Where a tribe has lost his proper name, one of his descriptive names is retained, such as The Great One, The Old One, He in Heaven. No person, no object (charm, talisman, or fetish) is possessed by him, nor is he represented by any external cult; but he is universally revered, sometimes directly invoked, and almost always submitted to without a murmur. According to a tradition, varying in different sections of the continent, he was at first friendly to man. But foolish man became disobedient and tricky. Therefore God turned his back on him, and has left him to shift for himself.

The spirits of nature can influence the elements, and thus in one way or another affect all human events. Human spirits or shades can also affect the living for weal or woe. Both the human and non-human spirits are neither entirely good nor entirely bad. They have the same passions as human kind, are favorable to such as render them services (serve, worship them), and are opposed to those who neglect them. They bless their friends, and harm their enemies. The living do not love them; they fear them. They do not worship them (in our usual sense of the word), but consult them through the proper media, and propitiate them by sacrifices (gifts); they enlist them one against another, or against fellow-men. The latter course of action is witchcraft, the greatest crime of which an African is capable, and hence punishable by death. In Kimbundu (the language of Angola proper) to worship — that is, to honor or do homage to — the spirits is entitled *Ku-beza*; to consult them for the purpose of divination, *Ku-zambula*; for the purpose of healing, *Ku-saka*; to enlist them against a fellow-man (to bewitch him) is *Ku-loua*; to be possessed by a spirit, *Ku-xingila*. Magic (working wonders) is *Kipa*.

(8.) Certain families have special guardian spirits; and in each family there is always one member who has the faculty of being possessed. In Loanda, when a civilized native lady is the family medium, she sometimes avoids the unpleasantness of the function by purchasing a slave-girl, and to her transferring the spirit. The oracle is then supposed to come from the spirit of the lady through her slave.

(9.) The spirit which was in the habit of taking forcible possession of my boy Jeremiah ceased to trouble him after the advent of the American mission in Malange. This seems to agree with the facts noticed in China.

(10.) It is believed that the guardian spirits of the white men are far superior to those of Africa, and that therefore it is impossible to bewitch a white man, and that it is of little use for the blacks to attempt to overcome the whites.

(11.) The history of African missions exhibits several examples where the heathen oracle has spoken in favor of Christian missionaries.

(12.) As did the Catholic missionaries of the sixteenth and seventeenth centuries, so those of the present day whom I have met firmly believe that Satan (not spirits) is active in every pagan function, talisman, or oracle.

(13.) My impression is that about the special phenomena studied by Dr. Nevius must cluster many others which further investigation would bring to light. As for Africa, what has here been said is merely a partial skeleton. Seeing that Mr. Rankin is so well prepared and situated for such a task, he would do well to prepare a series of questions, which might be sent to missionaries in Africa and elsewhere. Doubtless the responses would exhibit many new facts, and furnish material for a volume perhaps even more valuable than that to which he has so generously devoted himself. It is possible that the American Folk-Lore Society might be glad to assist in making public the material.

Heli Chatelain.

AUSTRALIAN LEGENDARY TALES. Folk-lore of the Noongahburrahs, as told to the piccaninnies. Collected by Mrs. K. LANGLOH PARKER. With Introduction by ANDREW LANG. Illustrations by a native artist, and specimens of the native text. London: David Nutt. 1896. Pp. xvi, 132.

This small but valuable collection of tales is especially gratifying, because it indicates that in Australia the stream of oral tradition still flows, and that with very little effort it will be possible to make collections and records much more complete than the fragmentary and inadequate material now presented in print. Mrs. Parker found no difficulty in obtaining the tales from natives, who were glad to assist her in every possible way. With such an example, Australian scholars and Australian governments ought to lose no time in setting on foot such scientific investigation as will perfect the account of the literature and customs of a most interesting and misrepresented race. Englishmen in Australia owe some atonement to the tribes they have treated with such brutality, and such complete misapprehension of their characteristics. It needs only the merest smattering of native folk-lore, as a native himself possesses it, to satisfy any inquirer that the Australian "blackfellow" is a man like himself, fully endowed with all human powers of memory, imagination, admiration, aspiration, affection, artistic perception, and only because of want of opportunity radically different from his conquerors.

The publication of these tales is a further attestation, if any were needed, of the unscientific nature of the contempt visited on folk-tales, as if these were less important to record than ceremonies and gestures. The plain truth is that custom, ritual, art, and archæology, without folk-lore, is a body without a soul. All investigations into primitive culture or historical monuments, where illumination cannot be obtained from written or oral literature, are barren and lifeless.

Gratitude is due to Mrs. Parker for her welcome addition to Australian lore. It must, however, be observed that the work is, and indeed professes to be, only that of an amateur who has had in mind the effect of the tales as pleasing stories for English youth. The translation is not exact; the social and ethnic relations are not expounded. The collector is herself under an error in regard to the nature of the stories she furnishes, imagining that these are primarily native nursery tales; strange to say, this error is shared by Mr. Andrew Lang, who, in his introduction, declares them to be chiefly *Kindernärchen*. A more complete misapprehension of the truth could hardly be made: in the tales we seem to have, at least in part, reduced and distorted forms of the sacred tradition of the tribe, narratives which without doubt have their counterpart in ritual. Edited in the guise in which they appear, it is impossible to conjecture just what they mean, or place they have in tribal life and worship. They furnish, however, satisfactory light on the system of native ideas, which indicates that these were not very different from those of races considered to rank much higher in the culture scale.

It appears from the tales that the Australian's conception of ancestral life is not very different from that of American Indians. In the beginning, forefathers of the animals who now people the earth possessed human form, and lived together in a sort of confederacy; their development into present conditions was the result of certain acts, just as in Ovid's poetry the animals of antiquity are said to have owed their form to the character of the deeds committed in human relations. Of course this fabulous early community was, in its rules and observances, a double of the existing social state. No doubt many of the stories are intended to explain present customs, and are connected with sacred usages; but, as already observed, the manner in which they are given does not permit any definite opinion on this head.

A very significant narrative gives us an account of the *bora*, or initiation of young men, undertaken by these ancestors. With respect to this custom, apparently the centre of the social religious festivals of Australians, the government of New South Wales has published what is known.

Mr. Lang speaks of the ritual of the *bora* as recorded; this, we think, is an error; the ceremonies have been externally in part noted, but without the mythology and accompanying song the true purport of the rites cannot be said to be understood. From the tale of Mrs. Parker may be derived additional information. A great *bora*, it would seem, is a gathering of many tribes, a sacred festival at which confederacies are formed, treaties arranged, alliances entered into; in short, we have the rudiments of a state founded on kinship connection. When the time arrives, a circle is cleared in the bush, round which is built an earthen dam. At night is held a corroboree or dance; two medicine men begin a feigned battle, while from the bush is heard a whizzing sound. This is the noise of a piece of wood on the end of a string; but it is believed to be the voices of the spirits (perhaps of ancestors) who are on their way to attend the rite. (No doubt these spirits are presented by painted natives.) On the next day the camp is moved inside the ring; according to the tale, it would seem that religious silence is observed, it being believed that a careless word would be punished by petrification. The voices of spirits are everywhere heard, and the camp is surrounded also by hostile demons, to enter whose camp is to perish. During the night the women hold a sacred dance of their own, and the younger ones are afterward made to retire into the ring of green booths surrounding the sacred circle. The men charged with the care of the youths to be initiated (it seems possible that these bearers will be found to impersonate guardian spirits) carry off their pupils on their shoulders; after this the older women join the younger ones in the booths, which are covered with a screen of boughs. What further takes place is a profound secret. On the next day, however, a second ring is made at a distance, this time of grass, into which the candidates are brought, and receive the adieus of the older women after the younger ones have been put to sleep. Each candidate then retires with his teacher; after six months from this instruction (and doubtless from communing with spirits of the forest), the youths appear in the camp, wild and shy, the loss of a

tooth or certain scarifications indicating their experiences. The tale represents the shaman or deity who has conducted this typical bora as retiring to a distant mountain, on which he continues a lonely life; whoever looks on his face will perish. (Perhaps we have here indicated a habit on the part of shamans of living as hermits.) Of the legends recited, of the tales sung at this initiation, we do not further learn.

It need not be pointed out how completely destructive is that account (the genuineness of which is beyond question, since it comes from native mind itself) of those theories which assume a radical difference between the mental functioning, in matters of religion, of the most primitive savages and those of civilized races. The writer of this notice cannot but think that the assertion of Mr. Lang, with reference to these aborigines, that "their worship at best was offered in hymns to some vague, half-forgotten deity," and that "spirits were scarcely defined or described," is contrary to the indications of the collection. He ventures to regard the information thus obtained as a justification of a conjecture made in a paper delivered at the International Congress of Anthropology, Chicago, 1893b, on "Ritual regarded as a Dramatization of Myth," in which, after pointing out that American aboriginal dances "are in part dramatizations of myths, performed by costumed personages, who enact the part of divine beings," he added: "It may be affirmed that what is known of Australian or African rituals is in no way inconsistent with the supposition that these conditions do represent the theory of the religious usage of uncultured races in general. . . . It will be enough to suggest that an original feature of early worship is the mystery or sacred dramatic representation; that in such rites the worshippers consider themselves as visited by their divine relatives, who perform before their eyes a representation of the presumed sacred history which constitutes the testimony of the divine existence, and the repetition of which is assumed to be a condition of divine aid."

W. W. N.

THE LEGEND OF PERSEUS. A Study of Tradition in Story, Custom, and Belief. By EDWIN SIDNEY HARTLAND, F. S. A. Vol. III. *Andromeda. Medusa.* London: David Nutt. 1896. Pp. xxxviii, 225.

This third volume concludes Mr. Hartland's eminently sensible and useful book, of which the first two parts have already received notice in the pages of this Journal.

The legend, in the forms which have come down to us, relates the imprisonment of a princess by a father jealous of her future possible offspring, the supernatural birth of the babe (Danaë conceiving from Jupiter in the golden shower), the exposure of the mother (Danaë cast on the water), her rescue and courtship by a king on the shore of whose country she is cast, the attempt of this suitor to rid himself of the hero by sending the latter on a perilous expedition (to slay the Gorgon Medusa), the destruction of the latter in virtue of divine assistance, the release, as an episode, of a lady in danger of being sacrificed to a serpent (Andromeda), the final deliverance of the mother and ruin of the tyrant king, and the accomplish-

ment of the prediction originally made, that the hero should slay his grandfather. As the essential elements of the classic tale, Mr. Hartland selects (1) the supernatural birth, (3) the rescue of the maid from a dragon, (4) the petrification brought about by the sight of the Medusa witch. The first element was considered in the first volume, the third and fourth make the theme of the present third volume. A number of modern tales, in some measure resembling the incidents of the Greek legend, duplicate the personality of the delivering hero, representing the rescue from the serpent as accomplished by two brothers of marvellous birth; the fate of one of these becomes known to his twin through the sympathetic manifestation of some magic token. This has led Mr. Hartland to intercalate a second element, entitled by him the Life-token, and treated in the second volume. The third part, now before us, treats of the Rescue of Andromeda and of the Medusa witch. The tales treating of the deliverance of a maid from a dragon or monster, and of the petrification caused by the glance of the feminine demon, are related in the infinitely complicated ways familiar to students of folk-lore. Mr. Hartland does not spend his labor on the thankless task of determining their history and affiliations, or of disentangling the original and genuinely popular character of the ancient narratives which we possess only in literary adaptations, but occupies himself with the more fruitful duty of setting forth the nature of the human motives which have found expression through the numerous traditions in question.

The Andromeda story is examined in the eighteenth chapter, relating to human sacrifices. Mr. Hartland makes it quite clear that the root of all legends connected with heroes such as Perseus and St. George was the universal habit of offering human victims in order to appease the waters, or rather the animal spirit supposed to control the waters. To the whim of the genius of the deep is attributed the failure and excess of the element, as well as any disasters which, either in reality or in imagination, may come from such source. For the purpose of reconciling the offended power, maidens and youths are left on the shore, to be swallowed by the flesh-devouring monster, or perhaps only to be drowned by the advancing tide. In process of time the rite becomes repellent to the developed sensibility of semi-civilization; the practice is then supposed to have been done away by the interposition of a hero, who through main force relieves the victim by suppressing the serpent, now regarded as a cruel enemy, a procedure exemplified by numerous folk-tales. It would appear that these tales are not the product of primitive savagery, but rather of dawning civilization, and that the märchen and sagas connected with these heroes are historically related, and belong to that great body of tradition influenced by continual and often rapid historical intercommunication, the area of which extends from Japan to Western Europe. At all events, Mr. Hartland is not able to point out anything very similar as belonging to races removed from such diffusive influence. He regards, however, the modern folk-tales, even when closely similar to classic myth, as for the most part (although with exceptions) independent of written Greek and Roman literature.

The fourth element, the power of the Gorgon, is equally comprehensible. The supposed effect of the evil eye, and the ability of a magician to destroy by a glance, is matter of universal belief, in this case abundantly exemplified among aboriginal peoples of America. As to civilized notions, our own language bears traces of the conception; we still say: "If a look could kill." Originally it was believed that a look might kill. Similarly, the central idea implied in profanity is that of the possible destructive power of curses. But such inquiries are not merely interesting as bearing on survivals; they have a direct relation to notions and formulas which are matters of continual application. This is a field on which the author briefly touches.

The only additional comment which need here be offered is that Mr. Hartland's excellent treatise is chiefly concerned with oral tradition, and does not dwell on the literary aspects of the inquiry. Thus no account is offered of the numerous mediæval romances having to do with these tales, such as the generally familiar story of Tristran. As to the connection of the latter with modern folk-tales, the same remark may be made which Mr. Hartland ventures concerning the Greek legend: it does not appear that modern folk-tales have been much influenced by the literary versions of the Middle Age. It does, however, seem to the writer of this notice that the extravagant and disconnected style and plot of certain of the modern tales may be the results of the changes of the last few centuries. Did we possess a truly popular version of these *märchen* in their mediæval form, it seems likely that they would be found much more intimately connected with life.

W. W. N.

THE DENHAM TRACTS. A Collection of Folk-Lore by MICHAEL AISLABIE DENHAM, and reprinted from the original tracts printed by Mr. Denham between 1846 and 1859. Edited by DR. JAMES HARDY. Vol. II. (Publication of the Folk-Lore Society. XXXV.) London: D. Nutt. 1895. Pp. xi, 396.

In a brief preface, Mr. G. Laurence Gomme expresses his sympathy with early collectors, who contented themselves with the record of folk-lore without attempting to coördinate their material; he considers, therefore, that the absence of classification in the tracts of Mr. Denham constitute one of the elements of value. The pamphlets included in the present volume are: VIII. Folk-lore, or manners and customs of the North of England (pp. 1-80). — IX. A few popular rhymes, proverbs, and sayings relating to fairies, witches, and gypsies (pp. 81-89). — X. Proverbial rhymes and sayings for Christmas and the New Year (pp. 90-99). — XI. A few rhymes in connection with the months of the year and days of the week (pp. 100-102). — XII. Charms (pp. 102-106). — XIII. Rhymes and Proverbs relating to Hawking and the chase (pp. 107-109). — XIV. A few fragments of fairy folk-lore (pp. 110-115). — XV. Illustrations of North of England folk-lore (pp. 116-120). — XVI. Border sketches of folk-lore (pp. 121-189). — XVII. Illustrations of North of England folk-lore (pp.

190-196.)—XVIII. Legends respecting huge stones (pp. 197-211).—XIX. Miscellaneous (pp. 212-225).—XX. Border sketches and folk-lore (pp. 226-366).—XXI. Plant-lore: a biography of border wild flowers (only of the Ribwort Plantain) (pp. 367-381).

At random are here cited a few items. The belief that on the spot where a murder has been committed grass will not grow (p. 22).—Need-fire produced by friction (p. 50).—Explanations of the practice of touching the dead, namely, to prove that the toucher had no share in the death, to prove that the death was not violent, and exculpate the heirs, or to prevent the spirit from troubling the living (p. 59).—Battling stones, or battling staves (French *battoirs*), used by washerwomen (p. 69).—A bowl of water placed beneath a bed on which lies a corpse (p. 73).—Names of classes of fairies and spirits (p. 76).—Petting stone, near churches, over which a bride is jumped, waylaying of the newly married pair (p. 213).—Witch trials, with depositions, of seventeenth century (p. 299 ff).—Barring-out day in schools (p. 344).

W. W. N.

PAUL SÉBILLOT. *LÉGENDES ET CURIOSITÉS DES MÉTIERS*. Ouvrage orné de 220 gravures d'après des estampes anciennes et modernes ou de des dessins inédits. Paris: E. Flammarion. (No date.) (Nos. i-xx, of 32 pp., separately paged.)

In this elaborately illustrated work, the Secretary of the Société des Traditions Populaires has undertaken to bring together from sources literary and traditional items of information relating to the domestic life of work-people. The numbers are arranged according to trades, of which more than thirty are represented. In each case the proverbial reputation of the laborers, giving the impression made on the community, the peculiar superstitions of the craft, the organizations belonging to each, the peculiar habits of life and residence, are described without any elaborate comparative discussion. For the illustrations the collector has been indebted especially to woodcuts of the sixteenth century, often of a highly realistic character. As an example of the matter may be cited the account of washerwomen who have ordinarily performed their work in the open air, in troughs, on boats, or beside running water. The gatherings of women for this purpose are traditionally represented as the headquarters of local gossip; it seems to have been the practice to engage with passers-by in dialogues of a comic and not very decent character. On certain holidays, for reasons not now apparent, washing was interdicted. Belief in the probable enchantment of the suds led to the use of benedictions and charms. It was formerly not to be said that the suds boiled, but that they smiled. Like other human duties, washing was ascribed to fairies, and vapors rising from low ground were held to be a sign of this activity, while the grass was often found strewn with fairy linen of dazzling fineness and whiteness. Nocturnal washerwomen were supernatural beings, kindly or malicious, the sound of whose beaters were listened to with terror; it was believed that such washers, if barred out, might summon any article of

the apparatus to open for her. It is a common feature of fairy tales that the hero will marry only the maiden who can remove the blood-spots from a garment. The *blanchisseuses* of Paris still have their festival at Mi-Carême. At the end of the last century they elected a queen, who was taken in state to the ball by means of a boat. In 1840 this practice continued, the boats being altered for the nonce into ball-rooms, and on the roof of the floating structure was placed a cypress-tree decked with gay-ribbons. The queen made requisition on venders of meat and flour, paying in spices.

W. W. N.

MEDICINA POPOLARE SICILIANA raccolta ed ordinata da GIUSEPPE PITRÈ. Con dodici immagini popolari a stampa. Volume unico. (Biblioteca delle tradizioni popolari siciliane per cura di Giuseppe Pitrè. Vol. XIX.) Torino-Palermo: C. Clausen. 1896. Pp. xxviii, 495.

The untiring industry of Dr. Pitrè furnishes an account of Sicilian popular medicine, valuable as made by a medical man, and illustrative in consequence of the simple cultural conditions which causes Sicilian popular belief to retain characteristics which English superstitions have nearly lost. The work is divided into five sections; the first treats of medical practitioners, the second of popular notions respecting anatomy, physiognomy, physiology, and hygiene, the third of general pathology, the fourth and fifth of special pathology, external and internal. In the two latter divisions diseases are arranged according to organs. The practitioner interested in the popular theories of cure will find this presentation perhaps the most useful of all accessible publications. We must content ourselves with one or two references. In regard to causes of maladies, Sicilian notions refer these to irritation, hemorrhage, acidity, or the effect of worms. If, however, the disease show itself unlocalized and chronic, it is attributed to witchcraft, the evil eye, or other supernatural cause. If a child wastes away, it may be conjectured that his mother failed to use the formula: "With the permission of these mistresses!" The ladies without, therefore, offended by neglect, have caused the decline, or have exchanged the patient with another infant (p. 183). In the case of a possessed person the spirit is to be cast out by the nostrils or other aperture. Cholera is still believed to be sent by the government, whose agents are the physicians. This disastrous notion was encouraged by Garibaldi, who in 1860 presented the Sicilians with the antithesis: *colera o leva?* Will you submit to general conscription, or do you prefer to have the cholera let loose on your heads? This speech has since been quoted as irrefragable proof that the disease is the product of the administration. It is conceived that the authorities are zealous in cleansing the streets because dirt acts as a prophylactic. To keep out the infection all chinks which might conduce to ventilation are stopped up. The methods relied on to prevent the spread of the disease are processions, exhibition of relics, etc.

W. W. N.

NOTES ON PUBLICATIONS RECEIVED.

IN the "Internationales Archiv für Ethnographie," 1896, Dr. Franz Boas prints a few "Songs of the Kwakiutl Indians." These are full of interest; so far as the words are concerned, the love-songs do not essentially differ in character from those of civilized nations. We find love compared to fire, to a sickness; the prospect of separation causes a feeling likened to numbness; the girl acknowledges her lover as her master, although she pretends to be ignorant of the servitude; the absent lover wishes to rise through the air, or fly with the clouds, to join the object of his affections. The prayers to the sun apparently express a hope of his advent as the Saviour, who will right all wrongs, and make life happy. (It does not appear whether this song is or is not connected with a sacred festival, and whether it has a legendary explanation.) The tunes have been recorded independently by Prof. J. C. Fillmore and Dr. Boas, the former working from phonographic cylinders, the latter from ear; but these notations closely agree. In one case it is observed that the phonograph has dropped a weak syllable.

An example of the growth of societies dealing with local history is furnished by the "Elgin Historical and Scientific Institute" (Ontario), which issues as its first publication a volume of "Historical Sketches." In giving an account of "The Country of the Neutrals," Mr. J. H. Coyne brings together notices concerning this people found in the early French writers.

In the "Archivio delle tradizioni popolari," M. Faulisi brings together the folk-lore of the Latin poet Horace, arranging this under headings, such as myth and legend, birth, magic, etc.

In the "Internationales Archiv für Ethnographie," 1895, Dr. J. Walter Fewkes gives a "Provisional List of Annual Ceremonies at Walpi" (a Tusayan pueblo). In this interesting article he brings together the results of previous investigations, and sketches a calendar. The rites from December to May have not yet been recorded, and these are in many respects the most interesting, it being at this time that the Katcinas, or subordinate deities who follow the Sun, are supposed to be present among the people, and are represented in the ceremonies by masked performers. Of the winter solstitial ceremony, however, Dr. Fewkes is able to give a brief account. The festival represents the victory of the Sun over the assailing demons, and his return to bless the people; and this is presented in a screen-drama. The serpent figures in the rite; but the exact relation of this mythical creature to the orb will not be understood until the legend and songs shall be obtained. One of the first problems which struck the observer was the regular recurrence of the feasts, a regularity not explained by the supposition of conjecture. Examination led to the discovery that this uniformity was the result of astronomical observations, dependent on the solstitial positions of the sun, and on his place as measured on a fixed scale made by objects seen on the horizon. At the same time there seems to be a lunar relation, at least Dr. Fewkes thinks that there may be as many

great feasts as there are moons. The titles of the feasts, and the ceremonial elements of which the ritual is composed, are tabularly indicated; hence it appears that the worship depends upon certain recurrent acts which are variously combined; thus the making of prayer-sticks, drawing of sand-pictures, etc., are common to most celebrations. The writer justly remarks upon the immeasurable importance of haste in these studies, as the opportunity for completing the record of this marvellous cult is swiftly passing away.

The vice-presidential address of Alice C. Fletcher, delivered before Section H of the American Association for the Advancement of Science, August, 1896, is concerned with "The emblematic use of the tree in the Dakotan group." The ceremonies especially treated of are the Omaha rites of the sacred War Tent and the He-di-wa-chi. Miss Fletcher deals with both rituals as slow historical developments connected with tribal history and tribal life. The War Tent ceremonials exhibit an extraordinary blending of a gentile and non-gentile worship. The tent, containing the Sacred Pole, is believed to be a sort of temple of the Thunder deities, winged beings, who are conceived as connected with eagle, swallow (as herald of the storm), and other birds; these again are totems of certain tribes, thus conceived as standing in kinship connection with the Thunder, to whom belong the care of the sacred tent; in this tent are the holy properties, which constitute a substitute for the images of a more advanced cult, including a genuine idol in the form of a bird-shaped bundle made of hide, and holding the skins of thunderbirds such as those already named; the pole is of cedar, that wood being consecrated to the Thunders, who carry clubs of that wood. While, however, the charge of the tent is thus an inherited privilege of holy clans, in some measure related, the right of wearing certain regalia, though conferred in the tent, is a distinction not gentile, but conferred in virtue of the visions which are regarded as selection on the part of the divine Thunders, and as a reward for prowess in battle. In the consecration the warrior who is a candidate is approved by the circumstance that his stick adheres to the sacred bundle, such clinging being regarded as the act of the birds whose relics are included in the bundle. The other rite mentioned is considered as primarily an agricultural ceremony connected with the Dakotan Sun-dance (so called).

In "Notes on the Ethnology of Tibet," contained in the Report for 1893 of the United States National Museum, Mr. W. W. Rockhill gives a compendium of views expressed in the literature of the subject, supplemented by his personal observations. Respecting the maligned character of the population, he bears testimony that the Tibetan is kind-hearted, affectionate, and law-abiding, and that many of the most objectionable features in his character only appear in his intercourse with foreigners, with whom he has hardly any relations, and whom he mistrusts, in view of the hostility shown by the official class. Mr. Rockhill does not give any examination of religious beliefs, remarking that there is still much to learn on this head, but alludes to the remarkable customs of birth, marriage, and death. Polyandry, so far as his information goes, is confined to brothers, the eldest

brother choosing the wife, and is maintained in consequence of poverty and a desire to keep family property undivided. He does not think that divorce exists, except in a district where monogamy is recognized. He observes that marriage by capture still survives in portions of western Tibet, where the bridegroom and friends, when they go to bring the bride from her father's home, are met by a party of the bride's friends and relations, who stop the path; hereupon a sham fight of a very rough description ensues, in which the bridegroom and his friends, before they are allowed to pass, are well drubbed with thick switches. In other parts of the country preliminaries of marriage are similar to those of China. Quoting from the account of Sarat Chandra Das, he remarks that although the ceremonies vary in different parts of Tibet, they are analogous, the betrothal essential features being the betrothal and long feast which constitutes the marriage ceremonies.

A paper by Charles P. G. Scott (of Radnor, Pa.), contained in the Transactions of the American Philological Association, on "The Devil and his Imps," constitutes an able contribution to the etymology of titles of the Devil. In the view of the writer the chief factors in the formation of such designations have been the common English proper names, corrupted according to general phonetic rules. Thus from Richard we have Dick, Dicken, Dickens (perhaps Dicken's son); from Robert, Dob, Dobby, Hob (Our Rob), perhaps Lob (Old Rob), Robin Goodfellow (by euphemism); from John, Jack with the Lantern; from Nicolas, Nick (from Nicol), Old Nick (not then connected with the Anglo-Saxon water-spirit); from Christopher, Kit with the Candlestick; from William, Will of the Wisp; from Roger, Roger's Blast, the title of a whirlwind, etc. One hundred and thirty-three titles are given, including forty-one with the epithet Old. The general principle is that when every spot had its demon all common names of men and women were applied to the latter. This doctrine is set forth with great ability and learning, the writer insisting that such commonplace explanation is conformable to the general laws of evolution.

In the proceedings of the Royal Prussian "Akademie der Wissenschaften," Karl Weinhold, under the title of "Zur Geschichte des heidnischen Ritus," has treated the subject of the nakedness, according to modern folklore, frequently required in superstitious customs and magical usages. This requirement he illustrates comparatively, citing a vast mass of connected practices from the ancient world as well as the modern. As the root principle, he establishes the necessity on the part of the suppliant of separating himself from the unclean life of every day, in order to place himself in communion with divinity; this necessity being naïvely expressed by the phrase removal of garments and sins. In later times what had been sacred usage passed into a mere survival, and other explanations were offered of what had now become unseemly; although according to original ideas there was nothing improper in the act of going unclad. The practice or its deformed reminiscence he traces out in many fields of action: processions of supplication, attempts to obtain knowledge of the future or of

concealed treasures, the (mythical) witches' carnivals, which are disguised recollections of ancient orgiastic rites, ceremonies of mourning, of rain-making, of agriculture, the conjurations of lovers, of enemies, remedial usages, etc. Here is offered a new explanation of the effect upon supernatural beings of human nakedness, as in the story of *Urvaçi*; the writer connects the displeasure of the *Apsaras* with a belief still found in German folk-lore, that spirits may be exorcised by the sight of a part of the naked human body; this is related to a certain unseemly gesture (and, it may here be added, a certain English popular expression). Weinhold remarks that the true significance of the German usages could not be exhibited independently of the ethnological parallels.

Dr. Čenek Zíbrt is the well-known author of precious works containing a record of Bohemian folk-life in its various departments. Leaving to a future occasion the review of these volumes, already promised, we must content ourselves here with noticing the contribution to description of peasant art made by him in an account of the Bohemian peasant's house, in a separate impression extracted from the General Report of the Exposition (*Landes-jubiläums-austellung*) held in Prague, during the year 1891, but of which the official report has been published in the present year. The pamphlet, entitled "*Das böhmische Bauernhaus*," describes and excellently illustrates the building devoted to the reproduction of such a house, the interior chambers, with figurines and furniture, the tables, glasses, chests, and minor articles, such as butter-moulds, apparatus for obtaining fire, wooden locks, and official ornaments. An article on Bohemian embroidery is added by Renáta Tyršová, and gives a most agreeable idea of the spirit, beauty, and free fancy of the aprons, headdresses, belts, neckbands, etc. It is pleasant to know that this exhibition was visited and admired especially by hundreds of thousands of pilgrims from all parts of Bohemia, who, themselves belonging to the ranks of the people, carried away an awakened admiration and interest for their national productions. If folk-art is dying out, and is temporarily replaced by a formal and pretentious art of culture, often far less noble and truthful, it is something to know that it will find a place in collections where, like the artistic productions of antiquity, it will be able to teach its lessons, and exert a salutary influence for all time to come.

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2. **The American Antiquarian.** (Good Hope, Ill.) Vol. XVIII. No. 3, May-June, 1896. East India folk-lore. Adventures of the Bramin Kala-Sarma. T. W. KNOX. — Folk-lore on stone. E. M. CESARESCO. — Astronomical symbols in

America. S. D. PEET. — No. 4, July-August. Some Northwest burial customs. G. WICKERSHAM. — The psychologic development of medicine. J. H. MCCORMICK. — No. 5, September-October. A story of the American Indians of Nicaragua. J. CRAWFORD. — What potlaches are. J. DEANS. — Certain shamanistic ceremonies among the Ojibwas. H. I. SMITH. — A study of the High Cliff dwellings and cave towns. S. D. PEET.

3. **The Forum.** (New York.) October, 1896. The study of folk-lore. L. J. VANCE.

4. **The Land of Sunshine.** (Los Angeles.) A magazine of California and the Southwest. Edited by CHARLES F. LUMMIS. — Vol. IV. No. 6, May, 1896. An American Passion-play (illustrated). C. F. LUMMIS. — La fiesta de los Angeles. — Two Tigua folk-songs (illustrated). J. C. FILLMORE. — Vol. V. No. 3, August. The Vaquero. F. L. LOUGHHEAD. — No. 5, October. Songs of the Navajos. WASHINGTON MATTHEWS.

5. **Science.** (New York.) 1896. Current notes on anthropology. D. G. BRINTON.

6. **Blackwood's Magazine.** (London.) October, 1896. A Samoan elopement. A. MAHAFFY.

7. **Folk-Lore.** (London.) Vol. VII. No. 2, June, 1896. The Barlaam and Josaphat legend. F. C. CONYBEARE. — Folk-lore first fruits from Lesbos. W. H. D. ROUSE. — Fairy beliefs and other folk-lore notes from County Leitrim. L. L. DUNCAN. — Reviews. — Correspondence. — Miscellanea. Magical sacrifices in the Jewish Kabbala. North Indian Notes and Queries, Vol. IV. Bibliography. — No. 3, September. Fairy tales from inedited Hebrew MSS. of the ninth and twelfth centuries. M. GASTER. — The genesis of a romance hero as illustrated by the development of Taillefer de Léon. F. W. BOURDILLON. — Executed criminals and folk-medicine. M. PEACOCK. — Reviews. — Correspondence. Easter Day. Charming for the King's Evil. — Miscellanea. Easter Sunday at Myndus, Asia Minor. A survival of Odin-worship in Kent. Notes on Irish folk-lore from Connaught. The ploughman and the fairies. Cleft ashes for infantile hernia. Barber corn festival. Devil dances in Ceylon. Personal experiences in witchcraft. North Indian Notes and Queries. — Obituary: Capt. J. G. Bourke. — Bibliography.

8. **L'Anthropologie.** (Paris.) Vol. VII. No. 4, July-August, 1896. Notes sur les peuplades autochtones de la Guinée française (Rivière du Sud). G. PAROISSE. — Sur l'anthropophagie et les sacrifices humains aux îles Marquises. TAU-TAIN.

9. **Mélusine.** (Paris.) Vol. VIII. No. 2, March-April, 1896. Le lièvre dans la mythologie. E. LEFÉBURE. — Saint Eloi. III. H. GAIDOZ. — La fascination. (Continued in Nos. 3, 4.) J. TUCHMANN. — Airs de danse du Morbihan. E. DE SCHOULTZ-ADAMIEVSKY. — Chansons populaires de la Basse-Bretagne: LVII. E. ERNAULT. — Bibliographie: (Works of Golther, Jacobs, and Sileseau. Folk-Lore Society). — No. 3, May-June. Bibliographie: (Works of Seidel, Bergen, and others). — No. 4, July-August. Le mauvais riche. G. DONCIEUX. — Les pieds ou les genoux à rebours. H. GAIDOZ. — L'étymologie populaire et le folk-lore. Q. ESSER. — Dictons et proverbes bretons. E. ERNAULT. — Le mariage en Mai. G. LÉIR. — Le grand diable d'argent. H. GAIDOZ. — Une formule de tricotage. P. F. PERDRIZET. — Bibliographie: (Works of E. Rolland.) — No. 5, September-October. Le plongeur. XVI. S. B. — Le serpent d'airain et le livre des secrets d'Enoch. S. BERGER.

10. **Revue des Traditions Populaires.** (Paris.) Vol. XI. Nos. 3-4, March-April, 1896. Les anciens chants historiques de l'Arménie. (Continued in No. 7.) E. LALAYANTZ. — Notes sur les Mille et une Nuits. II. R. BASSET. — La chanson de Renaud. II. L. PINEAU. — No. 5, May. Le traîneau dans les rites

funéraires de l'Ukraine. T. VOLKOR. — Traditions et superstitions des forêts. V. BUGIEL. — No. 6, June. Contes arabes et orientaux. XIII. (Continued in Nos. 8-9.) R. BASSET. — Superstitions de Cap Sizun. H. LE CAVGUET. — Les ordalies. XVIII. R. BASSET. — No. 7, July. Contes de la Haute-Bretagne. (Continued.) P. SÉBILLOT. — Nos. 8-9, August-September. Les métiers et les professions. IV. P. GUIEYSSE. — Devinettes savoyardes. J. DE LA SUIE. — No. 10, October. Niedrischu Widewuts. Epopée batavienne. II. WISSENDORF. — La légende de Didou. IV. A. HAROU.

11. **La Tradition.** Vol. X. January-March, 1896. La fête des Fous, des Innocents, de l'âne, etc. BÉRENGER-FÉRAUD. — 130 nouvelles de Ludovico Carbone. I. S. PRATO. — Le folk-lore de Constantinople. (Continued.) J. NICOLAÏDES. — Les herbes de la Saint-Jean. A. LEVRITZ. — Usage d'allumer les feux. A. HAROU. — Chansons populaires du nord de la France. II. MENU.

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13. **Archivio per lo Studio delle Tradizioni Popolari.** (Palermo.) Vol. XV. No. 1, January-March, 1896. Montovolo nel Bolognese e le sue leggende: leggenda cristiane. A. PALMIERI. — Zoologia popolare senese. G. B. CORSI. — Astronomia e meteorologia popolare sarda. (Continued in No. 2.) G. CALVIA. — Consuetudini che governano la proprietà dei terrieri coltivate in comune di Caltanissetta. I. Patti colonici. F. PULCI. — Usi e costumi di contadini della Valdelsa. Battesimo e puerperio. G. BACCI. — Acque miracolose in Sicilia. G. PITRÈ. — Croyances et mœurs populaires du Gessenay (Suisse). — No. 2, April-June. La festa di S. Mauro di Casoria. G. AMALFI. — Feste picene. Primavera. M. ARGELINI. — Il Ramadan nella colonia Eritrea. V. SIMIANI. — Usi malabarich nel secolo XVIII. M. DI MARTINO. — Usi e costumi d'Isnello. (Continued in No. 3.) C. GRISANTI. — No. 3, July-September. Il folk-lore in Orazio. M. MESSINA-FAULISI. — Medicina popolare basilicatisse. M. PASQUARELLI. — Voci di venditori di Firenze. — Usi agrari siciliani della provincia di Caltanissetta. F. PULCI. — Usi venatorii in Italia. B. PUNTUTO. — Scongiori raccolti nella provincia di Messina. F. A. CONNIZZARO. — I flagellanti di Castion nel Bellunese. M. OSTERMANN.

14. **Alemannia.** (Bonn.) Vol. XXXIV. No. 1, 1896. Sagen und Erzählungen aus Baden. L. SÜTTERLEIN. — No. 2. Sitten und Gebräuche und abergläubische Vorstellungen aus Baden. L. SÜTTERLEIN. — Allerlei Reimsprüche aus Schwaben. W. UNSELD. — Märchen aus Lohenfeld. F. PFAFF.

15. **Am Ur-Quell.** Vol. VI. Nos. 9-10, 1896. Mitteilungen aus dem Bremischen Volksleben. A. H. POST. — Das Kind in Glaube und Brauch der Pommern. A. HAAS. — Einige Segen aus dem Fischerdorfe Zinnowitz. O. HEILIG. — Bemerkungen zu einigen Dessauer Kinderspielen. F. AHRENDTS. — Parallelen zum Glück von Edenhall. R. SPRENGER. — Liebezauber. M. LANDAU. — Warum gehen Spukgeister kopflos um. H. F. FEILBERG.

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17. **Wiener Zeitschrift für die Kunde des Morgenlandes.** (Vienna.) Vol. X. No. 1, 1896. Tarkische Volkslieder. M. BITTNER.

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